

BUGANDA KINGDOM

ORIGINS

The kingdom of Buganda is located on the shores of Lake Victoria with in the interlacustrine region. The Baganda are believed to belong to a group of western Bantu.

The origin of the Baganda is unclear but they are mainly two theories that explain its origin i.e. the Kiganda and Bunyoro tradition theory.

According to the Kiganda theory, the founder of Buganda was Kintu who was believed to have come from the direction of mountain Elgon 1314 AD via Bugisu, Budama, Busoga and finally to the shores of Lake Victoria to present day Buganda. Around thirteen to fourteen of the present day clans are said to have come with Kintu.

Another theory says that Buganda was founded by Kato Kimera, a twin brother of Isingoma Rukidi Mpuuga who founded the Bito dynasty. About five to six clans are said to have come from Bunyoro.

Yet Buganda is one of the states that broke away after the collapse of Bunyoro Kitara Empire under the Bachwezi.

Buganda started as a small state made up of Busiro, Mawokota and Kyadondo counties and later expanded to include former parts of Bunyoro and Ssesse Islands.

EXPANSION OF BUGANDA KINGDOM

The expansion began around 17th century during the reign of Kateregga who expanded the boundary of Buganda to Ssinga, Kyagwe, Gomba and Butambala.

Around the 18th century Buganda waged wars of expansion against the Banyoro in which she captured Buddu which had iron.

Between 1814-1831, Sekamanya annexed Bwera, Buwekula, and Koki to Buganda.

Around 19th century, the areas of Bugerere, Bulemezi were annexed to Buganda from Bunyoro when the British gave guns to Buganda who defeated all neighbors.

In the 1900 Buganda agreement, the British gave Buyaga and Bugangaizi to Buganda as a reward for their collaboration with the British in crushing Bunyoro.

FACTORS FOR THE RISE AND EXPANSION OF BUGANDA KINGDOM

There were many factors that led to the rise and expansion of Buganda which were political, economic and social.

Initially Buganda was small in size comprising of only three countries which made it easy to consolidate and administer.

Between 1600-1884, Buganda had able and capable leaders like Junju, Mawanda, and Mutesa who united and fought hard to expand the kingdom.

Buganda had a well-organized centralized system of administration with the king at the top with absolute powers assisted by chiefs. This enabled the subjects to be loyal to its expansion.

Buganda had a clear system of succession which was hereditary. This helped to minimize power struggles which led to peace and stability hence her expansion.

Buganda had a good climate with reliable rainfall with fertile soils which ensured constant supply of food for the population and army. Due to increased population there was need for more land hence expansion of the kingdom.

Buganda's dealings with Arabs enabled her get guns. Which was an advantage over her neighbors and this contributed to her rise and expansion.

The existence of perennial crops like banana which required less labour provided by women left men to participate in the wars hence expansion.

Buganda had a strong and powerful army, well equipped with guns from the Arabs. It was used to maintain, expand and successfully wage wars on their neighbors.

Buganda's neighbors were weak and disorganized like Bunyoro, Busoga which enabled Buganda to expand as they were declining.

Buganda's growth was also due to well-developed road networks from the capital to all counties which enabled easy coordination of the administration.

Buganda's geographical and strategic location between lakes, rivers, gave it a defensive position against any possible attacks.

Buganda participated in the inter-regional trade with her neighbors which enabled her get revenue and boost her economy.

She also participated in the long distance trade with the Arabs which enabled her acquire guns which they used to conquer the neighboring societies.

Buganda had one language and shared cultures which helped to maintain unity. At the same time the kings married from each clan which ensured unity and peace leading to rise and expansion.

Buganda received assistance from the British in terms of guns to bring down Bunyoro and as Bunyoro was declining, Buganda grew and expanded.

Buganda also got tributes from the conquered states which increased her income and raided her neighbors got cattle and slaves which led to commercial gains.

ORGANIZATION OF BUGANDA KINGDOM

Buganda was highly organized politically, economically and socially;

Politically, Buganda had a centralized system of administration with several clans under the Kabaka who was the over role ruler with supreme authority over the kingdom.

The Kabaka was regarded as a semi god or divine whose word was law and obeyed. He had power to appointed, promote, and dismiss his officials according to his will.

