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## CHAPTER 1

### *THE PAULO KIYINGI (PK) ANCESTRY*

#### 1.1 The Ancestry

**Paulo Kikwanguyira Kiyingi (Banadda)** was a son of **Samwiri Lwasi Buzaabo of Mpigi**, a grandson of **Kiguli Kikkakka** and a great grandson of **Kamwanga Kalyesubula Kiddugavu**. Paulo Kiyingi was born in the lineage (*Lunyiriri*) of Nansambu, in the sub-division (*Mutuba*) of Mpiima at Ggumba, Mbale Mawokota, in the clan division (*Ssiga*) of Luwanga at Mpami, Mbale Mawokota, in the Sheep (*Ndiga*) clan. The head of the clan is called “*Lwomwa*”. The first person to head the *Ndiga* clan was **Kalyesubula Kikonyogo** and it was with him that the name “*Lwomwa*” started. The ancestral land of the clan head *Lwomwa* is in Mbaale Mawokota. Paulo Kiyingi was a true Muganda of the Sheep or *Ndiga* clan and, like all people who belong to this clan, the alternative totem (*akabbiro*) is the Lion (*Mpologoma*).

#### 1.2 A History of the Ndiga Clan

Various authors who have written books and documents on the history of the clans of the Baganda have stated the following about the origins of the *Ndiga* clan. They say that the ancestral grandfather of all people who belong to the *Ndiga* clan was man called Sekkoba. He originated from Bumogera, Kavirondo near Bukedi in the present Eastern Uganda, went to settle in Ssesse group of islands where the spirit medium (*Lubaale*) Wannema resided during the reign of *Kabaka* Kayima (the seventh king of Buganda). Sekkoba settled at a place called Busanga, on Kkoome Island one of the Ssesse groups of islands in Lake Victoria (*Nyanja Nalubaale*). While at Busanga Sekkoba had his first son named Bbosa, whom he ceded to the deity called Wannema. Bbosa spent his early childhood days in Ssesse islands in the household of Wannema. That Bbosa first moved to mainland Buganda as Wannema’s emissary to *Kabaka* Nakibinge (c.1580-1607). Bbosa used to commute between the king’s palace on the mainland and Wannema’s household on Ssesse islands, carrying messages to and fro. In all his generosity the King gave a piece of land at Mutungo for Bbosa to settle on. While at Mutungo, Bbosa had his first son whom he named Kalyesubula Kikonyogo. When Bbosa died he was succeeded by Kalyesubula Kikonyogo who later became the first head of the *Ndiga* clan and acquired the name **Lwomwa**. It is said that from then on the name *Lwomwa* became the titular name for all heads of the *Ndiga* clan.

Other authors state that the *Ndiga* clan is one of the original clans (*ebika binnansangwaawo*), which existed long ago, even before the legendary first king of Buganda called Kintu came to Buganda.

However, documents which I obtained from the current head of the *Ndiga* clan *Omutaka* Paulo Bbosa *Lwomwa*, confirm that the origin of the clan is not Bumogera, Kavirondo in the present day Eastern Uganda. They also confirm that ours is not one of the original clans which existed in Buganda from time immemorial, although the ancestors of the people who later grouped themselves into the *Ndiga* clan lived in Buganda long ago and were probably present when Kintu first arrived in Buganda. They confirm that the first clan patriarch, our great ancestor was a man called MBAALE, who used to live on a hill called Lwasi in Mawokota County. Mbaale was a fresh-water fisherman, who used to catch a

certain type of fish locally known as “*Nsonzi*” from a swamp called Kkoba. The Kkoba swamp is at the foothills of Kavule hill, located near Katende village, about twenty five miles on the Kampala to Masaka highway.

It is stated that for a long time Mbaale had no children and was growing desperate for an heir. One day while fishing to catch his *Nsonzi* from the Kkoba swamp, he met with another elder *Omutaka* Ndugwa the patriarch of the *Lugave* or pangolin clan. During their conversation Ndugwa asked Mbaale whether Mbaale had any children, to which question Mbaale answered “No”. Ndugwa then told Mbaale of someone, a kind of deity, who could grant him children. Ndugwa directed Mbaale to an ancestral spirit medium (*lubaale*) named Mukasa, the father of *Lubaale* Wannema of Ssesse islands. Mbaale travelled to Ssesse to seek *Lubaale* Mukasa’s divination. Mbaale was given medicine in form of some herbal plant seeds to take back with him to the mainland, with strict instructions to plant them in his compound and wait for them to germinate. He was told that the germination of the seeds would signal that he would have his desired children. He was instructed to cede his first-born child to *Lubaale* Mukasa as the price payment for his divination. Mbaale did as he was told.

