

## APPENDICES

*The following are brief accounts about the children of Paulo Kikwanguyira Kiyingi and their families, as each one has preferred to write about themselves. For those who have already departed this world, brief accounts have been contributed by the living as much as could be remembered. Here below please find accounts about the departed: Semyano, Namitala, Mpiima and Nakiyngi - all of whom have had other people write about them. Then also find accounts about Nalugwa, Kaggulire, Kulumba, Bbosa, Kibuuka, Nabbosa, Lutalo, Sekkadde and Naluggya - as each one has presented themselves.*

### **APPENDIX 1: Moses Semyano Kiyingi**

Semyano was born in 1926 at Mulago hospital, Kampala. His father Paulo Kikwanguyira Kiyingi had just returned from Kenya where he had sought his first employment straight after coming out of school. PK was then in Ugandan Government employment as a clerk interpreter. PK was married to his first lovely wife, Ayisa Nakku, the mother of Semyano. Semyano's parents' marriage did not last long, due to differences in religious backgrounds. Unlike today, in those days differences in religious backgrounds made it very difficult for two people to last long in marriage. So when the marriage dissolved Semyano stayed with his father, and was brought up by his second mother or step-mother, Eseza Nabwami (ENK), whom his father married in a Christian church wedding. He was brought up together with his siblings, as if all belonged to the same mother and father. Semyano was baptised into the Christian church and given the name Moses, which joins both religions, Christianity (his father's) and Islam (his mother's). He was confirmed into the church in 1940.

Semyano spent his early childhood days at Makeerere with his parents. He started schooling at Makeerere Sub-grade Primary School. Later he went to complete his primary schooling at Mengo Primary School, from where his father took him to attend the nationalists' school - Aggrey Memorial School at Bunamwaya. With her forward planning for the children's education, ENK figured out that Semyano being the first born in the family, should change schools and be taken to the best school in the country, Kings' College Buddo. It wasn't easy getting PK to go along with that idea, but ENK argued her case convincingly. So Semyano started at Buddo in 1943. At Buddo Semyano gained fame in music and choral singing. He would sing the male voice "bass" with a gusto, which would leave any listener mesmerised. He was also good at sports, playing games like cricket and football. Semyano's academic record too was impeccable. He excelled in his chosen vocational commercial subjects, usually gathering up nearly all class prizes at the end of the year. That course led to the internationally recognised London Chamber of Commerce certificate. Unfortunately though, on finishing high school at Buddo Semyano could not continue with his academics straightaway since his father was still in captivity. In the meantime, he looked for casual work to earn some money for his upkeep as well as helping out with the financial requirements at the Makeerere home. Semyano got a job as an accounts clerk at Namirembe or Mengo Hospital, where he started working in 1947.

Later on Semyano went to England to pursue further studies at the Belham and Tooting College, London. He qualified as an Associate of the Institute of Chartered Secretaries and Administrators (ACIS) of London. He was one of the very first few to achieve such a qualification in the whole of East Africa.

Semyano's employment career spanned a wide field; both within the government and outside the government of Uganda. He started off by joining the Uganda Civil Service in 1957 as a Trade Development Officer. In 1959 he was appointed a Parliamentary Under-Secretary in the Ministry of Commerce and Industry. He demonstrated the honesty instilled in him by his father Paulo Kiyingi when he refused to be bribed. Semyano was the one in charge of issuing trade licences for operating cotton ginneries and coffee processing plants at the time. He helped and facilitated the indigenous Ugandan traders in the acquisition of those licences, to the disappointment of Asian traders who were prepared to bribe him big time. This was one important issue his father PK and his compatriots had fought for all along since the 1940s and which had contributed to the 1949 uprising. That was the issue of removing the dominance by Asian traders in the ownership of those ginneries and processing plants. The Asian traders tried all tricks to discourage Semyano from issuing licences to the indigenes. It is said that they even tried to bribe him with a brand new "Humber", a lucrative car of status in those days. But he declined all those offers, thus bringing him fame and influence among the local farmers and indigenous traders. In 1963 Semyano was promoted to the level of Permanent Secretary in the same ministry. He worked one year in this position before he left for America. Between 1964 and 1966 he worked as Executive Director of the International Monetary Fund (IMF) for English speaking Africa, based in the United States of America. On his return to Uganda in 1966 he was appointed a Permanent Secretary in the Ministry of Foreign Affairs. He worked as Chairman of the National Insurance Corporation for two years (1967-1968) and of the Produce Marketing Board (1969-1971), before becoming Governor of the Bank of Uganda (the country's central or reserve bank) between 1971 and 1973. Semyano was the Governor of the bank when President Idi Amin Dada declared his "economic war" in which Amin expelled all the non-Ugandan and dual citizen Asian traders from Uganda in 1972. He was a Finance Minister in Amin's government for four years, between 1973 and 1977. Semyano Kiyingi made history in the eyes of people who tend to look far into the future, when he announced in his Budget Speech of 1974 that:

"Uganda's economy has registered a negative growth, especially since the declaration of the economic war; the cumulative deficit has long passed a tolerable level; the inflationary tendencies are acute, and the balance of payments position calls for special care; and the need to concentrate on commodity producing sectors has never been greater."

It is said that the idea the Honourable Minister Semyano Kiyingi wanted to portray in a diplomatic language was that owing to the preoccupation with solving problems arising from the transfer of the economy into the direct control of the citizens of Uganda, the Government had little time to formulate a more realistic developmental plan that could have stimulated economic growth in the period since the declaration of the Economic War. But his speech was too frank and honest to be taken easily by Idi Amin, who would have preferred a less honest statement like: *"The economic war has been won; and that Uganda is now travelling at a supersonic speed"*. That was the last budget speech Semyano read to parliament. The following year, although he was still Minister of Finance, the Budget Speech of 1975 was read by the Minister of Internal Affairs, Hon. Oboth Ofumbi. In an effort to please the President, Oboth Ofumbi publicly announced that the country had moved forward, among many other niceties. Based on these more palatable declarations by Oboth Ofumbi, Idi Amin bragged over those who he termed saboteurs and "prophets of doom", who did not wish Uganda well. He did not name names, but there was no doubt in anyone's mind that among the prophets of doom he was referring to, Hon. Semyano Kiyingi was one. To add insult to injury, Semyano tried to curb the excessive wasting of Uganda's foreign reserves through inappropriate allocations of foreign exchange; something that again did not please the lavish president. That sealed his fate.

Not long after that, Semyano heard an announcement over the wireless that Amin had sacked him from his ministerial post. What followed was quite dramatic, in that instead of commiserating with himself, Semyano just quietly celebrated his exit from Amin's brutal regime. Unfortunately for him, that was not the end of the story. Amin was quickly advised by reliable sources that he had lost a very capable man. So Semyano was quickly recalled to resume his duties. Possibly he would have refused, if it was not for fear for his life in the prevailing terror situation in the country at that time. He therefore reluctantly agreed to go back but on condition that he was to be made a Minister of State for Finance, who does not prepare budgets or regulates foreign currency transactions. Semyano's remaining term in Amin's government was very stressful for him. He became sick and was hospitalised several times from perpetual worries for his life, that any time Amin could extinguish it. It was possibly by the grace of God and the blessings of his Ancestors that Amin released him from Government to go seek treatment from outside the country in 1977.

Fortunately, on leaving Amin's government and exiting Uganda, Semyano's condition, which was largely due to stress and worries for his life, improved. He was quickly spotted by people at the International Monetary Fund (IMF) who did not hesitate to re-employ him in a similar capacity he had served in the 1960s. He went back to America in 1978 and served the IMF for another four years. At the time Idi Amin's regime was toppled in 1979, Semyano was in America. Amin's overthrow did not affect Semyano's job since he hadn't been appointed by the Uganda Government.

Following his term at the IMF, Semyano was appointed the first Secretary General of the East, Central and Southern Africa Preferential Trade Area (PTA), at its inception in 1983. Semyano's wide experience in financial affairs at a national and international level was tailor made for such a position. Unfortunately, his time with this body was short-lived, due to misunderstandings which developed between him and some of the region's political leaders in the fine details of running that body. Hence, he made an early exit in 1984. He returned to Uganda and decided to retire into farming, out in the country. He started a dairy farm at Bukatira- Ssemuto in Bulemeezi county, Luwero district.

With Yoweri Kaguta Museveni's government retrieving the leadership of Uganda from the OboteOkello-Okello clique in 1986, Semyano decided to try out his luck in a second political life. In 1989 he contested a seat in the National Resistance Council, the supreme legislative body in the country at the time, representing Nakaseke constituency, and won comfortably. He served as Minister of Marketing and Co-operatives in Museveni's government for about a year. Then he went back to fulltime farming and part-time politics, still representing his people of Nakaseke in the NRC. He did this for the remaining part of his life on earth.

Semyano Kiyingi died on the 4th February 1992. As he was travelling from his farm in Bukatira to Kampala with his driver, they came across a road block manned by some dubious characters who tried to stop them. It is said that they managed to escape from them, but that in doing so Semyano got a terrible fright and shock, which destabilised him. By the time his driver got him to Mulago Hospital he was unconscious. He never regained consciousness. He was given a State Funeral as a person of high status who had served in two governments and served his country at many different levels. He was buried at his farm in Bukatira, Bulemeezi.

Semyano was a sports enthusiast, especially for cricket. He was a member and keen promoter of the Old Budonians association. All the time he was in Uganda he would not miss the annual Old Budonians re-unions at the school (Kings' College Buddo) without a very good reason.

He was a married man. He married Miss Mary Nakubulwa, the daughter of Mr and Mrs Kibebbere of Bulange, in a Christian wedding ceremony held at Namirembe Cathedral in 1956. They begot three children, as follows:

1. Kiyingi Paulo
2. Mukasa Stephen
3. Nakiyingi Elizabeth

All three children belong to the *Ndiga* clan, with the alternative totem of the Lion (*Mpologoma*). They are grandchildren of Paulo Kikwanguyira Kiyingi.

