

UGANDA MARTYR'S S S NAMUGONGO

History Department Notes 2020

The Bachwezi rule 1350-1500AD

Who were the BachweziB

The Bachwezi were the successors of the Batembuzi and just like their predecessors, the Chwezi were also demi/semi gods and wandering pastoralists.

The Bachwezi established the Chwezi Empire that is Bunyoro-Kitara Empire.

According to historians, the first ruler of the Chwezi dynasty was Ndahura (karubumbi) who was the grandson of Isaaza the last Tembuzi ruler.

Just like the origin of the Tembuzi, the origin of the Chwezi is also not clear. Therefore most of what is known about them is constructed from myth and legends.

Some historians believe that the Bachwezi were Galla/ Cushites from Ethiopia.

Other historians have suggested that the Bachwezi must have been Greeks, Portuguese or Egyptians.

Others further claim that the Bachwezi were Bantu speaking people but unlike the batembuzi who were mythical, the Batembuzi were real people.

Local traditional claim that the Bachwezi were true human beings who possessed natural powers like performing.

The Bachwezi are said to have entered Uganda through the north or north east direction and settled in Bunyoro Kitara.

The Bachwezi established themselves with relative ease among the Bantu and the Batembuzi.

The Bachwezi were tall and light skinned people.

The Bachwezi were the ones who established the Bunyoro Kitara Empire.

They were said to have been cattle keepers and kept long horned cattle

The Bachwezi were great sportsmen and enjoyed games like enziga, wrestling, omweso.

Local tradition further claim that the Bachwezi were very brilliant, impartial in their judgment and gifted with a number of talents.

It's further claimed that the Bachwezi had very bright eyes that nobody could look straight into their eyes.

The Bachwezi wore cow hide sandals.

The Bachwezi were known by different names and some of them included Chwezi, Hinda, Tutsi, Hima

Origin of the Bachwezi /Bunyoro Kitara

Bunyoro Kitara was one of the kingdoms in the interlacustrine region (western, central, southern Uganda, western Kenya, northern Tanzania Burundi and Rwanda).

The origin of this empire is not clear and it's mythical.

Bunyoro Kitara Empire was founded in 1350ad by the Chwezi after the disappearance of the Tembuzi.

The Batembuzi therefore were the first occupants of this kingdom.

The founders of the kingdom (Bachwezi) are believed to have come from the north or north east.

The Bachwezi were demi- gods and miraculous people.

The Bachwezi were believed to have been Egyptians, Galla, Cushites, Portuguese, Greeks or Bantu speaking people.

The Bachwezi moved south wards and settled in the interlacustrine region of east Africa.

Their dynasty was founded by Ndahura a grandson of Isaaza.

At its peak, the empire consisted of parts of bunyoro, Toro, Ankole, Buganda Karagwe, Wanga, Burundi and Rwanda.

The empire's capital was at Bigobyamugenyi (in present day Bwera district on the banks of river katonga

The Chwezi rule lasted for 4-5 regeneration after which it collapsed.

After its collapse, several independent states emerged out of its ruins and such states included; Buganda, Toro, Bunyoro, Karagwe, Wanga, Burundi, Rwanda and others.

Some of these independent states remained under the Hima (Chwezi) dynasty like Ankole, Karagwe Wanga while others came/went under (were dominated by) the Luo-Babiito dynasty like bunyoro, Buganda and Toro.

Bunyoro kingdom that emerged under the Luo-Babiito dynasty was a reduced state or kingdom.

Traditions from Bunyoro claim that Isingoma Rukidi Mpuga was the founder of Bunyoro kingdom and the first of the Luo-Babiito.

These Babiito were a group of Luo who had moved southwards from Pubungu and settled at Pawir/Chope in the 16th century.

Slowly, the Babiito came into contact with the Bachwezi and the Bantu subjects through intermarriages.

The Babiito gave up their culture for the Bachwezi's

Therefore, the origin of the Chwezi is not clear however the empire was founded by Ndahura and lasted for 4-5 generations up to 16th century.

Importance of the Bachwezi (why they are rememberedB)/ impacts, effects, consequences

Explain the contribution of the Bachwezi to the history of the interlacustrine region

The Bachwezi were a group of pastoralist who are said to have come from the north or north east in around 1350ad.

Their contribution to the history of east Africa covers the political, social and economic way of life as

Politically, the Bachwezi introduced the centralized monarchy in the interlacustrine region to replace the system of clan unit.