So it came to pass that Mbaale returned to mainland Buganda and planted the seeds. True to Mukasa’s words, on the germination of the seeds Mbaale’s wife fell pregnant with her first child. It was a boy and Mbaale named him Sekkoba in memory of the Kkoba swamp, the river of luck, which introduced him to Ndugwa, who advised him on who to turn to in order to get the children he so much desired. Mbaale had three other children, making a total of four in all, as follows:

1. Sekkoba
2. Ssekizimu
3. Nambi Nabbosa
4. Bbosa

Mbaale later fulfilled the promise he made to *Lubaale* Mukasa, the father of *Lubaale* Wannema. He took his first born child Sekkoba to Ssesse islands and handed him over to *Lubaale* Mukasa as his price payment. That is how Sekkoba went to Ssesse, as a son of Mbaale from Buganda, not from Bumogera in Kavirondo as has been written by some other authors.

### **1.3 Origins of the Ndiga Clan**

Mbaale had a little lamb, which later grew into a sheep. He looked after it very tenderly. Everywhere he would go it would follow him, like a dog follows its master. So people came to nickname him “the sheep-man” (*omusajja ow’Endiga*) or the man who goes around with a sheep. As Mbaale grew old, nearing his death, he called all his children and instructed them never again to eat lamb or mutton. He told them that he had been looking after that sheep not as a source of meat, but more as a pet, with a great love for it. He therefore instructed them that from then on the sheep would be their totem. That if they were to keep it in their homes, they were to treat it with great respect and love, like their own brother, never to slaughter it, never ever to eat it, offer it as a sacrifice or harm it in any way. That if anybody ever ate the sheep in any form: lamb or mutton, that person would cease to be his child or grandchild. From then on all of Mbaale’s descendants wherever they went never ate the sheep. That is how the Sheep or Ndiga clan began. Up to today all people who profess to belong to the Ndiga clan, whether they are in Buganda or outside Buganda, do not eat lamb or mutton or any product from the

sheep. That is the culture. To do otherwise would be tantamount to breaking the culture and traditions of the Baganda in general, and those of the Ndiga clanspeople “*ABALIGA*” in particular.

When Mbaale died he was succeeded by his youngest son Bbosa, who in turn fathered the following children:

1. Buvi
2. Namusota
3. Kalyesubula and others.

These three offspring of Bbosa then became very popular during the reign of King Nakibinge (the eighth King of Buganda); especially during his wars against the Banyoro people who were being led by Prince Jjuma. Kalyesubula more so than the other two, became very influential to King Nakibinge. When it looked certain the King was beginning to lose the war, Kalyesubula came to his rescue by advising the King to call for one great fighter to bail him out. They sent for the hero of all wars, Kyobe Kyomubazzi, nick-named “Kibuuka” (the flyer), a son of *Lubaale* Wannema from Ssesse islands, to come to mainland Buganda and fight for the King. Kibuuka fought with valour and style, for he was said to fly high up above the clouds in the sky, hide in there and kill his enemy by firing arrows at them on the ground. They would never see him or imagine that the arrows killing them were being fired from the clouds above them. So the war turned in favour of King Nakibinge until man’s age-old weakness, a woman, overcame Kibuuka. This led to his death in battle. He fell for and befriended a woman from the enemy nation of the Banyoro who tricked him into revealing to her his secret fighting tactics. She then betrayed him to her people, who were quick to shoot Kibuuka down from the clouds he was fighting in. When Kibuuka died, Kalyesubula was ordered into a cave, partly for his own protection and partly to ensure he did not run away, for he was directly answerable to *Lubaale* Wannema for the death of Wannema’s youngest son Kibuuka. Kalyesubula was a man of great humour who cracked jokes and made those who visited him in his prison-cave laugh.

After a while when the uproar over Kibuuka’s death had subsided, during the reign of King Mulondo who succeeded Nakibinge, Kalyesubula was released from his cave. He had refused to shave since the day he was thrown in his dungeon, so he had grown bushy hairs all over him. When he heard of his imminent release, he quickly shaved off all the bushy hair and beard. People who saw him the day he was released were shocked to see him so changed. So they asked him what had happened to him. Kalyesubula simply replied “*Lw’owona obusibe lw’omwa*” (you shave on the day you get out of prison). The people threw back some of his jokes at him by nicknaming him “Lwomwa”, a name he took to very happily. He settled at Mbaale in Mawokota. Because of his popularity and wise counsel the elders of the Ndiga clan, Buvi, Nakatandagira, Kituuma and others, elected him their leader. He became the clan patriarch and the King confirmed him so. Starting with him all subsequent leaders or patriarchs of the Ndiga clan, up to today, are called LWOMWA as their official titular name. No one else except the patriarch (*Ow’Akasolya*), in the Ndiga clan, is called by that name. Kalyesubula was the first Lwomwa of the Ndiga or Sheep clan, while Mbaale is crowned as having been the very first patriarch.