## **APPENDIX 2: Mary Namitala Bukayanirwa Ntambaazi**

Mary Namitala Ntambaazi was born in 1928, following the birth of Moses Semyano Kiyingi, with whom she shared the same mother, Ayisa Nakku. By the time Namitala was born, her father and mother had already separated due to differences in religious backgrounds and her mother had already been married off to a man of her religion. She initially stayed with her mum, until she was returned to her father when her mother became very ill with plague. Not long after, the sad news came that Namitala's mother had died in 1930. She was baptised Mary (Maliyam), a name which is given by the two faiths, Christian and Islam, in exactly the same fashion her older brother Moses Semyano Kiyingi had been named. She was also given another name Bukayanirwa, from a common saying, "*Obukulu bukaayanirwa*" (Leadership is contestable).

She spent her early days at Makeerere in the home of her father and her second mother (step-mother) Eseza Nabwami (ENK), who looked after her in all ways that toddlers and growing little girls are looked after. Namitala studied at Mengo Primary School, starting from Primary One up to Junior Secondary One. At the age of 19 years, while her father was away in captivity, Namitala was betrothed in marriage. She was married to Mr Kezekiya Ntambaazi, a Muganda man of the Bird (*Nnyonyi*) clan, on the 14th February 1947. They went through rough and tumble to keep their marriage intact for nearly twenty years, before they separated in 1968. When they did, Namitala became self-employed as a wholesale and retail trader at the Nakasero market in Kampala. She was then able to look after their children. They had six children in all, as follows:

1. Nakamya Nora
2. Lubanga James
3. Nakabo Mary
4. Wamala Samuel
5. Nambi Tabisa
6. Namuddu Joyce

All those children were born into the Bird (*Nnyonyi*) clan. They are grandchildren of Paulo Kikwanguyira Kiyingi, who is buried at Mpigi- Nakaseeta, Bulemeezi.

Namitala died on the 23rd February 1977. The illness which claimed her life was never known with certainty, but was a febrile illness of sudden onset. She was buried at the family cemetery at Mpigi Nakaseeta, Bulemeezi. Her remains are there up to now.

**APPENDIX 3: Efulansi Miriam Lwalamukwano Nalugwa Musoke**

Efulansi Nalugwa Musoke was born on the 16th March 1931 at Mulago Hospital, Kampala. She was given a clan name, Nalugwa, and another one Lwalamukwano (*oluganda*), an ancestral proverbial name. At her baptism on 3rd May 1931, the names Efulansi Miriam were added to the list. Later on when she matured a bit more she was confirmed into the church in 1943, hence assuming full membership of the Christian church.

Nalugwa spent her first couple of years at Makeerere with her mother and father. But at the early age of 3 years she was taken to spend some time in the home of her great uncle Asanasiyo Lule Kalumba Mujugumbya at Kassanda, Ssinga. She left Kassanda in 1938 at the age of seven, ready to start school. Nalugwa attended Mengo Girls School, where she completed Primary 6. On the whole those were times of turbulence in Buganda, which led to the arrest, detention and deportation into exile of her father. Her studies therefore were interrupted quite a lot, especially when both her parents went into captivity and the children were left to fend for themselves. In the uncertainty and confusion that surrounded the children's education when PK and ENK went into exile, Nalugwa found herself unable to pursue higher education, despite her exceptionally bright performance at end of Primary 6. What followed was that one of her aunts, Tezira Nakiyingi, looked for a man for Nalugwa to marry. A handsome young man was in the offing, in the shadow of Kerementi Kyambadde Musoke of the Bird (*Nnyonyi*) clan. Nalugwa introduced him to her paternal uncle, Nasanayiri Mukasa (of Kyabbumba), and the whole family at the Makeerere home on 4th April 1947. At that time Nalugwa was at a very tender age of 16 years. A very colourful wedding was held on the 16th June 1947. Unfortunately, unknown to the organisers was the fact that at the time of the wedding Nalugwa's father was being released from captivity. He arrived back in Buganda just three days after the wedding ceremony. Otherwise it would have been a huge celebration for Paulo Kiyingi, welcoming him from captivity while at the same time celebrating his maturity in marrying off a second daughter. Efulansi Miriam Nalugwa and Kerementi Kyambadde Musoke were joined in Holy Matrimony by Rev Zaake at St Paul's Cathedral, Namirembe. The reception was held at Mengo Secondary School assembly hall. Thereafter they went out of town, to Bulika, Kyaggwe for the more traditional reception of drums, songs and dances.

God blessed their marriage with fourteen children, as follows:

1. Namirimu Eseza
2. Kyambadde Paul
3. Ddiba Samuel Kanamwangi
4. Nambi Sarah Christine
5. Ssenyange James Henry
6. Lubowa Michael Namungi
7. Nalule Sophie
8. Ssemukuye Stephen Bakumpe
9. Nyombi Richard Bamweyana
10. Nan'gonzi Harriet Evelyn
11. Ssenkandwa David Musoke
12. Nantanda Mable Betty
13. Ssenyonjo Allan Dan
14. Ssenyonga Philip Harrison

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All those children belong to their father's clan - the Bird (*Nnyonyi nyange*), with the alternative totem (*akabbiro*) being another type of bird (*Kkunguvvu*). They are all grandchildren of Paulo Kikwanguyira Kiyingi, the hero.

Nalugwa and her husband Kerementi were married for nearly 39 years, before her husband died following an operation on his bladder. She remained to look after their children in their family home at Namirembe, Kampala.

By the time of her husband's death, Nalugwa had long ago acquired some vocational skills in sewing and tailoring. She had also undertaken some English lessons for about one year in 1964. She had therefore become a very experienced seamstress and went into self-employment. Nalugwa was thus able to look after their children with the income from her job and her husband's lifetime investments. Her seamstress career only came to an end when her home commitments overtook her. She then concentrated on looking after her home and attending to church activities. Her work with the church intensified with time, following in the footsteps of her parents, especially her mother Eseza, who served the church at Makeerere for a very long time. Up to the time of writing, Efulansi Miriam is still serving the cathedral at Namirembe as an elder (*mukebezi*). She counsels marriage aspirants, cleans and decorates the church. Nalugwa is a member of the Mother's Union club in Namirembe parish. She is the treasurer for the fund which helps those in dire straights. She became born again (*yalokoka*) in the church in September 1990 and, as she puts it, handed her heavy load of problems to Jesus Christ. Since then she praises the Lord, who saved her, ever singing of him: "*Yansumuulula nze, Yesu, ku lujegere; Omulabe Sitaani, kweyali ansibye. Nebaza Mukama, n'omusaayi gwe...*" (Jesus released me from bondage with His blood. I thank the Lord ...). Nalugwa helps many people in need. She forgives those who wrong or displease her, for she believes that our father in heaven cannot forgive her if she herself does not forgive those who do wrong unto her. That's how easy she makes her life. She is still doing a lot of good things for her children.

Within her family of birth, the Kiyingi family at Makeerere, Nalugwa is a pillar, serving as a rallying support for her brothers and sisters.

**APPENDIX 4: Henry James Basajjanswa Mpiima Kiyingi**

James Mpiima was born 25th February 1933 at Mulago Hospital. He was given a clan name, Mpiima, and an ancestral proverbial name, Basajjanswa. At his baptism he was christened the names: Henry James. He was confirmed into the Makeerere parish church. He spent his early childhood days mostly at home at Makeerere, except for two years which he spent with one of his older brothers, Erifaazi Kaggwa at Najjanankumbi when his parents were away in exile.

Mpiima had the first four years of his primary education at Makeerere Primary School. From there he went to Nkwanga, Mubende in a boarding school, which was run by the Orthodox Church and headed by Mr Spartus Sebbanja. He was there together with his other brother, Douglas Nkonge Kaweesa. Being a church school, there were no school fees charged. That in a way scared his mother ENK, who suspected a hidden agenda to convert the children to orthodoxy. So the children were later withdrawn from that school. Mpiima was then taken to Aggrey Memorial School, the school for nationalists' children. He completed primary schooling and went on to senior secondary studies in the same school at Bunnamwaya. After Bunnamwaya, Mpiima joined a Commercial School at Wandegeya, where he did a course leading to a Diploma in Accounting. With that qualification he was able to look for a job and start working.

His first employment was in Mubende Hospital where he worked as a bookkeeper or accounting assistant in 1960. In 1961 he was transferred to Ntebe hospital, again working in the same category of bookkeeping. While at Ntebe he married his first wife, Amina Nansubuga, and had a child with her whom they named Christine Deborah Nakiguli in 1962. From Ntebe he was posted to Masaka, where again he first worked in a hospital up to 1965 when he left. He then became the school accountant of Masaka High School, Kijjabwemi. By then Mpiima had separated with his first wife and married his second one, Nusula Nakimera. Mpiima was a diligent worker in all his employment history.

For a big part of his life Mpiima battled with a form of post-traumatic seizure disorder, following a head injury he sustained early in life when another boy struck him with a big log on the head. He had gone into coma and had to be operated on to remove some congealed blood from his brain, in order to regain consciousness. Mpiima remained with a scar on his brain which became the focus of his epileptic seizures. Some people used to confuse his form of epilepsy with another hereditary form of epilepsy of unknown cause, which is sometimes associated with emotional or psychotic features. When he was well, Mpiima was as normal as any other person. He was very social, outgoing and a good conversationalist with a high sense of humour. He was quite generous to little children. I remember him very well whenever he was returning to Masaka after a visit to Makeerere, he used to dish out coins of money to each of us children at home to go and buy ourselves some lollies or buns.

James Henry Basajjanswa Mpiima died on 25th March 1966, while at Masaka, from an illness related to complications from his epileptic attacks. He was aged 33 years at the time. He left two beautiful girls who were already born, and a boy who was still in his mother's womb. The boy was born on the 4th July the same year and was given a special name "Najjalwambi" to signify that he was born after his father's death. He was the one who was installed as Mpiima's heir during the Ceremony of inheritance (*Okwabya olumbe*) held on 10th December 1966. Mpiima therefore had three children from his two wives; and those children were:

1. Christine Deborah Nakiguli
2. Eva Naluggya
3. Henry James Mpiima

All those children belong to the *Ndiga* clan, with the alternative totem being *Mpologoma*. They are all grandchildren of Paulo Kikwanguyira Kiyingi, whose remains are entombed at Mpigi- Nakaseeta, Bulemeezi. Their father left them when they were still so young that he did not bequeath them anything. He left them in the care of their grandparents, Paulo and Eseza Kiyingi, to bring them up.