They introduced monarchical rule and administration was broken down in to smaller units

The Bachwezi introduced the institution of slave workers (artisans), palace women and the administrative officials ruling small areas or districts as representatives of the centralized monarchy.

The Bachwezi are also remembered for introducing the idea of a standing army, therefore their kings kept large army that fought with spears.

The Bachwezi are also believed to have been the founders of the ancient Bunyoro-Kitara empire that stretched from western Uganda, western Kenya, northern Tanzania, Burundi and Rwanda that existed b/n 1350-1500ad.

The Bachwezi built their capital at Bigobyamugenyi. Today it's a tourist attraction site and brings in foreign exchange.

The collapse of their empire led to the formation of independent states like Toro, Bunyoro, Wanga.....

Economically, the Bachwezi introduced a sophisticated kind of iron working although the Bantu had previously introduced iron working.

They introduced coffee cultivation among the Bantu purposely for chewing.

The Bachwezi introduced bark cloth manufacture or making of bark cloth as a sign of kingship which can still be seen in the latter kingdoms.

The Bachwezi introduced long horned cattle type of cattle which is still common in Ankole.

The Bachwezi introduced the idea of basket weaving which was taken over by societies like

The Bachwezi left behind a powerful pottery system in east Africa e.g. the making of pots, jugs

The Bachwezi were also great hunters and some of the societies which were formed after its collapse took over the practice eg.....

Socially, the Bachwezi introduced the culture of wearing cow hide sandals.

The Bachwezi left behind the building of reed palaces and grass thatched huts.

The Bachwezi are also remembered to have introduced the board game called omweso which was picked up by the Bantu tribes.

The Bachwezi introduced system palace harems which was a practice of marrying many women.

The Bachwezi left behind a system of religious culture known as mandwa which is still important in the region.

The Bachwezi led to presence of some monuments in Uganda that contain their remains e.g. at Kibengo, Ntusi, Mubende and Bigobyamugenyi.

The Bachwezi introduced royal enclosure for protection of their cattle and defense referred to as Orurembo. These were surrounded by ditches.

The Bachwezi left behind their royal regalia e.g. ancient crown ...

The Chwezi introduced the construction of large earth work fortifications.

The Chwezi introduced a religion known as Abashomi which is still evident in western Uganda particularly among the Banyoro.

The Bachwezi introduced social classes based on occupation e.g. Bairu who were cultivators and subjects and Bahima who were herdsmen and rulers.

Therefore the Bachwezi were a strong and wonderful group of people with natural power, in fact they were more of gods than people able to perform miracles and disappeared when annoyed and their culture flourished b/n 1350-1500ad.

Way/mode of life of the Bachwezi/ organization of the Bachwezi or Chwezi Empire (main features)

The Chwezi dynasty was founded by Ndahura (karubumbi) the grandson of Isaaza the last Tembuzi ruler. The organization of the vast empire of the Chwezi remains a mystery to many historians however, many suggestions have been put forward to explain its political, social and economic set up.

Politically,

The Bachwezi had a centralized system of government which replaced the system of clan system of the original inhabitants who were the Bantu.

The Bachwezi were ruled by a king who carried a title of Omukama. He was assisted by a few ministers and chiefs governing provinces, counties up to the village level.

The Omukama was the man behind the judicial system with a chain of government representatives.

The kingdom was divided into small sister states or provinces then districts and counties. The representatives of the Omukama in each province formed a council of representatives appointed mainly from the close relatives of the Omukama.

All chiefs and ministers were appointed by the Omukama.

The Omukama had a powerful standing army which was well equipped with iron weapons like.....

Tradition reveals that the Chwezi kings constructed large earth work and ditches for defence purposes.

The Bachwezi also constructed royal enclosures (that's Orurembo). That accommodated cows, wives of kings, royal regalia and others

The omukama also had regalia of kingship which included.....

The Chwezi rulers lived in reed palaces with palace officials, palace women and slave artisans/ workers.

Succession to the throne was hereditary i.e. from father to son.

Economically, The Bachwezi were mainly cattle keepers and kept long horned cattle.

Some of them also practiced cultivation i.e. Bairu and mainly grew grains like...

The Bachwezi carried out pottery activities and some of their items were round shaped e.g. water vessels, pots basins jars and others with decorated patterns.

The Chwezi carried out iron working and some of their products included

The Chwezi also carried out bark cloth making that was made out of the mutuba tree.

The Bachwezi carried out hunting on a large scale and mainly used long spear.

The Bachwezi also involved themselves in basket weaving and would make items like mats baskets.

The Chwezi also carried out some kind of salt mining.