#### 1.4 Clan Divisions (Amasiga)

The Ndiga clan has seventeen (17) divisions called “*Amasiga*” (singular - *Ssiga*) and they are named as follows, together with the addresses of the ancestral headquarters of the division chiefs:

1. Sserunkuuma at Mpami in Mawokota
2. Luwanga at Mpami in Mawokota
3. Namusota at Maziba in Mawokota
4. Ssemiti at Buyanga in Mawokota
5. Sekkoba at Busanga - Koome in Kyaggwe
6. Ndalul at Mpanga in Mawokota
7. Buvi at Bunnamweri in Mawokota
8. Nakabaale at Membe in Mawokota
9. Kiguli at Sseneene in Mawokota
10. Ssekasamba at Busamba in Mawokota
11. Ssekakoni at Bunnamweri in Mawokota
12. Kaggwe at Bukaggwe in Mawokota
13. Lutalo at Buyijja in Mawokota
14. Mpungu at Bweya in Butambala
15. Wakikunga at Mutungo in Kyaddondo
16. Nakiyenje at Bugiri in Busiro
17. Kibeevu at Ssi - Bukunja in Kyaggwe

The first four (4) *Masiga* or divisions: Sserunkuuma, Luwanga, Namusota and Ssemiti, are traditionally crowned the royal *Masiga* within the Ndiga clan. It is from these four *Masiga* that the clan head, called Lwomwa, is chosen. A clan head reigns for life. At his death the next Lwomwa is chosen from the next royal *Ssiga*, in rotation. That is the clan tradition, which has existed for a long time and has never changed.

#### 1.5 Paulo Kiyingi's Lineage

Paulo Kiyingi was born into the Ndiga clan, into the division (*Ssiga*) of Luwanga, one of the seventeen divisions (*masiga*) that make up the whole clan. His was one of the four royal *Masiga* from which the clan head Lwomwa is chosen, in rotation. Here below is the lineage of Paulo Kikwanguyira Kiyingi, starting from the division (*Ssiga*) of Luwanga as the first generation, the children of Luwanga (the sub-division or *Mituba* heads) and their children (the lineage or *Nyiriri* heads) and all succeeding generations from the *Ssiga* down to the sixth generation to which Paulo Kiyingi belongs. The Baganda are a patrilineal society, so the successive generations are propagated through the sons by tradition (*Abaana abalenzi be balanza ekika*).

##### FIRST GENERATION (1)

**Luwanga**, the *Ssiga* leader, whose ancestral grounds are at Mpami Mawokota, fathered the following three sons:

1. Kaggulire
2. **Mpiima**
3. Kiyingi Ssemugooma.

Those are the *Mituba* leaders, the three in the *Ssiga* of Luwanga at Mpami, Mbaale in Mawokota. Omutaka Paulo Bbosa Lwomwa, the current clan head or patriarch, emanates from the *Ssiga* of Luwanga, from the *Mutuba* of Kaggulire.

## SECOND GENERATION (2)

**Mpiima**, (a *Mutuba* leader) Luwanga's second son begot the following:

1. Sekiryango
  2. Sejjuki
  3. Kaggulire
  4. **Nansambu**
  5. Nkongge
  6. Kiguli
  7. Kiyingi Kaggulire
  8. Mwotassubi
  9. Nabbosa
  10. Kinambogo
  11. Nalunkuuma
- etc... plus many others who belong to this generation, not mentioned here.

## THIRD GENERATION (3)

Nansambu, (a *Lunyiriri* leader) the fourth son to Mpiima, fathered the following:

1. Kadumya
  2. Musoke Kiryampola
  3. **Kamwanga Kiddugavu**
  4. Gambizzi
  5. Buwambazza
  6. Mwanamujira
  7. Kyambadde
  8. Nkwamantya
  9. Nabisubi
  10. Ntudde
- etc... plus many others who belong to this generation, not mentioned here.

## FOURTH GENERATION (4)

Kadumya, the first born to Nansambu, fathered the following:

1. Mpiima
2. Masiira

**Kamwanga Kalyesubula Kiddugavu**, the third born to Nansambu, begot:

1. Bwetwajja Matembe Luggya
2. Kiguli Watamangi
3. **Kiguli Kikkakka**
4. Muwulu-azitowa
5. Lumu
6. Ndikyebuza Birabwa

7. Nakibuuka
8. Ndibireka
9. Nakawuka
10. Kirivamuli.

Gambizzi, the fourth born to Nansambu, begot the following:

1. Musoke Muzingu
2. Bbosa Mbwambara
3. Kiyingi Byekalazza
4. Kawesa Wozamangu
5. Luggya
6. Matembe
7. Nabuwufu
8. Kizaaye
9. Tebamalamu
10. Kamyia
11. Najja.