**APPENDIX 5: Damasko Erieza Kikwanguyira Kaggulire Kiyingi**

Damasko Kaggulire was born 28th February 1935, at Mulago Hospital. He was given the name Kaggulire as his clan name, and Kikwanguyira as the spiritual proverbial name from his father. He was later that year baptised and christened with the names: Damasko Erieza. In 1953 he was confirmed into the church at Makerere by the Rt Rev Leslie Brown, bishop of Namirembe Diocese.

Kaggulire spent his early childhood days in several places: Kassanda Ssinga (1936-1940), Makeerere (1941-1945), Kitgum and Moroto (1945-1947 during the exile of his father) and Bukatira- Bulemeezi (1947-1949), before he returned to Makerere. He started his schooling at Makerere Primary School, where he spent a very brief period before being transferred to the nationalists' Aggrey Memorial School. Between 1945 and 1947, while in exile in Moroto, he and his younger brother Asanasiyo Lule Bbosa were initially educated in a "home school" by their father PK. Later on, when Mr Henry Kanyike the former headmaster of Aggrey Memorial School also arrived as a prisoner in Moroto, he took over the education of those and several other children in the detention camp. On their return to Buganda, Kaggulire was quickly enrolled into Kalege Primary School, Bukatira in 1947. He completed his primary schooling in 1949, having topped his class in academic performance. Not only was he good at academics, but his leadership qualities were quickly realised through his appointment to the head prefect-ship of that school in his final year.

Kaggulire went on to Mityana Junior Secondary School, where he did his junior schooling between 1950 and 1952. He graduated from there with a Junior Secondary Leaving Certificate. While at Mityana he revealed his musical talent and was appointed Music Prefect. He was a lead singer in the school choir. He was good at sports, especially football (soccer), swimming, wrestling, playing "ring" and *Omweso Omuganda*. He was quite tall for his age. Because of that, and the fact that he had been in captivity with his father fighting the nationalist war, his peers nicknamed him "*Omujjashi*", meaning "soldier".

When he left Mityana Junior School Kaggulire joined the African Commercial School at Mulago, to study accountancy. He completed his studies at that school in 1955. He later furthered his education through distance education with the London School of Accountancy, while working between 1957 and 1960. On completion of all those studies he was awarded the London Chamber of Commerce School Certificate (L.C.C) and a Diploma in Accountancy (A.L.S.A).

Kaggulire has worked in a number of places. Straight out of the African Commercial School, he got a job and started working as an assistant audit clerk with Oliver S Keble Auditors between 1956 and 1957. He obtained a good reference from Mr Keble which enabled him to secure another job at the Mengo Blue Gardens Nightclub as an Assistant Manager and Financial Controller between 1957 and 1959. He then moved on to become an accountant and later senior accountant of the Uganda Growers Co-operative Union Ltd from 1960 up to 1970. He continued to exercise his accounting skills in a job with Kazamiti Trunk & Glasses Ltd as an Accountant and Financial Controller from 1971 up to 1977. He then retired into farming on the Kiyingi family estate at Bukatira, Bulemeezi.

Damascus Kaggulire is a married man. He initially got married to Miss Robina Joyce Nakiryowa in Holy matrimony at a ceremony held at Namirembe Cathedral in 1963. Sadly his wife passed away in March 1987. He later re-married when he took the hand of Miss Robina Naabawanuka Lunkuse.

Kaggulire has been blessed with a few children, from both his first wife and his current wife, as well as from several women who fancied him and wished to have children by him along the way. These are all the children:

1. Lumu Damasiko
2. Nkongge Frederick
3. Serunkuuma Godfrey
4. Luggya Frederick
5. Kiyingi Moses
6. Bbosa James
7. Kulumba Paul
8. Kalyesubula Samwiri
9. Kaggwe Peter
10. Naluggya Sarah
11. Nalugwa Florence
12. Nakiyingi Margaret
13. Nakatudde Rose
14. Nakiguli Allen
15. Nakibuuka Betty
16. Nakagulire Ester
17. Nabbosa Alice
18. Nalunkuuma Robina
19. Nalumu Annet
20. Nakkadde Ester
21. Namitala Eseza
22. Lutalo James
23. Nakaggwe Dorothy

All the above children belong to the Ndiga clan, with the alternative totem (*akabbiro*) being the Lion (*Mpologoma*). They are all grandchildren of Paulo Kikwanguyira Kiyingi, who is laid to rest at Mpigi-Nakaseeta, Bulemeezi. Kaggulire wishes all of them peace and prosperity in the future, with God's help.

In his life Damasiko Kaggulire has been and is still witnessing a lot. He remembers the following to be some of the most memorable moments of his life: (1) The deportation of a people's king, the late King of Buganda Sir Edward Frederick Luwangula Muteesa II, by a foreign occupying power Britain in 1953; as well as his triumphant return in 1955. (2) The Uganda Independence celebrations of 1962. (3) The ferocious war which removed Idi Amin from power in 1979. (4) The guerrilla liberation war which deprived Apollo Milton Obote of a second opportunity to entrench himself as a perpetual leader of Uganda in 1985, and also finally expelled Obote's remnants from authority in 1986. Damasiko Kaggulire has performed and is still doing a lot of useful things for his country Uganda. Among his most cherished achievements is the assistance he has extended to some of his younger brothers and sisters in one way or another, especially in facilitating their education through schools. This has enabled them to reach higher levels in their careers, and subsequently enabled them in turn to assist him in the education of some of his children as well as serve their nation in many other useful ways. Indeed our

ancestors mused in a proverb: “*Akuwererera omwana, akira akuwa*” (One who pays for your child’s education is better than one who gives you cash).

## APPENDIX 6: David Buzaabo Kulumba Kiyingi

David Kulumba was born on the 9th November 1936 at Mulago Hospital. He was given the clan name Kulumba, and a second name Buzaabo, after his grandfather Samwiri Lwasi Buzaabo. Because of that second name his father Paulo Kiyingi used to refer to him as “grandfather of the home” (*Jjajja w’awaka*). At Christening he was given the name David (*Daudi*).

Kulumba spent his early childhood days with his parents at Makeerere. He started his schooling at the local school, Makeerere Primary School, in the lower grades. He later went to the nationalistic school, Aggrey Memorial School, Bunamwaya, where he completed primary and went on to do his junior and senior studies at the same school. He was an intelligent, astute and hardworking boy.

During the “dark period” at the Makeerere home between 1945 and 1947 when his parents were away in captivity Kulumba was very badly traumatised. Young as he was at the age of 9 years, first, he could not figure out why both his parents were taken away. Secondly, he could not comprehend why his older brother Kaggulire and younger brother Bbosa accompanied his parents and he in the middle was left at home. Thirdly, he could not rationalise the change in attitude, whereby the hordes of people who had been frequenting his home were now avoiding it. Fourthly, the care and provisions they were getting from friends and relatives during the dark period were not enough to give them the standard of living they had been accustomed to before his parents were taken away. Kulumba therefore commiserated and blamed himself, convinced that he had wronged somewhere. In that void and period of uncertainty he found himself in, he moved around and spent time with a number of people in the family. He spent some time with his older brothers and sisters, like Nusula Matovu, Dorothy Nalunkuuma, Mary Namitala, Moses Semyano Kiyingi and Efulansi Miriam Nalugwa.

During the dark period Kulumba attended the nationalist school, Aggrey Memorial School, free of charge. He and his siblings were exempted from paying school fees at that school since they were regarded as children of a nationalist, who was sacrificing himself for his country Uganda. For his other school requirements he was assisted by relatives, like Erifaazi Kaggwa Kirimuttu, Kulumba’s older “brother”. He was a diligent student, but like all school children he also enjoyed play time and sports like football (soccer), which he played to near perfection. Surprisingly, as soon as his father was released from captivity in 1947, Kulumba’s fee-free paying status ended. He was from then on required to pay the full fee like all other pupils in the school. But because his father had by then lost his well-paying job, Kulumba at times failed to get the school fees in. He took off time to raise money for his school fees. He taught at Namasinda Parents Primary School for one year. At the same time he also cultivated maize and beans to sell and get money. He did the Junior Leaving Certificate examinations and passed with flying colours. He proceeded to senior school and did the Cambridge School certificate examinations, which he also passed in 1957. All along during his senior school years, Kulumba had continued to be troubled by school fees and other school monetary demands. Thus he teamed up with three of his close school friends: Christopher Mayega, Paul Walugembe and Byron Kawadwa, to form a casual employment enterprise. They contracted a number of casual jobs (*emirimu gya lejja-lejja*), which earned them enough money for school textbooks, uniforms and other school requirements. They used to build mud and wattle houses at Nakulabye and Makeerere Kivvulu. They also built the toilets at Mengo Social Centre.

On finishing Senior 4 in 1957 Kulumba quickly got a job in a Government Lands and Surveys department, as an office clerk. Later, with further training he was promoted through the ranks to eventually become the Assistant Registrar of Titles, a post he held up to the time he decided to take study leave and undergo further formal education as a mature age student. Since his job in the land office involved a lot of court representations involving people's land disputes, Kulumba decided to formally pursue legal studies at higher levels.

He started off at the Makerere Law Development Centre, where he undertook a one year's course leading to a Diploma in Law. Following that he and a diplomate friend, Francis Wazarwaki Bwengye, decided to have a crack at the Makerere University mature age entrance examinations. They both passed the examinations and got enrolled into a Bachelor of Laws degree programme in the Faculty of Law in 1974. As the ancestral Kiganda saying goes: "*Zoolaga omulungi zidduka, ennaku embale tezeekunya*" (When expecting a loved one to visit you in days to come, time flies). His time at university passed very quickly like a sparrow flying past. Before long, Kulumba was writing his final examinations for the degree. He passed, again with flying colours. He was crowned one of the best three students that year in a class of sixty or so finalists, who included both the straight-out-of-school students and mature-age students. He was conferred the degree Bachelor of Laws with honours (LLB Hons) in March 1977. That same year and same graduation ceremony also saw his younger brother (the author) complete his medical training and conferred the double degree of Bachelor of Medicine and Bachelor of Surgery (MB ChB) of Makerere University. There was a very big and fitting celebration at the Makerere home, where their mother ENK was joined by their uncle Dunstan Kasolo Serunyiigo and maternal aunt Yunia Nandawula Lwanga, brothers and sisters, other relatives and friends, to congratulate the two Paulo Kiyingi descendants on their successful completion of their University courses. Paulo Kiyingi should have been around to give them his blessings. Those were the days of Idi Amin, ex-president of Uganda, who presided over the graduation ceremony as Chancellor of the University.