He was assisted by the Prime Minister - Katikiro, Chief Judge - Omulamuzi and Treasurer Omuwanika.

The kingdom was divided into counties, sub-counties and parishes which were under appointed chiefs by the king and they ensured effective administration.

The chiefs were expected to mobilize the population for public works like construction of roads, collect tributes and also mobilize people for defense.

Buganda also had a parliament – Lukiko which consisted of clan heads, county chiefs, Kabakas' appointees. They were expected to make, amend laws and advise the Kabaka and his ministers.

Buganda had a standing army and navy canoe men who protected, expanded and maintained law and order.

They had a hereditary system of succession i.e. when the king died his elder son succeeded him.

The kingdom had royal regalia i.e. symbols authority which included spears, drums, stools.

Economically, The Buganda practiced agriculture facilitated by fertile soil as they grew crops like Banana, yams, sweet potatoes etc...

They also kept domestic animals e.g. goats, sheep, cattle for consumption, dowry and sacrificing. They also carried out fishing especially on Lake Victoria and those near other water bodies.

They also actively participated in the long distance trade with the Arabs which enabled them to acquire guns which they used in the wars of expansion. They traded with their neighbors e.g. Bunyoro to get salt, Ankole for cattle etc...

They practiced iron making and made iron implements like knives, spears, hoes for war and agriculture.

The Baganda hunted wild animal like elephants for ivory, antelopes, Buffaloes, pigs, hippos for hides and meat.

They also collected taxes and tributes from the conquered states which increased their revenue and boasted their economy.

They raided their neighbors through which they acquired cattle and slaves where the male slaves were sold to the Arabs and female were given out as rewards.

Mining was also carried out especially in Buddu, Bark cloth making, pottery which were sold to their neighbors.

Land was communally owned under the Kabaka. However, the Kabaka would reward the hardworking chiefs with some pieces of land at his will.

There was division of labor where by men carried out iron smelting, backcloth making, fishing while the women did the cultivation.

Socially, the Baganda believed in one God i.e. Katonda but also worshipped other gods and different spirits, Balubale e.g. Mukasa for fishing, Ddungu for hunting, Musoke for rain etc. The spirits could be consulted through medium and sacrifices were made in form of meat, food, drinks etc.

The Kabaka was the spiritual leader of the kingdom as he was considered to be semi divine with the direct link to the ancestors.

The Baganda had 52 clans each under a clan head with the Kabaka as the head. The Kabaka would marry from all the clans to ensure unity and the Kabaka would belong to his mother's clan to ensure that at least each clan gets a king.

The Baganda had totems that they belonged to and it was a taboo to eat one's totem and marry the person of the same totem which maintained social bonds.

Marriage in Buganda was polygamous as a Buganda man was free to have as many wives as he could. This was to ensure unity and increase of the population within the kingdom.

They participated in games like wrestling, canoe racing, spear throwing, board games etc...

The Buganda society was divided into social classes namely the royal class i.e. Balangila, nobles i.e. chiefs, clan heads, the peasants-Abakopi who were the commoners and the slaves who were usually non Buganda i.e. workers.

They spoke a similar language Luganda that acted as a uniting factor among the Buganda.

By the time foreigners came to Buganda, Buganda was seen as one of the highly organized and civilized states in the region.

FACTORS FOR THE DECLINE OF BUGANDA KINGDOM

QUESTION:

Describe the origins of Buganda kingdom

What factors led to the expansion of Buganda between 1650 – 1800 AD.

a). Explain the reason for the growth of Buganda.

b). How was Buganda organized politically, socially and economically.

ANKOLE KINGDOM

Following the collapse of the Chwezi Empire, the Ankole kingdom was created when the Chwezi moved South wards. Ruhinda one of the few rulers who remained strengthened and consolidated the Ankole state. He founded the Bahinda dynasty which lasted until 1966.

Ankole Started as a small kingdom made up of only Rwampara in the 15th century. During the reign of Ntare IV towards the end of the 18th century, the kingdom expanded to include Kabula.

During the reign of Nkutambuka, Buhweju and Igara were annexed as he raided Toro, Busongora and Sheema. By the time Ntare V came to power around 1895, Ankole had reached the peak of its power.