Kyayambadde, the fifth born to Nansambu, begot the following:

1. Bbwaddene
  2. Kikoyo
  3. Senkaali
- etc... plus many others who belong to this generation, not mentioned here.

#### **FIFTH GENERATION (5)**

Bwetwajja Matembe Luggya, the first born to Kamwanga Kiddugavu fathered the following:

1. Kawesa Waggala
2. Kagulire Balimuttajjo
3. Kalyesubula Kayigwa
4. Bbosa Kyakulagira
5. Isaaka Batulabudde Sekkadde
6. Sarah Mwenyango
7. Babiito
8. Kagabane.

Kiguli Watamangi, the second born to Kamwanga Kiddugavu fathered the following:

1. Kironde Bajjunga
2. Kizaalakula
3. Miriam Naluggya

**Kiguli Kikkakka**, the third born to Kamwanga Kiddugavu begot the following:

1. Semyoni Kaddu Nansambu
2. Semyano Kiyingi
3. **Samwiri Lwasi Buzaabo**

Muwulu-azitowa, the fourth born to Kamwanga Kiddugavu begot the following:

1. Bbosa Nyago

Lumu, the fifth born to Kamwanga Kiddugavu begot the following:

1. Nakabaale

Bbwaddene, the first born to Kyambadde fathered the following:

1. Luggya
2. Musibangatto
3. Kalyesubula
4. Kenge

Kikoyo, the second born to Kyambadde fathered the following:

1. Kalyesubula
2. Kawesa Muvawala
3. Bbosa Sajjabbi
4. Nakibuuka
5. Mwenyango
6. Nabbosa
7. Nakiyingi
8. Nalugwa

Senkaali, the third born to Kyambadde fathered the following:

1. Nasanayiri Kiyingi
2. Ssozi Kwalufu
3. Kulumba
4. Nyika Kibula
5. Musajja Kakata
6. Kabona
7. Nalunkuuma
8. Nalumu
9. Nakiyingi

etc... plus many others who belong to this generation, not mentioned here.

## **SIXTH GENERATION (6)**

Kawesa Waggala, the first born to Bwetwajja Matembe fathered the following:

1. Erenesti Serunkuuma Diiro
2. Nasanayiri Mukasa Luggya
3. Ayisa Nalunkuuma

Kaggulire Balimuttajjo, the second born to Bwetwajja Matembe fathered:

1. Daniel Kiguli Kijojje

Semyoni Kaddu (Nansambu) at Kawolo Kyaggwe, the first born to Kiguli Kikkakka fathered the following:

1. Yowana Kiguli
2. Aguste Lumu Mula
3. Zeverio Serunkuuma Kateetemera
4. Zidoolo Musoke Kalyesubula
5. Anna Nabbosa
6. Kuumekyoto

**NB:**Semyoni Kaddu inherited the Nansambu lineage (*Olunyiriri Iwa Nansambu*) and up to today it runs through his descendants.

Bbosa Nyago, from Muwulu-azitowa fathered:

1. Batulumayo Serunkuuma Aliddeki Mbizzi

Nakabaale, the first born to Lumu fathered:

1. Nakabaale Sewaali

Luggya, the first born to Bbwaddene fathered the following children:

1. Musoke
2. Kibuuka
3. Kaddu
4. Nansambu
5. Serunkuuma
6. Nakawesa
7. Kizza
8. Kamyia
9. Nalugwa
10. Nabbosa

Kalyesubula, the first born to Kikoyo fathered the following children:

1. Kiyingi
2. Nkongge
3. Nalugwa
4. Nakibuuka
5. Naluggya
6. Nakiyngi
7. Nakagulire

Kawesa Muvawala, the second born to Kikoyo fathered the following:

1. Kiyingi
2. Kagulire
3. Nnyika
4. Kibuuka
5. Kalyesubula Kisawuzi
6. Nalunkuuma
7. Nambi

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Bbosa Sajjabbi, the third born to Kikoyo fathered the following:

1. Kaggulire

Kulumba, the third born to Senkaali fathered the following:

1. Mulisi Kisawuli
2. Muliika

**Samwiri Lwasi Buzaabo**, the third born to Kiguli Kikkakka fathered:

1. Aloni Bapere Sekkadde
  2. Fenekansi Nkonge
  3. **Paulo Kikwanguyira Kiyingi**
  4. Nasani Luggya
  5. Anna Nambi Nabbosa
  6. Esita Nakagulire
- etc...plus many others who belong to this generation, not mentioned here.

These generations are continued in Chapter 6 on page 24 with the offspring of the Sixth Generation - that of Paulo Kikwanguyira Kiyingi. But first, let us see how PK grew up and matured to become a man.