After the law degree Kulumba went back to the Law Development Centre (LDC) where he had earlier completed his Diploma in Law. This time he went back to do his articles or articulated clerkship to enable him to become a practicing solicitor. He completed the nine months course and obtained the Postgraduate Diploma in Legal Practice in 1978, having topped his class. Following the graduation ceremony there was an official reception at the LDC. The day ended with more celebrations in the form of an informal impromptu party at his younger brother's (the author's) residence, in a flat at Kittante courts, where Kulumba, his wife Harriet together with a few of his close friends and relatives celebrated into the early hours of the following morning. He returned to the Lands and Surveys Department in 1978, where he was promoted to the level of Registrar of Titles and Conveyancer.

After serving 23 years as a Government civil servant, Kulumba left and went into private practice. He started off by working with Mugerwa & Matovu Advocates in their law firm in 1981. After working with them for two years he went solo and opened his own practice, which he named Kulumba-Kiyingi & Co. Advocates. Up to this day, he is still running his private law firm, specialising in land law. With all the vast experience he has amassed, Kulumba has become the best land and property lawyer in Kampala.

Kulumba is a married man. In 1969 he married Miss Harriet Nakalanzi of the *Nseenene* (grasshopper) clan, the daughter of Mr Erisa Musoke of Kyebando. So far they have been blessed with eight children.

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In addition, Kulumba had three children before meeting Harriet, hence making a total of eleven children, as follows:

1. Kalyesubula Richard Frederick
2. Nalumu Catherine
3. Sekkadde Aloni Bapere
4. Nakkadde Sarah Rosette
5. Kiyingi Banadda Paulo
6. Lutalo Samuel
7. Lwasi Eriazali
8. Nalugwa Esther
9. Nalunkuuma Alice
10. Nakibuuka Elizabeth
11. Nabbosa Ssanyu

All those children belong to the *Ndiga* clan, with the alternative totem (*akabbiro*) being the Lion (*Mpologoma*). They are all grandchildren of Paulo Kikwanguyira Kiyingi, who is entombed at MpigiNakaseeta, Bulemeezi.

Daudi Kulumba's main wish for his children's future is this: Work hard so as to be able to sustain yourselves at very high standards in this ever changing global village.

**APPENDIX 7: Athanus Lule Bbosa Kiyingi**

Asanasiyo Bbosa was born in February 1939. He was given the name Bbosa as his clan name, and Asanasiyo Lule, after his granduncle Asanasiyo Lule Mujugumbya. When Bbosa was just over a year old, he was taken to Kassanda Ssinga to spend sometime with his grandmother Eresi Ssanyu Nabukeera in Mujugumbya's household, because his mother had just had a premature birth to Elizabeth Nakiyingi. In 1945, when Bbosa was just over six years old, his father was taken into captivity. He together with his older brother Kaggulire accompanied their father to Kitgum in Acholi, and later to Moroto in Karamojja. By the time they returned Bbosa was eight years and ready for school. He started off in Kalege Primary School, run by his father and a few other parents. He completed Primary 6 at Chwa II Memorial School, Namungoona near Kampala and then went on to Junior Secondary at the same school. From there he went to a commercial school to study accounts and book-keeping. On graduation he got a job with Kasawo Cooperative Union, where he worked for a few years, before joining an international conglomerate - British American Tobacco (BAT) in 1969 as a cigarette salesman. He was later promoted to the position of Sales Manager, which he occupied until he left the company in 1989.

Bbosa is a married man. He married Miss Milly Nalubega of the Bushback Antelope (*Engabi*) clan, the daughter of the late Paulo Matovu of Kakuyu Busiro, on the 29th September 1973. They have been blessed with nine children. In addition Bbosa has had children from another lady, to make the total number of his children up to 13, as follows:

1. Nakiguli Eva Kyolaba
2. Nalumu Betty
3. Nakiyingi Samali Naalongo
4. Nalunkuuma Janet
5. Kiyingi Paulo Banadda
6. Luggya Nathan
7. Naluggya Margaret Juliet
8. Bbosa Hannington
9. Kalyesubula David
10. Lumu Henry James
11. Lutalo Simon
12. Nabbosa Irene
13. Nalugwa Susan

All the above children belong to the *Ndiga* clan, with the alternative totem (*akabbiro*) being the Lion (*Mpologoma*). They are all grandchildren of Paulo Kikwanguyira Kiyingi Banadda, who is entombed at Mpigi- Nakaseeta, Bulemeezi.

Asanasio Bbosa wishes his children success in all their endeavours, through determination, hard work and sacrifice; especially if there is money available. That way, their future will be bright.

## **APPENDIX 8: Elizabeth Rosette Banzigya Nakiyingi Wamala**

Elizabeth Nakiyingi Wamala was born 27th December 1940 at Mulago Hospital, Kampala. She was given the name Nakiyingi as her clan name and another one Banzigya after her paternal grandmother. She was later baptised into the Christian church and given more names, Elizabeth (Betty) and Rosette.

When Nakiyingi was still quite small she was sent to spend some time with her paternal auntie (*Senga*) Esta Nakagulire Mukasa at Kabasanda, Butambala. Her auntie's husband, Matiya Mukasa Gaanya, was working as the chief administrative officer at the Ssaza headquarters. She was at Kabasanda when her parents were sent into captivity. When her mother ENK returned from captivity in 1946, Nakiyingi was brought back to Makerere to be with the rest of the family and start schooling.

Nakiyingi started schooling at Makerere Infant School in 1947. She then went to Aggrey Memorial School, Bunnamwaya, where she spent two years before moving on to Mengo Primary School. She did her Primary 6 Leaving examinations and passed with flying colours. Thus, she secured a place in the prestigious all girls' school, Gayaza Junior, where she continued with her junior schooling. Nakiyingi completed Junior 3, passed the relevant examinations, which enabled her to be admitted into the senior section of the same school, Gayaza High School. Nakiyingi studied from Senior 1 up to Senior 4 and sat for the Cambridge School Certificate Ordinary Level examinations, which she again passed with flying colours. She could not pursue any further studies at that school, much as she wanted to, since Gayaza High School only went as far as Senior 4 then. However, Nakiyingi did not let that deter her pursuit for higher education. So she applied and was admitted into the best and most prestigious school in the country, King's College Budo, which catered for both boys and girls. That is where she did her "higher" or senior 5 and 6 studies.

At Gayaza High School, Elizabeth had been appointed the Head girl or Head Prefect. Similarly, in her final year at Kings' College Budo Elizabeth was appointed Head girl, who together with the Head boy formed the two head prefects for the school. She was a prominent member of the singing club Buddo Nightingales. She was a keen thespian as well, starring in two stage plays: "Antigone" and "St Joan of Arc" as the leading actress.

Nakiyingi joined Makerere University in 1963 to study for an Arts degree. She continued with her interest in student politics and welfare. Nakiyingi held an official position within the Makerere Students' Union in 1964. When she completed her studies at Makerere University she was honoured with a degree of Bachelor of Arts, majoring in English Literature. Following a brief period of employment she decided to pursue a post graduate specialist qualification. As a result, Nakiyingi went to the United Kingdom to study to become a librarian. She obtained the highest qualification for librarians in the UK in those days. She was awarded the "Associate of the Libraries Association (ALA)" title.

Elizabeth Nakiyingi was still in the UK when she got married to her first husband, Dr David Kyegombe, a fine young Makerere University trained medical doctor whom she had known for quite some time while still in Uganda. Unfortunately their marriage was very short-lived, for they soon separated following some ill-understood differences that developed between the two. Their marriage had not been blessed with a child. On her return to Uganda, Betty secured employment with the Makerere University Library in 1970. She later remarried Dr Paul Wamala, a trained surgical

chiropract and chiropractor as well as successful businessman. Wamala owned the City Pharmacy on Kampala Road and a City Pharmacy in Nairobi. He owned and operated Gomba Marina (later renamed Jjajja Marina) - a sailing club resort at Munyonyo, Ggaba on the shores of Lake Victoria (*Ennyanja Nalubaale*). It is believed that Dr Paul Wamala was murdered by Idi Amin's henchmen, on the orders of Idi Amin who wanted to take over the lucrative resort at Munyonyo. That devastated Betty greatly and made her restless for some time until she regathered herself to find a new love in Mr George Byekwaso, a lawyer by profession, whom she married in 1977. Mr Byekwaso was then working as a Company Secretary for the Uganda Sugar Factory at Lugazi. In Byekwaso, Betty found a perfect match, just like the ideal couple mused about in the Kiganda proverbial mythology: "*Ontuuse; Nnalunga yatuuka Jjuuko*" (We are a perfect match; just like Nnalunga and Jjuuko). Their love was greatly rewarded with the birth of two beautiful children, both girls, who Elizabeth had longed to have. She named them as follows:

1. Elizabeth Mirembe Naibhati
2. Georgina Naigaga

Both those children are grandchildren of Paulo Kikwanguyira Kiyingi who was laid to rest at Nakaseeta- Mpigi Bulemeezi. They are both Basoga, taking on their father's ethnicity. It will be remembered that Betty's paternal grandmother Banzigya, from whom she acquired that name, was also a Musoga. Sadly for Betty, for a third time yet, her happiness were again to be interrupted. This time it was the murder, in cold blood by unknown assailants, of her dear husband George Byekwaso on 31st August 1980 while Betty was still pregnant with baby Georgina. At the time of her husband's death Betty was out of the country on a work-related visit to Europe. From then on her life became difficult. She greatly feared for her life, having already lost two husbands in violence-related deaths. She feared for what may be in stall for her. Betty therefore decided to leave the country soon after the baby was born in 1981. She initially went to neighbouring Kenya, where she stayed for some time and got a makeshift job in one school. Later on she obtained a job befitting her line of speciality in Swaziland, where she worked as librarian in the Swaziland National Archives. In 1989 she decided to migrate to Canada with her two children, Elizabeth Naibhati Mirembe and Georgina Naigaga and her niece Sarah Naluggya, who was then helping her with the children. Betty wanted to bring up her children in Canada and give them Canadian citizenship. The newly arrived family was settled in the federal capital Ottawa, which Betty soon grew to love so much. She and her budding young family quickly adjusted to the beautiful Canadian summers and long cold winters. Betty got herself a job and started raising her family. She involved herself extensively in the activities of the Ugandan community in Ottawa and her local church, where she became a chorister.