THE ORGANISATION OF ANKOLE KINGDOM

Ankole kingdom was politically, socially and economically organized as follows;

Politically, Ankole had a centralized administration ruled by Omugabe who had absolute powers and his decision was final.

He was assisted by a number of chiefs and the most powerful was the Prime Minister –Enganzi who would perform some duties on his behalf.

Ankole was divided into 16 districts for easy administration e.g. Nyabushozi, Rwampara, Kazo, Mbarara, Ibanda, Bunyaruguru, Sheema, Igara, Kasahri, Buhweju etc.

Each district was under a chief i.e. Mukungu appointed by a king. The Bakungu were responsible for keeping peace, settling minor disputes, tax and tribute collection of tax e.g. beer and millet.

Ankole had royal regalia like royal drums, spears which were highly respected as a symbol of National hood. The royal drum Bagyendanwa was the symbol of unity and a special fire was kept at the palace until the Omugabe died.

Ankole had no standing army since all strong men were supposed to gather at the king's palace in case of a crisis and the commander of the army would be provided after consulting drivers.

It should be noted that they had no culture of fighting and would only fight those who stole their cattle.

Economically, pastoralism was the main economic activity as they kept long horned cattle mainly by the Bahima for milk, butter and bride price.

Cultivation was carried out by the Bairu who grew sorghum, millet etc...

They also carried out iron smelting and made tools like spears, arrows for defense and hoes for agriculture.

They carried out trade with their neighbors and Arabs where they exchanged pottery, cattle products, hides and ivory.

Carpentry and pottery was also done. They made stools, pots, dishes for trade and home use etc...

Hunting and fishing were carried out especially during the dry season.

Socially, the Banyankole believed in a supreme being called Ruhanga who was believed to be the creator of the world. There were other gods like Kazooba, Kagoro, and Omusisi etc... to whom prayers and sacrifices were offered.

All families had shrines where they offered gifts in form of milk, beer and grains to the spirits of their ancestors.

Ankole society was divided into two classes i.e. the Bahima who were the rulers and the Bairu who formed the lower class of subjects. Intermarriages between the two were highly discouraged.

Questions

Describe the political, economic and social organization of Ankole kingdom.

TORO KINGDOM

After the collapse of the Chwezi Empire, many states emerged Toro inclusive. However initially many parts of Toro were part of Bunyoro. Due to poor administration they became independent from Bunyoro when Kaboyo the first king of Toro is said to have broken away from Bunyoro.

The first king of Toro is said to have broken away from Bunyoro however, during Kabalega's time he was able to recapture Toro and made it a tributary state of Bunyoro until the coming of the British.

When Kasagama accepted to co-operate with Bunyoro, he was restored to the throne. In 1900 with the signing of Toro agreement with the British Toro's existence was confirmed.

PRE COLONIAL SOCIETIES

THE ITESO

They belonged to the plain Nilotes who are believed to have migrated from Ethiopia around the 15th century. They migrated through Southern Sudan. By 1500 AD they had already settled in present day Teso land covering the districts of Soroti, Kumi, Katakwi, Palisa etc.

ORGANISATION

Politically the Teso were a decentralized society with no central authority.

Their basic political unit was the clan. Ateker which was the largest unit composed of sub –clans i.e. Eitele.

The clan was headed by a council of elders whose decisions were based on the ideas of the clan meeting called Etem.

They had political and spiritual leaders who were also fortune tellers known as Emuron whose functions included rain making, performing rituals of war victory etc...

At lower levels they were ruled by family heads. Law and order was maintained on a communal basis but regulated by a council of elders.

They had no standing army but in periods of external threat every able bodied man would assemble to defend the society.

They also had an age set system in which boys of the same age carried out raids and fought together.

Economically, they were pastoralists who kept animals like cattle, goats, sheep for meat and bride price payment.

They were also cultivators who grew millet, simsim, potatoes, groundnuts and this was done on communal basis.

They participated in trade with their neighbors especially the Bagisu, Basoga and exchanged livestock products for hoes and foodstuffs.

They carried out fishing on lakes, river and swamps.