It was in Ottawa that Elizabeth Nakiyingi's chapter on earth came to a close. She contracted a lung disease which drastically cut her life short. Elizabeth Rosette Banzigya Nakiyingi Wamala died on 11th August 1995. Her remains were returned to Uganda for burial. A funeral service was held at St Paul's Cathedral Namirembe, following which her remains were interred in the family cemetery at NakaseetaMpigi, Bulemeezi by family, friends and old acquaintances from far and wide. The author travelled from Australia to Uganda for the burial. She was and is still sadly missed by many.

## APPENDIX 9: Ester Lillian Nabbosa Muleme

Ester Nabbosa Muleme was born 8th May 1942 at Mulago hospital. She was given a clan name Nabbosa and later at baptism was christened Ester Lillian. She was confirmed into the Christian church on 18th October 1955.

Nabbosa spent her early childhood days at the Makeerere home with her parents. When her parents were taken captive in 1945, Ester was taken to stay with her elder cousin/sister Anna Nabbosa Tegubikkulwa who was married to Mr Mulangira and resided at Kyebando. In her early childhood Ester was intolerant or allergic to meat, as was Mr Mulangira. So the two of them used to enjoy fish dishes, especially the tasty “*Nningu*” fish, for which Ester has very fond memories.

Nabbosa returned to the Makeerere home when she was ready to start school in 1948. She had by then already mastered the Luganda alphabet, which put her at an advantage over her classmates. Ester was very fond of babies and children younger than her, looking after them, carrying them on her back, soothing them to sleep. She never wanted any baby to cry, always doing her best to soothe them to quietness or sleep. One day this obsession inadvertently got her into trouble, when she tried to quieten her younger baby sister Kasalina Nalumu using unconventional means. It is said that one day baby Nalumu cried a lot to a point Ester could not quieten the baby with her usual gentle tricks. Her mother ENK came home to find Ester trying desperately to quieten the baby using unconventional methods. Her mother reprimanded her with a slap Ester will never forget. She was aged only ten at the time.

Ester commenced her schooling at Makeerere Infant School close to the parish church, where classes were mostly held under the shade of a tree. Because Ester had already mastered the Luganda alphabet, she used to help her Infant teacher Mr Abednego Okwalinnga in teaching the alphabet to the other pupils who hadn't mastered it. She now believes that her interest in teaching was first roused at that early stage, citing the ancestral Luganda proverb “*Akaliba akendo, okalabira ku mukonda*” (You tell what will become a gourd by the shapely long handle of the Cucurbitaceous fruit). She completed Primary 4 at Makeerere Primary School and went on to Mengo Primary School where she completed Primary 6, having successfully passed the examinations for the award of the Primary School Leaving Certificate in 1956. She remembers Miss Joan Cox, the headmistress of Gayaza High School, coming to Mengo Primary School to interview prospective entrants into Gayaza Junior School. Ester was interviewed and quickly accepted into that prestigious all girls school. She was an excellent student in Junior school, with grades in single digit positions in overall class performance at the end of term. The main setback to her studies was the inability of her father Paulo Kiyingi to raise school fees in good time at the beginning of each academic term. Her father, then a “farmer”, was not earning enough to afford the lot in one go. She is therefore proud of her mother's diplomacy and assertiveness, when she negotiated with the headmistress to allow Ester's fees to be paid in instalments. The headmistress agreed. When Ester completed junior school in 1959, she had passed so well as to be promoted to the high school, but for the school fees. Her father informed her that much as he would have wanted her to continue with her academic pursuits, he simply could not afford it with his level of income then. She therefore went into vocational training, which was heavily subsidised. Ester joined Lady Irene Teacher Training College, Ndejje, to train as an early childhood teacher. This was a career she never minded since she had already picked up interest and shown her talent in teaching, early on in her own infant schooling. She was very talented in making excellent visual teaching aids, such that her college mates would often ask her for assistance. She would oblige and in return, they would help her with her

laundry. She performed well in her teaching practice and in her final examination achieved a “Distinction” to become a Grade 2 certified teacher.

Ester started working as a teacher in 1964 at Budo Primary and Junior School, Kabinja. This was a prestigious boarding primary and junior school located at the foothills of Buddo hill, the seat of the all famous Kings’ College Budo. Ester was allocated to teach Primary 1, the grade with the little ones who had just left their mothers to be thrown into boarding school. Ester was like a mother to them. She loved them so much and they too loved her in return. She was given a lot of responsibilities, which kept her quite busy. These included taking charge of the school choir, girls’ sports, gardening and sewing. At the same time Ester was privately studying senior school subjects, in preparation to sit the Senior 4 Cambridge School Certificate examinations. She laments the fact that the school administration did not facilitate her studies by lessening her work load, much as she had informed them of her ambitions. But because she was still young and energetic, she found that she managed to do all her school duties as well as do her studies. Within three years Ester appeared for her Cambridge School Certificate examinations, which she passed in 1967. She is grateful to her younger brother Sam Kiyingi Lutalo for helping and encouraging her all the way, thus enabling her to be ready to take those exams in such record time. The Buddo Junior School Headmaster Mr Kibirige, in a speech to the school after her results, praised Ester for having studied privately in her own time without neglecting her school responsibilities and managing to pass those difficult exams in such a short space of time.

With her new academic achievement, Ester applied to upgrade as a teacher. She was admitted into Shimoni Teachers’ College in 1969, where she started training for a Grade 3 Teachers’ Certificate. She again passed with “distinction” grades in 1971 and therefore became deeply entrenched in the teaching profession, to which she still belongs to today.

Ester performed so well at Shimoni College that her instructors seconded her appointment as a model teacher at the Shimoni Demonstration Primary School, where she worked from 1971 up to 1980. She then transferred to Old Kampala Primary School, where she taught from 1981 up to 1998 when she retired from Government public service. All along she concentrated on teaching the infant and lower primary classes and so became quite experienced in Infant Education and Early Childhood learning methods. She now runs her own school, called “Joy Infant School”, at Maganjo as the Headmistress. She has three teachers who help her teach the three classes: Nursery, Primary 1 and 2.

She is a married woman. She married Mr Samuel Muleme of the *Ngo* (leopard) clan in August 1971. Their marriage is based on love and trust. They have so far been blessed with six children, as follows:

1. Paul Andrew Muleme Gasuza
2. James Luyirika Wango
3. Eric Semwanje Sekisaka
4. Christine Joy Nalubowa
5. Simon Peter Kavuma Balirwana
6. Joel Godfrey Serubanja

All those children belong to the *Ngo* (leopard) clan, with the alternative totem being *Kasimba* (genet). They are all grandchildren of Paulo Kikwanguyira Kiyingi, who is interred at Nakaseeta- Mpigi, Bulemeezi. Ester would like her children to be hard-working, patient and trustworthy. She prays that

they reach far in their academic pursuits, to get to Universities, acquire first degrees, second degrees and Doctorates of Philosophy (PhD), where possible. She wishes them success and would like them to always love one another and be helpful to each other as a family.

Ester Nabbosa's other main interest in life apart from teaching has always been singing, especially church hymns. Although her formal singing involvement was limited to belonging to the Makerere Church choir early in her life as well as a variety of school choirs, wherever she studied and taught, she has always been a singer in many informal settings.

**APPENDIX 10: Balubuuliza Kibuuka Kiyingi**

Balubuuliza Kibuuka was born 10th October 1944 at Mulago Hospital. When he was only one year old his parents were taken away into captivity leaving him under the care of his maternal grandmother Eresi Ssanyu, in the household of Asanasiyo Lule Mujugumbya at Kassanda Ssinga. He stayed with his grandparents until he was about five and ready for school, in 1949. The following year he started school at Makerere Sub grade Primary School. Then in 1952 he was taken to the village home in Bukatira where he continued with his primary studies at Namasinda Primary School up to 1955. Kibuuka completed his primary education in the nationalists' school, Aggrey Memorial in 1957. He was good and keen at playing football in his primary school days.

Kibuuka performed excellently in his Primary School Leaving examinations, which earned him a place at Makerere College School for his junior and senior secondary studies. After six years in this school, 1958-1963, he had obtained his Junior Leaving Certificate as well as the more coveted Cambridge School Certificate at the end of Senior 4. In his senior school days Kibuuka became famous for perusing past examination papers, in preparation for coming exams, hence, his friends nick-named him "Past papers".

Kibuuka spent a year and half at St Mary's College Kisubi, a boarding school, after which he left for West Germany to continue with his higher education in 1966. He had a very brief stint as Cameraman for Uganda Television in 1965, between leaving St Mary's College Kisubi and going to Germany for further studies. He underwent practical training at Offenbach (M) and theoretical training at the Fachhochschule Heilbronn, at the end of which he graduated as a Physics Engineer (Ing. grad.) in 1971. He briefly returned to Uganda and worked as a technical instructor in Mechanical Engineering at the Uganda Technical College, Kyambogo. His five year stay in Germany seems to have instilled in him a strong feeling for his nation Buganda. Straight on his return Kibuuka developed an interest in the Luganda language and started his rudimentary work on developing it into a language of scientific communication. He would do this in his spare time though.