There was specialization of labor where men cleared the bushes and women did the sowing and harvesting.

Hunting was also another economic activity as they hunted wild animals for meat and skins.

Socially, religion played a role of uniting the Iteso with the Emormori as the spiritual leader.

They believed in the Supreme Being –creator and other small gods like Edoke for calamity and Apa for peace and sacrifices were offered to these gods.

Marriage from the same clan was not allowed as it was considered incest.

Bride price was paid for marriage to take place in form of cattle and goats.

THE KIKUYU

They belong to Bantu group of people who occupied present day Kenya highlands in present day Kenya. It was a decentralized society with no central authority.

THE ORGANISATION

Politically it was organized into nine clans corresponding with the nine daughters of their legendary founder Gikuyu.

The basic political unit was a joint family called “Ambari” which was headed by a council of elders that made and administered justice.

Each clan was made of age groups which were divided into age sets with a name for each after an event.

Initiation into age sets was through circumcision and each age set consisted of a fighting force.

Women were also initiated every year and also formed their age sets.

They had no standing army but had an army organized under a commander who acted as a spokesman for soldiers.

The army was divided into junior warriors and senior warriors. The junior warriors cleared the land and defended villages. Senior warriors became junior elders after marriage and became senior elders and admitted to the council after payment of goats.

Economically, they were mainly agriculturalists who grew sorghum, yams etc.

They also kept animals like cattle which were used for food and bride price payment.

They traded with their neighbors like the Masai and items exchanged included pottery, baskets and also participated in Long Distance Trade.

There was division of labor where men cleared land for cultivation and herded cattle, the women planted and harvested crops.

Hunting of wild animals and gathering of wild fruits was also carried out.

Other economic activities included pottery and basket weaving. This was mainly done by women.

Socially, they believed in one supreme being Ngai who would appear in form of the sun, moon, rainbow, thunder and lightning.

Ngai was believed to have a home on Mt Kenya and so shrines were built there.

The senior elders acted as medium between Ngai and the people and thus they offered sacrifices to the Ngai.

They had an age set system for both girls and boys and initiation was through circumcision.

Departed ancestors and spiritual leaders were highly respected and so prayers and sacrifices were made to them.

Evil spirits were driven from the communities by beating drums and blowing horns.

Marriage depended on how much land a man owned for cultivation and his ability to pay bride price.

THE MASAI

The Masai belong to the plain Nilotics and presently are found in southern Kenya and Northern Tanzania.

ORGANISATION

Politically the Masai society was decentralized with no central authority.

They were divided into 16 independent clans each with its own history, cattle brand, pasture and water supply.

The leader of the clan was called Oyaibin who had both political and religious powers.

The clan had age sets where people of the same age were grouped together. The leader of the clan was called Olaiguanani.

The leader of the age set was responsible for ensuring law and order, planning military attacks, raiding cattle and distributing war booty.

The cases were settled by a council of elders and the Olaibion chaired the meetings.

After initiation at 16-17years through circumcision the youth entered the junior grade of warriors. After 7 years they were promoted to senior elders and after 15 years they became senior elders who maintained law, order and administered justice.

There was military training for the warriors after which they had to raid for cattle and grazing land.

Economically, pastoralism was the main economic activity where they kept large herds of cattle, goats, sheep for food in form of beef and milk.

They practiced simple agriculture especially by the Kwavi who grew sorghum, millet etc.

They also carried out trade with the neighbors like the Nandi, Kikuyu as they obtained food stuffs by exchanging them with cattle products. And they also participated in LDT.

Although they had access to fish, they considered eating them as a taboo.

They were also iron workers and made iron tools like spears, hoes etc. that were used to carry out raids against neighbors.

Hunting of wild animals for meat, gathering of wild fruits and roots were also done.

Land was communally owned and there was division of labor between the men and women.

Socially, they also believed in the creator called Egai who was believed to have power over life and death.

Prayers to the Egai were made through the Olaibion who was believed to possess super natural powers and he prayed for rain and protection of the warriors.

There were sacred trees which served as shrines from where they prayed to Egai.

They were divided into two classes i.e. the Perko Masai who were pastoralists and the Kwavi Masai who were agriculturalists.

They had no permanent homes and settlements since they were always on the move.

THE CHAGGA

The Chagga are Bantu speaking people of Tanzania belonging to the Eastern Bantu group.

ORGANISATION

Politically they had a centralized administration as by the 18th century they had evolved system of kingship.

They had chiefs who had both political and religious powers who also extended the frontiers of their chiefdoms.

Below the chiefs were judicial councilors and administrators directly appointed by the chiefs.

The chiefs ruled with the help of the lesser chiefs and clan heads. There were expected to preside over inter clan disputes and murder cases and collected tributes.

Economically, land was communally owned by the whole clan. They practiced agriculture and grew millet, beans etc.

They also kept domestic animals like cattle, goats, and sheep for meat, hides and milk.

Iron working was also done by particular clans.

They traded with their neighbors to exchange foodstuffs for cattle products like animal skin and iron products. They also actively participated in the long distance trade.

Hunting was also carried out especially during the dry seasons.

Fishing was another economic activity mainly done by the men.

Socially, they were organized on a clan system based on common ancestry under clan leaders.

The clan heads presided over disputes, social functions e.g. prayer, sacrifices etc...

They believed in a god called Ruwa i.e. the source of life and death.

They also greatly respected their ancestors and sacrifices were offered to appease them.

THE AKAMBA

The Akamba are Bantu speaking people who live in Kenya.

ORGANISATION

Politically they had a decentralized system of administration with the councils in charge of administration.

The clan heads /elders joined the ruling council Ezama beginning with the village council to a country wide council. The council made laws, administered justice, settled disputes and set standard behavior in society. They also presided over religious functions.

There was no standing army but the young men were trained to fight enemies if need arose.

Economically, agriculture was the basic of the Akamba and they grew millet, beans, sweet potatoes, peas etc...

They kept animals like cattle sheep and goats for meat, hide and milk.

They were also iron workers who made iron tools and crafts men who made baskets, necklaces etc.

Hunting for meat, hides and skin, ivory was also another economic activity. They engaged themselves in inter-regional trade with their neighbors like the Mjikenda, Nyika etc.

They also participated in the long distance trade and controlled the Northern trade route. They collected trade items like ivory, slaves which they exchanged for goods brought by foreigners e.g. guns, clothes etc...

Men cleared land, herded cattle while women cultivated and made baskets. The Akamba did not carry out fishing as there were taboos against eating fish.

Socially, they believed in a god called Mulugu who had two supporting gods the creator and splinter.

They also believed in ancestral spirits which were believed to have stayed on mountains and trees. They conducted prayers and offered sacrifices to their gods.

They were organized in clans named according to the occupation of the members. Therefore, there was a clan for blacksmith, potters, farmers etc...

Each clan was divided into age grades starting from birth and ended with the grade of elders. A man was considered an adult when he reached the fourth grade.

THE NYAMWEZI

The Nyamwezi were one of the early Bantu migrants in Africa who occupied the central part of Tanganyika. They were called the Nyamwezi by the coastal Arab traders meaning people of the moon because they came from the west, the direction from which the moon was always seen.

ORGANISATION

Politically, they were organized in small political units known as Ntemiship based on Kinships or there these who believed in their common origins. The position of the Ntemiship was hereditary.

The leader of the Ntemiship was called Ntemi meaning he who cuts short a discussion and makes judgments. He had both political and religious functions.

One Ntemiship consisted of 200 - 300 villages under the Ntemi chief who also performed judicial functions.

The Ntemis were assisted by a council of elders called Wanyampala. They were consulted in case of wars and in matters of peace. The Ntemi controlled land and made sure it was properly utilized which ensured proper food supply.

Each chiefdom had an army with a commander appointed by the Ntemi chief who was supposed to make sacrifices before the war.

They also had an organized judicial system with Ntemi chief as chief judge. Justice was carried out according to the accepted traditional and customary laws.

The Ntemi's court was the highest court of appeal to handle complicated and major cases.

During the 19th century, two powerful leaders emerged in Nyamwezi i.e. Mirambo and Nyunguyamawe, who joined the independent Ntemiships into a centralized society.

Economically land was highly valued and owned by the clans. They were farmers who grew cereals like millet and sorghum.