Kibuuka went back to Germany on a one year UNESCO fellowship to study technical education at the University of Aachen in 1972. He resumed teaching at Kyambogo in 1973 and stayed there until 1975 when he decided to pursue further studies in the foundations of mathematics, logic and the philosophy of science. He therefore went back to Germany in 1975 and joined the Universities of Heidelberg and Bonn. In the interim Kibuuka also did some external studies with the University of London in the United Kingdom and in 1976 he was awarded a Bachelor of Arts (B.A.) degree in Philosophy, with emphasis on Formal Logic and the Philosophy of Science. In 1979 he qualified with a Magister Artium (M.A.) from the University of Bonn.

Between 1979 and 1982 Kibuuka worked as a research associate in the Department of Philosophy, University of Nairobi. He also worked as a part-time teacher of German at the Goethe Institute, Nairobi. This is where his interest and obsession in the intricacies of languages intensified. So in 1983 he started leaning more towards languages and linguistics than the pure science and mathematics he had started off with. That year he started work on a doctoral thesis in linguistics. The following year he was confirmed a Lecturer in German Skills and Linguistics at the University of Nairobi. At the same time he formally embarked on the major landmark of his academic career, the systematic modernisation of the Luganda language by making it science compatible. Kibuuka spent a semester at the Institute of

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African Studies, University of Cologne and another semester at the University of Bielefeld in Germany. His landmark publication, “An Introduction to Scientific Luganda” came out in 1988. In 1989 he was awarded the degree “Doktor der Philosophie” in Linguistics from the University of Bielefeld. Kibuuka then transferred to Kenyatta University, Nairobi, where he again worked as lecturer in German Skills and Linguistics between 1990 and 1998. He continued with his research studies in linguistics and wrote several publications in the form of papers and books. In 1998 he successfully defended the higher doctorate D.Litt. thesis at the Kenyatta University, titled “A Theory of Scientific Terminologies”. When his thesis was passed and the D.Litt. awarded, Kibuuka became the first academic to achieve that accolade at that University.

Kibuuka returned to Uganda in 1999 and took up a position as Senior Lecturer in Linguistics at the prestigious Makerere University. He has helped develop the Luganda language into a medium of scientific discourse. He is the leader of a team of academics currently working on the Languages Dictionary Project (Luganda, Lunyolo-Lutoolo, Lunyankole-Lukiga and Lucooli) at the Makerere Institute of Languages. They are in the process of finalising the Luganda-Luganda dictionary.

Kibuuka is a married man. He married Miss Florence “Kimulisa” Hadudu, the daughter of Mr Charles Oundo Wasibi and Mrs Merab Agutu Oundo of the *Ngabi* (Bushback antelope) clan. The good Lord has so far blessed them with two children, as follows:

1. Kiyingi Banadda Balubuuliza
2. Naluggya Nambubi Namatimba

Both children belong to the *Ndiga* (sheep) clan, with the alternative totem (*akabbiro*) being *Mpologoma*. They are both grandchildren of Paulo Kikwanguyira Kiyingi, whose remains are at Mpigi Nakaseeta, Bulemeezi. Kibuuka wishes them a very bright future, academically and socially.

**APPENDIX 11: Samuel Kigwira Kiyingi Lutalo**

Sam Lutalo was born 3rd September 1946 at Mulago Hospital, Kampala. At that time his father Paulo Kiyingi was being held in captivity in Kitgum and Moroto for fighting against colonial expansionism in Buganda and Uganda. His mother Eseza too had accompanied his father into captivity. That is where she fell pregnant, later on to be repatriated to Buganda for the eventual birth of the baby. The baby was given the name “Lutalo” (literary meaning “war”) to reflect the war his father was waging against the colonialists. Later his father gave him another name, Kigwira, from an ancestral saying, “*eKigwira omusajja, akimala*” (A real man overcomes whatever huddles he encounters). He was baptised into the Christian church and given a Jewish name “Samuel” in December 1946.

Lutalo spent most of his early childhood days with his parents at Makeerere, apart from a brief period he spent at Mawokota and Kanaaba with his maternal aunt Yunia Nandawula Lwanga. He later spent a bit of time with his older brother Damasiko Kaggulire at Ndeeba near Kampala, while attending primary school at Aggrey Memorial, Bunamwaya and Nabagereka Primary School in the King’s palace at Mengo. He completed his primary education in 1959, having topped his class with Grade A and went on to junior secondary at Lubiri Secondary School in 1960 and 1961. Lutalo was a Class Monitor while at Nabagereka Primary School. He was a keen sportsman who mostly enjoyed playing football, from which he later developed the hobby of following various football leagues all over the world. Lutalo had a particular liking for the English Football league and was a keen supporter of Tottenham Hotspur. He also enjoyed exploring the city of Kampala in order to know all the ins and outs of the city.

From Lubiri Secondary School Lutalo performed excellently. This earned him a place at King’s College Budo to pursue his senior studies from Senior 1 up to 6 between 1962 and 1967. He continued to study diligently and shoulder responsibilities, as appropriate. In his last year at Buddo Lutalo was appointed Senior Monitor of his house, Nigeria house. He participated in various sporting activities, like basketball, football, cricket, swimming, hockey, and athletics. At the completion of his senior schooling Lutalo passed with flying colours. His chosen career was human medicine, which he pursued at the prestigious Makerere University Medical School.

While at Makerere University, Lutalo resided in Livingstone Hall. He made a lot of friends in that hall. He participated in student politics and greatly enjoyed discussing current affairs. Lutalo was at one time a member of the Livingstone Hall Student Executive Committee. One of his most memorable moments in Livingstone Hall was the sound of machine-gun fire during the military coup in which Dr Milton Obote was removed from the office of President in 1971. It was shortly after 1:00 AM. Lutalo was still at his books studying or “eating fire” (*okulya omuliro*) as it was colloquially referred to in those days. Heavy machine-gun fire started pelting, tearing through the quiet of the night. Lutalo climbed the window and tried to look through the small room ventilators, just in case he could see what was going on, to no avail. He froze, his heart pounding out of his chest. Idi Amin’s soldiers were in the process of overthrowing Milton Obote.

Lutalo graduated with the double degree of Bachelor of Medicine and Bachelor of Surgery in 1973. In the process, he became the first medical doctor in the Kiyingi family. He did a one year internship at the national referral hospital Mulago. Following this term, he worked in an upcountry hospital in Mbale, for a year before embarking on postgraduate training at Mulago Hospital to become a specialist physician. Lutalo qualified with a Master of Medicine (M.Med) from Makerere University in 1978. He

sub-specialised in Rheumatology through an attachment with the Bone and Joint Research Unit of the Royal London Hospital in 1982. From London, the political environment in Uganda was not conducive for his early return. So Lutalo was offered a position of Consultant Physician of the Midlands Province in Zimbabwe, based at Gweru Hospital, which he accepted. He performed his duties with diligence and aptitude. During the six years he spent in the Midlands Province Lutalo streamlined the delivery of medical clinical services and extended his research interests in rheumatic diseases, malaria and other medical conditions.

In 1988, Lutalo was transferred to the capital city Harare to take up a position as Consultant Physician at Harare Central Hospital. At the same time he was appointed Honorary Lecturer at the University of Zimbabwe's Medical School. Since 1997 Lutalo has been self-employed in private practice where he works as a consultant physician and rheumatologist. He maintains a part-time appointment with the Government hospital and the honorary lectureship with the Medical School.

Lutalo is a married man. He married Miss Angela Mereci Namyalo, the daughter of Mr Lodoviko Ssali Ssaalongo and the late Rose Ssali Naalongo of Kasekende, Mubende on 13th February 1977. The good Lord has so far blessed them with four daughters, as follows:

1. Nakatudde Pamela Margaret Mirembe
2. Nakiyingi Priscilla Esther Nkwagala
3. Naluggya Patricia Roslyn Birungi
4. Nalugwa Proscovia Ssanyu

All these children belong to the *Ndiga* (sheep) clan, with the alternative clan (*akabbiro*) being the lion (*Mpologoma*). They are all grandchildren of Paulo Kikwanguyira Kiyingi, who is interred at Mpigi-Nakaseeta Bulemeezi. Lutalo wishes his children all the best in their future, bequeathing them the following words of wisdom: "Determination and perseverance will somehow make a difference" (*Ogutateganya, teguzza nvuma*). He urges his children to take up professions with a high potential for employment, especially self-employment, in countries where they intend to live. That way they should be able to make an impact on the global village. In addition, Lutalo also urges all the descendants of Paulo Kikwanguyira Kiyingi, to start their own businesses to employ themselves instead of being employed by other people or organisations as salaried employees all their life. That way their businesses would generate income to look after them after deducting the mandatory business tax.

Lutalo has done and is still doing a lot of work for his country of birth Uganda, his adopted country Zimbabwe and many other African countries in the field of health, especially with regard to rheumatic diseases and malaria.

**APPENDIX 12: Kikuttobudde Sekkadde Kiyingi**

I was born on the 8th August 1951 at Mulago Hospital in Kampala. I was given the clan name Sekkadde, after my paternal uncle Bapere Sekkadde. I was baptised into the Christian church by Rev Jeremiah Jjemba on 23rd December 1951 at St John's Church Makeerere. At baptism I was given a second name Shadrack, after the biblical Jewish valiant character who was threatened with death by being thrown into a lion's den. My Godparents were Mr Musa Mukasa, Mr Nicholas Musoke and my maternal auntie Yunia Nandawula Lwanga. Later on, in the darkness that befell Buganda following the deportation of King Muteesa II in 1953, my father PK gave me a prophetic name "Kikuttobudde" after a prophetic saying of hope, popular in Buganda at that time: "*Ekikutte obudde kiributa Muteesa bw'alidda*" (the dark cloud over the country will be lifted when Muteesa returns). I was confirmed a full member of the church, as was the custom in those days, on 6th November 1966 at St John's church Makeerere by Bishop Dunstan Nsubuga of Namirembe diocese, with the words: "*Beeranga mwesigwa okutuusa okufa, nange ndikuwa engule ey'obulamu*" (Be trustworthy all your life and I will give you the crown of life). In 1969 another name "Franklin" joined the already long list of names that defined me. But later on my eyes were opened to the large variety of indigenous names we have in Buganda, many of them with meanings easy to relate to. That fact compounded with another revelation that foreigners, especially Europeans and Jews, in those days rarely (if ever) gave themselves our Kiganda names. Therefore, I decided to silence the foreign names that defined me, and instead promote my more meaningful traditional and cultural Kiganda names.