They also kept animals like sheep, cattle and goats.

Fishing was another economic activity carried out by the Nyamwezi.

They also involved in hunting of elephants for ivory that were highly demanded by Arabs.

They also had small industries like black smithing, pottery, weaving and these were for both exchange and domestic use etc...

They also carried out trade with their neighbors in items such as ivory, iron tool, cereals etc. both locally and with the Arabs.

During the 19th century they were involved in the Long Distance Trade with the coastal Arabs where they acted as middlemen and controlled the central trade route.

Socially they were highly religious who believed in the spirits of their ancestors. They had diviners, medicine men who helped in performing religious duties.

They had special burial ceremonies for their Ntemi chiefs who were buried in an upright position along, with food, beer and weapons.

The Ntemi chiefs were the link between the living and the dead. They were the only people who could perform certain religious ceremonies like offering sacrifices.

Elders were highly respected because of the age and leadership position they held in the society.

They celebrated important rituals such as birth of twins, marriage and observed the new and full moon.

Polygamy was common and bride wealth was paid as a confirmation and legality of marriage.

MIRAMBO AND NYAMWEZI SOCIETY

Mirambo was born around 1830 and spent his early life at Bugomba as a captive of the Ngoni. While there, he gained the Ngoni's military skills and by 1860 when he returned he became a leader of his fathers' small chiefdom called Ugowe.

It was from this place that he extended influence to the surrounding areas. During the 1860s and 1870s he organized expeditions against the Vinza, Irambo and Sukuma.

By 1867 he had established his capital at Urambo and by 1880 he was controlling a territory which was crossed by the central caravan route.

FACTORS THAT ENABLED MIRAMBO BUILD A STRONG EMPIRE

He was a Nyamwezi by birth and a son of the chief so he was easily accepted by the people around him.

Mirambo's personality, boundless energy and courage enabled him to build a strong empire. He was a determined, ambitious man, who knew what he wanted and always looked for ways of getting it.

He always led his army personally which gave courage and morale to his army /soldiers.

He conquered, absorbed and recruited men, young men into his army and the girls were distributed as wives to the soldiers which motivated them.

Mirambo had acquired the Ngoni military skills e.g. cow horn formation which he used to conquer other areas.

He used the Ruga-Ruga soldiers who were well trained. They were highly paid which motivated them to fight on.

He acquired guns and gun powder from the coastal Arabs thus equipping his army with fire arms which enabled them to build a strong empire.

The Nyamwezi lived in small chiefdoms which were weak and disorganized so they were easily conquered.

He participated in the Long Distance Trade which enabled him to acquire a lot of wealth that he used to establish his empire.

He got a lot of tributes from the conquered states and also collected tax from the caravan that passed through his empire.

He established strong relationships with the missionaries and the Arabs and also he benefited from their skills, knowledge and trade.

He had a strong army 500 professional well-disciplined soldiers and 700 worriers whom he used to build his empire.

The fertile soils and good climate for crop cultivation enabled his people to grow various crops to feed the population.

He had weak military neighbors like the Sukuma, Vinza, and so could not resist his military advances.

Mirambo forced strangers passing through his territory to give him respect and this earned him a lot popularity leading to the growth of his empire.

He had friendly relations with powerful leader's e.g. Mutesa, Tippu Tipu which helped him promote trade.

REASONS FOR THE COLLAPSE OF THE MIRAMBO'S EMPIRE

There were social, political and economic but also internal and external factors in nature and these were;

The death of Mirambo in 1884 left a power vacuum and his half-brother Mpandashala who could not control the empire from collapsing hence the decline.

The empire had no effective central administration, it was built around Mirambo's personality and without him it could not survive.

The empire became too big to be administered effectively and after death of Mirambo many chiefdom broke away.

Mirambo relied on the Rugaruga who were not dependable as they would sell their services to anyone who paid them well.

There was opposition from the conquered states which broke away and attained their independence and this contributed to its collapse.

There was lack of unity within Mirambo's empire since the conquered states were left to their leaders who decided to attain their own independence.

Mirambo had poor relations with neighbors who encouraged the state under him to rebel.