I spent my early childhood days mostly in my parents' home at Makeerere, Kyaddondo. However, I spent some time at Kassanda Ssingo with my maternal auntie Sophia Nanteza Nakibuuka, who I came to love so much to the point of forgetting and denying that my mother Eseza was my real mother. I have no other memories of what happened when I was still very little. Nevertheless I have this vivid, albeit weird memory, of the wheels of a bus running over my fingers when I was kneeling down with my parents beside a road at Bwayise, waiting for the motorcade of King Muteesa II. He was being driven from his Bamunanika palace to the Mengo palace, greeting his people during the 1955 jubilant celebrations of his return from exile. My other recollection is being nicknamed Munialo, a name I initially mistook to be derogatory, whereas it was given to me after a famous Kenyan left wing football player called Munialo. He was left footed, just like me.

I commenced my studies by learning to read and write the Luganda alphabet and a few simple words of Luganda while at home, with my mother ENK as the teacher. This enabled me to skip the first few classes and go straight into Primary 2 at Makerere Primary School at the beginning of 1960 at 8 years of age. I completed Primary 6 and was awarded the Primary School Leaving Certificate in 1964. I continued on at the same school in what would have been called Junior 1 and 2, but for some unknown reason junior school had been abolished. It had been transformed into an extension of primary schooling and renamed Primary 7 and 8. I was awarded a second Primary School Leaving Certificate at the end of Primary 8 in 1966. Coming from a musical family, with a very musical mother, I had a keen interest in music, although for financial reasons my music was mostly limited to choral singing. I sang in the parish church choir at Makeerere, which I joined at the age of 12 years. I was a one-time participant in the Combined Churches Choir of Kampala, put together and conducted by the celebrated George William Kakoma who had become famous, among other things, for composing the Uganda National Anthem. At Makerere Primary School I was appointed Prefect of Music for a couple of years. My other hobby was bush-walking. I remember on one of my solitary walks one day stumbling over a

huge snake. I would not say what type of snake it was, but because of its size and demeanour it must have been a python. It never even moved to harass me. I guess it must have just had a big feed before I stumbled over it. That incident did not stop me from my bush-walking adventures, although I did not go back to that part of the bush for a very long time. I enjoyed playing football, which I mostly played with a team of other children in the suburb on a school football field right next to our house. I also played in the school football team in the later years of my primary schooling. My Primary 4 school days are notoriously remembered for spreading cattle droppings on the floor of our classroom to harden it and minimise dust. The teachers would allot us turns on which we would bring the cattle droppings. Since some of us did not have cattle in our homes like other pupils, it would sometimes be difficult for us to collect the goodies on our allocated days, but the teachers would never understand that. So we had to beg or bribe those blessed with having cattle in their homes to bring us “loads of droppings” for us to hand in. I do not remember any student contracting any illness similar to tetanus, which tends to be associated with handling animal excreta. Perhaps the whole class had been properly immunised against tetanus! My Primary 7 school days are fondly remembered, for the scarcity of teachers. Some of my friends and I would bolt from school to go and play slides (*okukuba gogolo*), do the rounds of the Asian shops in Kampala and finally end up in the sugarcane field or small plantation at the west end of Makerere University campus. We would then have “our share” of the sugar cane as refreshments, before moving back to school. At times the university security patrol men would surprise us and threaten us with arrest. But we would speedily run, climb and jump over the university perimeter fence in a tick and then challenge those men to do the same if they wanted to get us. Surprisingly, when I was finishing Primary 8, I passed with flying colours topping the class and winning a place in the highly coveted senior secondary school, King’s College Budo.

In 1967 I started at King’s College Budo, a boarding school of academic and social excellence. I went through Senior 1 up to 6, with the exception of Senior 4, which I skipped together with other students from two “express classes” who were selected on merit and drilled to complete our O-Levels in 3 instead of 4 years. I participated in a wide variety of activities apart from classroom work. I sang in the school chapel choir and the world famous Buddo Nightingales music club. I was a member of the Scottish Country Dancing club, formed and mostly run by the Scottish teachers in our school to promote Scottish culture in Uganda. Unfortunately I did not get much opportunity to learn Kiganda music, drumming or dances at Buddo, as a promotion of my own culture. It was assumed we would acquire these skills in our own homes. My interest in bush-walking continued. In 1970 I went bush-walking in a tropical rainforest called Kashoha-Kitomi in Ankole western Uganda, in the company of my Biology teachers, John White and Harry Boston, together with two other students James Mukasa Ntambi, a close friend also from Buddo and Henry (whose last name unfortunately escapes me) from Kibuli Secondary School. I was keen at sports. I played hockey for my house Ghana in the inter-house competitions and represented the school in the inter-school competitions for 4 of the five years I spent at Buddo. Other sports included football, cricket and athletics, in which I represented my house in the inter-house competitions; swimming, tennis, badminton, basketball and volley ball, which I never excelled in but got the gist of. I was a member of various clubs like the science club, geography club and history club, for which I was an elected official at one time although my interest in and aptitude for history at the time was next to nothing, unlike now. I was Senior Monitor of Ghana house in my last year at Buddo. By the end of 1971, I had completed my time at Buddo, having acquired the East African Certificate of Education (equivalent to the Cambridge School Certificate, Ordinary level) at the end of Senior 3 and the East African Advanced Certificate of Education at the end of Senior 6.

While waiting to join university I wrote and broadcast two educational talks to the general public over the national radio (Radio Uganda) about Human Heredity. Apparently they were very well received for they were broadcast repeatedly over the radio for a long time, because of their innovative educational content at the time. I did a bit of work with my older brother Balubuuliza Kibuuka Kiyingi, in his rudimentary work on developing the Luganda language into a language of scientific communication, some time in 1972. That same year I was admitted to Makerere University to study human medicine at Mulago Medical School. I left no stone unturned in my approach to the study of medicine, devoting my entire life to it in the process. I only took off time during the holidays to do a bit of vocational employment, most of it in upcountry hospitals gaining practical experience. In 1975 I spent one vacation working with a prolific Luganda language promoter and author of several Luganda language books, Mr Michael Bazzebulala Nsimbi. He was revising his book "*Amannya Amaganda N'ennono Zaago*" (the cultural aspects of Kiganda names). One other vacation which I devoted to work in a field other than medicine was when I taught two of the three science subjects (chemistry and biology) to Senior 1 and 2 students at Kampala Grammar School, which was run by my uncle Kojja Sserunyiigo Kasolo as the headmaster.

In March 1977 I graduated from Makerere University Medical School with a Bachelor of Medicine and Bachelor of Surgery (MB ChB) combined degree. In the process I became the second member of the Kiyingi extended family to qualify in the field of Human Medicine. Two years later I sat for and passed the American foreign medical graduates' examination, called the "Educational Commission for Foreign Medical Graduates or ECFMG". This allowed me to register and practice human medicine in the United States of America, if I so wanted. At that time I chose not to, though.

After working for three years in my home country Uganda, one of which was an internship year, I decided to pursue post-graduate training in a speciality. In 1979 I applied to several international universities for postgraduate training in pharmacology, a field of medicine specialising in the science of drugs. I got accepted at Chelsea College of the University of London in UK to do a one-year's course leading to a Master's degree. At the same time The University of Sydney in Australia also accepted me for either a Master's or PhD degree course. The Kiganda ancestral proverb goes like this, "*Atannayitayita; y'atenda nnyina okufumba/obufumbi*" or "A person who has not travelled widely thinks his or her mother is the best cook (the only cook)". I was determined not to be counted among the many Ugandans who praise their mothers to be the best cooks. Curiosity to travel and explore the less known made me decide to take up the Australian offer more than the UK offer. Many Ugandans had been to America, Europe and Britain in particular, for studies and many other activities and therefore a lot was known about those regions. Not so much about Australia, though. At high school we had an Australian teacher who introduced us to Australia. One of my sisters, Elizabeth Nakiyingi Kiyingi was one of the very few people I knew who had been to Australia. She had come here in the late 1960s for a visit from the UK, where she was doing her post-graduate studies in librarianship. I had therefore heard a fair bit about the merino sheep and Australia's fascinating fauna of marsupials.

When I first landed at Sydney's Sir Kingsford Smith international airport on 10th March 1980, I expected to see some kangaroos hopping about just outside the airport terminal. I have never overcome the disappointment I felt when I did not see any. To make it worse, it took me nearly six weeks before I sighted a real live kangaroo at Sydney's Taronga zoo. I enrolled into the pharmacology course at The University of Sydney and settled down to some serious studies. After the first Master's qualifying year, I enrolled into the PhD program. My research studies centred on the patho-physiological mechanisms

of a chest condition called asthma, using chemicals and agents that provoke asthma and the drugs that treat it. Extra-curricularly I was involved in international students' affairs on University campuses around Sydney. In 1982 I spear-headed a petition by the Commonwealth Government sponsored foreign students, to get our living allowances substantially increased to a level above the official Australian Poverty Line. As the main signatory and convenor of the petitioners I sent the petition to the Prime Minister, Mr Malcolm Fraser and the Minister of Foreign Affairs, Hon Anthony Street. The reply was favourable and the allowances were increased the following year.

On completing my studies in 1985, I was awarded a Doctorate of Philosophy degree in Pharmacology. After a brief holiday in Zimbabwe I took up an appointment in Papua New Guinea, where I spent six good years working in several categories. Between 1985 and 1988 I was working at the National Cancer Treatment and Radiotherapy Centre, Angau Memorial Hospital, Lae. I was in charge of coordinating the chemotherapy of cancer. Thereafter I spent the next three years lecturing in Pharmacology at the Medical Faculty of the University of Papua New Guinea, Port Moresby. As part of my clinical attachment, I worked in the Asthma Clinic of the Port Moresby General Hospital, where I continued my research interests on *asthma*, in the Papua New Guinea population. Specifically, I established a relationship between the condition asthma and the chewing of *betel nut*, which the people of Papua New Guinea use for recreation, like a Muganda chews coffee berries (*empokota*) and an Australian male quaffs his beer.