Mirambo competed with the Arabs in trade which made him lose control of the trade routes which led to conflicts hence the decline of his empire.

The economic crisis led to famine which weakened the empire contributing to its collapse.

The coming of the colonialists who were interested in the area e.g. when the Germans took over power they replaced Mirambo's chiefs with Akidas and the Jumbes hence decline.

The abolition of slave trade which had been the main source of income made it difficult for him to sustain his empire.

Mirambo's chiefs were weak and without his supervision the empire collapsed.

QNS

Why was Mirambo able to build his empire between 1870-1888?

What led to the decline of Mirambo's empire?

THE GALLA

The Galla are of Cushitic origin occupying Eastern Kenya, Somali and Ethiopia.

ORGANISATION

They had a political structure connected with the age-set system based on age groups. Once a male entered one of the groups he remained with it for life.

Each age group was headed by an Abba Borku for 8yrs. He presided over meetings, formulated laws and was seen as ritual expert.

Abba Borku was assisted by three (3) other elders who were all chosen from the oldest or most famous families.

Boys were trained as warriors as early as 10 years of age and carried weapons i.e. spears and shields into the battle.

Each group qualified for promotion after 8yrs and when this occurred the leader had to take his people to a different territory which led to Galla expansion.

Socially they believed in a supreme being called Waga who was considered to control every one's destiny and would be prayed to for good fortune.

There existed both evil and good spirits in mountains, rivers and trees.

Economically the Galla were largely pastoralists who were keeping cattle, goats, sheep, camels or donkeys which necessitated the search for water and pasture.

Farming was also practiced as they grew grains, beans, peas and vegetables mainly for domestic use.

They also hunted wild animals and did some fishing on a small scale.

Occasionally there was trade centered around barter system with other the neighbors e.g. Somali, Ethiopia.

KARAGWE

Towards the end of the 16th century, Ruhinda led Chwezi immigrants from North Ankole and moved into Karagwe- Bukoba region in present day Tanzania.

He deposed the local leader, Nono son of Malija there by establishing the Hinda dynasty. He later sent out his sons with royal regalia i.e. spears, drums, crowns and shields to establish Hinda sub dynasty in the surrounding areas.

This led to raise Gisaka, Kyamuntwara, Ihangiro, Businza, Busabi, Ukerewe and Nasa. On Ruhinda's death each of these became independent.

The Chwezi were welcomed because of superior intelligence and administrative qualities they had.

They were able to corrupt their subjects with gifts of cattle to win support and confidence.

ORGANIZATION

Karagwe had a centralized system of administration i.e. with the king on top with absolute powers.

The state was organized in groups called clans or chiefdoms under clan heads known as Muharambwa.

Muharambwa (chief) was charged with the responsibility of collecting taxes and tributes.

Conflicts were also settled by clan heads and clans were grouped into bigger units.

Each became Ihang a i.e. nation and the head of Ihang a chiefdom was the final man.

In case of bad rule, his subjects would dismiss or desert him.

They also had royal regalia e.g. spears, drums, shields etc... as symbols of authority.

They also had age set system where boys of the same age group were sent to the local chiefs' residence where they received instructions in good behavior and military training.

The few outstanding boys were sent to the king for further military training and thereafter they could be re-called in times of crisis.

There was hereditary leadership in Karagwe society i.e. when the king died the first born son would take over power.

They also had a class system with the Hima as pastoralists and Banyambo as farmers

Economically, the Karagwe people were mainly farmers who grew sorghum, millet and yams especially by the Banyambo class.

They also carried out pastoralism and kept long horned cattle mainly by the Hima.

They also carried out iron working and hunting by use of spears, arrows and traps.

They also carried out trade especially by the Banyambo and participated in long distance trade.

Fishing was also carried out due to the presence of water bodies. This was to supplement on their diet.

Mining especially of iron and salt was common among the people of Karagwe. This was for both exchange and home use.

Socially they believed in ancestral spirits with different gods.

Ceremonies could be organized to mark important days and events such as birth, marriages and death.

QUESTION

Explain the contribution of Ruhinda in the finding of the kingdom of Karagwe.

How was this kingdom organized?

How did Ruhinda establish his control over the Karagwe region?

What changes did he introduce there?