In Port Moresby, we had an organisation called the Pan-African Association (PAA), which brought together all those with roots in Africa. I served as Secretary General during the 1989/1990 financial year. In 1990 we hosted a delegation of finance ministers from Africa and the Caribbean countries, who were attending the Africa, Caribbean and Pacific (ACP) finance ministers' conference, held in Papua New Guinea that year. I vividly remember that at the time Mr Nelson Mandela in South Africa had just been released from prison after 27 years behind bars. Similarly South West Africa had just acquired independence and been formerly renamed "Namibia". These were major historical landmarks, worthy of celebration by every true African. Consequently, we held a big party, to which we invited the aforementioned ministerial delegation from the African and Caribbean countries to join us.

My family and I left Papua New Guinea at the end of 1990 and returned to Australia. After receiving my registration to practice clinical medicine, I decided to specialise in Family Medicine by studying for and doing examinations leading to an award of a Fellowship of the Royal Australian College of General Practitioners (FRACGP). I now work as a human mechanic in private practice in the city of Townsville, Australia.

I am a married man. I married Miss Beatrice Nabanoba Birabwa, a Muganda woman of the *Kkobe* (above-ground purple yam) clan, the daughter of the late Mr Cornelius Ssewakiryanga Busuulwa and the late Mrs Agnes Naava Busuulwa of Masaka Buddu, on the 12th January 1980 at St Augustine Chapel, Makerere University. We have been blessed with three children, plus one other child from another lady, to make the total number of children four, as follows:

1. Kulumba Kivebulaaya
2. Nabbosa Makula Namuswe
3. Lutalo Kikwanguyira
4. Nakkadde Ssanyu

All those children belong to the *Ndiga* clan, with the alternative totem (*akabbiro*) being the Lion (*Mpologoma*). They are all grandchildren of the late Paulo Kikwanguyira Kiyingi, who was laid to rest at Mpigi- Nakaseeta, Bulemeezi.

Some of the philosophical beliefs I bequeath my children are as follows: Nothing precious comes without a sweat. If you set yourself realistic and achievable goals, you will always be rewarded more than a person who sets himself unrealistic goals beyond his reach. That is why my main aim in life is to bring up my children and educate them to the highest achievable levels in whatever field of their choice, always emphasising to them that: money is not all there is to happiness, although it often comes in handy.

### **APPENDIX 13: Margaret Kuumekyoto Naluggya Musoke**

Margaret Naluggya was born on new-year's eve, 31st December 1955, at Mulago Hospital. Her father was already back from captivity, a free man who was no longer restricted in his movements; who could live wherever he wanted within Uganda. She was given a clan name "Naluggya", to which was later added another name "Kuumekyoto" from a wise saying, "*Kuuma ekyoto kireme kuwola*" (keep the fireplace hot), when she was finally confirmed the last born. Her mother ENK used to refer to her as "the child who came late", since ENK thought she had already had her last child, only to find she was pregnant again at an advanced age of 46 years. Naluggya was baptised in 1956 and given another name "Margaret". She was later confirmed into the church in 1970.

Naluggya spent her early childhood days at Makeerere with her parents, except for about one year which she spent at Mubende with her older brother James Mpiima, while he was working for the government. In fact she started her education while at Mubende, where she attended nursery school. On her return to Makeerere the following year, she went to Makeerere Primary School, where she studied from Primary One to Seven. She was a refined singer at school. Even in her later life she pursued her interest in singing, at one time singing in the Makeerere church choir as a soprano. Naluggya used to sing soprano and descant with a vigour which would threaten to blow the roof off the church. She enjoyed playing netball too. After obtaining her Primary School Leaving Certificate from Makeerere she proceeded on to Senior Secondary at Kampala Grammar School. She sat for her Senior 4 examinations and passed them, obtaining the East African Certificate of Education.

Naluggya decided to follow in the footsteps of her late father then, by pursuing a course in typing and office practice at the College of Business Studies, Kampala, from 1976 through to 1978. On completion of that course Naluggya obtained a job at Makeerere Law Development Centre, where she became well liked. Up to now, she is still employed by the same institution. She did some further training in Office Management at the Uganda Management Institute in 1997. Currently she is at the rank of Personal Secretary at the Law Development Centre.

Naluggya is a married woman. She got married to Mr Charles Kamyia Nsubuga Musoke, a Muganda man of the *Mamba* (Lung fish) clan, the son of Mr Wassuukirawa Nsubuga of Buwaya. They have so far been blessed with five children, as follows:

1. Nansubuga Reste
2. Nakkazi Irene
3. Mubiru Edward
4. Ndagire Dorothy
5. Nampewo Elizabeth

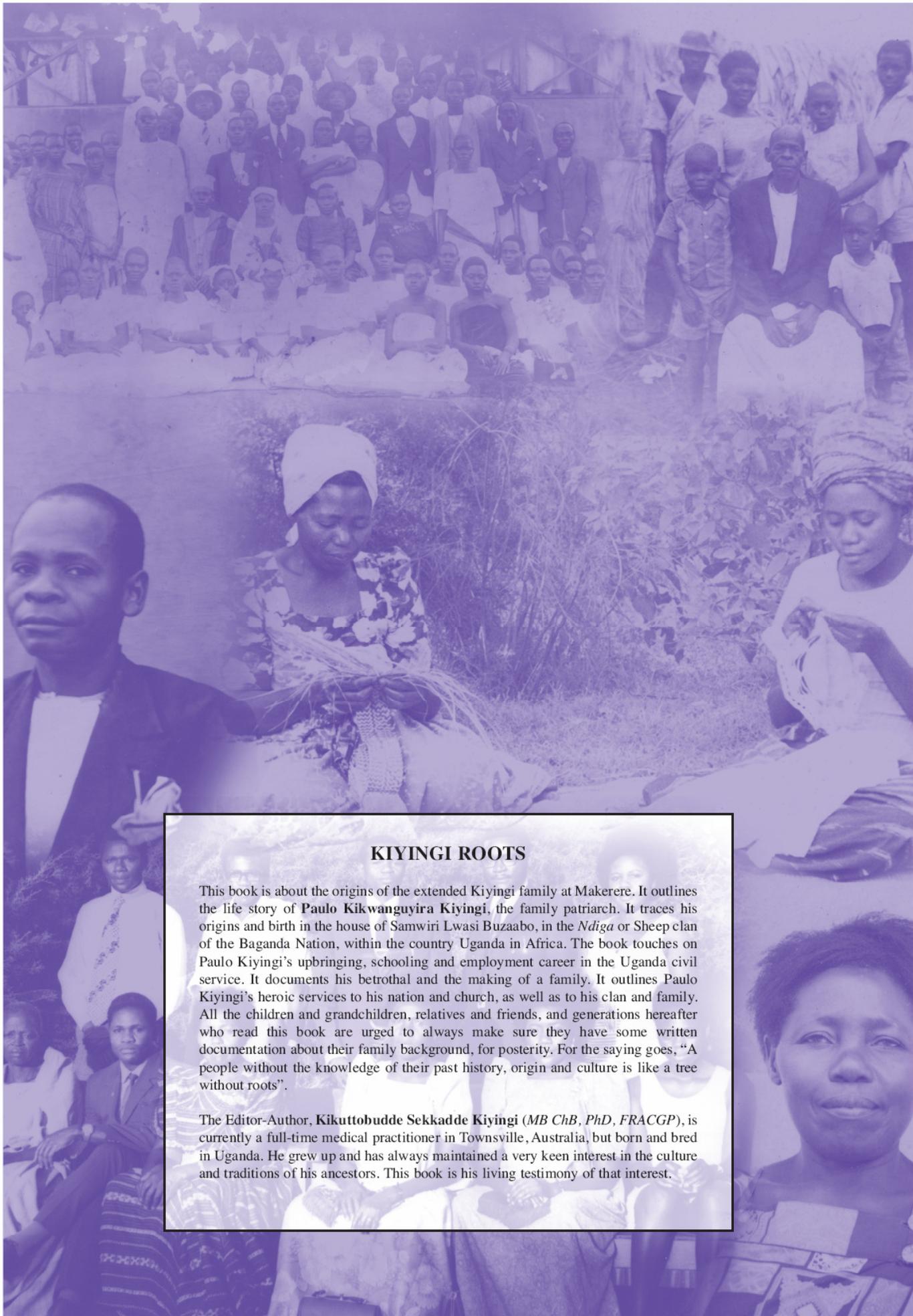
All the above children belong to the *Mamba* (Lung fish) clan, with the alternative totem being *Muguya* (young lung fish). They are all grandchildren of Paulo Kikwanguyira Kiyingi, who is interred at Mpigi Nakaseeta, Bulemezi.

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4. **Omutaka Paulo Bbosa Lwomwa** (Head of the Ndiga clan) - gave me important documents outlining the history of our clan.
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## KIYINGI ROOTS

This book is about the origins of the extended Kiyingi family at Makerere. It outlines the life story of **Paulo Kikwanguyira Kiyingi**, the family patriarch. It traces his origins and birth in the house of Samwiri Lwasi Buzaabo, in the *Ndiga* or Sheep clan of the Baganda Nation, within the country Uganda in Africa. The book touches on Paulo Kiyingi's upbringing, schooling and employment career in the Uganda civil service. It documents his betrothal and the making of a family. It outlines Paulo Kiyingi's heroic services to his nation and church, as well as to his clan and family. All the children and grandchildren, relatives and friends, and generations hereafter who read this book are urged to always make sure they have some written documentation about their family background, for posterity. For the saying goes, "A people without the knowledge of their past history, origin and culture is like a tree without roots".

The Editor-Author, **Kikutubobde Sekkadde Kiyingi** (*MB ChB, PhD, FRACGP*), is currently a full-time medical practitioner in Townsville, Australia, but born and bred in Uganda. He grew up and has always maintained a very keen interest in the culture and traditions of his ancestors. This book is his living testimony of that interest.