The Chwezi are also said to have carried out barter trade with their neighbours.

Socially,

The Bachwezi lived in grass thatched huts and their kings in reed palaces.

The Chwezi wore cow hide sandals.

The Bachwezi also great sportsmen and played games like the board game called omweso, riddles.

The Chwezi religiously believed in many gods.

Some of their leisure activities included sports like

The Chwezi were divided into social classes that's Bairu and Bahima.

The Bachwezi had miraculous power thus could perform miracles and disappear when annoyed.

In conclusion, the organization of the Chwezi Empire was based on its political, social and economic way of life.

Collapse or decline of the Chwezi Empire or Bunyoro Kitara Empire

After the death of Wamara, the Chwezi empire collapsed, it's said that the empire collapsed at the beginning of the 16th century and the reasons for its collapse are not very however, they were both internal and external

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The empire had become too big to be ruled effectively. At its height of power, it included western, central Uganda, western Kenya, northern Tanzania Rwanda and Burundi. Therefore its vastness led to its collapse (thus it finally collapsed).

There were also rebellions or resistances from the Bantu people who were tired of being ruled by the Bachwezi and this weakened the empire.

There were also numerous civil wars from the different provinces that greatly weakened the Chwezi's rule therefore leading to the collapse of the Chwezi Empire. (Sister states wanted to be independent more especially the distant ones).

Misunderstanding and power struggles among the Chwezi princes also weakened the empire and led to its collapse.

The army had also declined greatly due to the constant civil wars that it could no longer defend the empire from external attackers.

Human and cattle diseases also weakened the Chwezi power and strength e.g. small pox, sleeping sickness and nagana, foot and mouth diseases rinder pest respectively.

The centralized system of administration was also weakened and therefore, it could no longer control or keep the empire together hence leading to its collapse.

The empire also lacked strong and capable leaders. That's why it immediately collapsed after the death of Wamara.

It's also said that misfortunes befell the Chwezi e.g. the death of their darling cow bihogo that belonged to prince Mugyenyi forced many Chwezi to leave the region, they interpreted this as a bad omen and the end of their empire.

It's also suggested that may be famine broke out in the region forcing many people to move in search for new area that could give them food and hence leading to the collapse of the empire.

Other historians claim that the Chwezi rulers were greedy, oppressive and wanted everything good for themselves which annoyed their subjected and generated hatred and rebellions towards them.

Many historians agree that the Luo invasion fastened the collapse of the Chwezi Empire. The Luo migrants catalyzed the fall of the already crumbling empire and set up Luo-Babiito dynasty after forcing the Bachwezi to flee in different directions.

Some tradition claim that the Bachwezi voluntarily withdrew southwards before the Luo came. This was because they were tired of the constant rebellions from the Bantu.

In conclusion, whatever the argument, what is known for certain is that by the 16th century the Chwezi Empire was no more. Many independent states had been formed out of its ruins e.g..... Some stayed under the Chwezi e.g. While others went under the Babiito e.g.

Study questions

Who were the Bachwezi?

Describe the origin of Bunyoro Kitara Empire

What contribution did the Bachwezi make to the history of the Interlacustine region / why are the Bachwezi remembered

How was their kingdom organized by 1500 AD?

What led to the collapse of the Chwezi Empire in the 16th century?

LUO BABIITO IN BUNYORO

After the collapse of Bunyoro Kitara Empire, the Babiito succeeded the Bachwezi as the rulers of Bunyoro.

BACKGROUND/ ORIGIN/CONTRIBUTIONS/ CHANGES BROUGHT BY THE LUO BABIITO IN THE INTERLACUSTRINE REGION

The Babiito were one branch of Luo speaking people who moved from Pubungu in the last half of the 15th century. They were part of the Luo who travelled from south Sudan (Bahr-el-ghazel)

The Babiito arrived in Bunyoro at the beginning of the 16th century and established the Luo-Babiito dynasty.

The Babiito took over Bunyoro Kitara dynasty peacefully but not as destructive conquerors.

The Luo Babiito adopted the culture and language of the Bachwezi e.g. they took over their royal regalia.

Sources from Bunyoro indicate that the Luo-Babiito migration occurred during the reign of Wamara the second and last Chwezi ruler.

Isingoma Mpuga Rukidi was the founder of the Luo-Babiito dynasty and he is said to have been a son of Kyoma who was a brother to Ndahura.

The Babiito found the Chwezi culture more superior to theirs and Rukidi was trained in the kingship and affairs of the state as the first Babiito king in a way similar to that of the Bachwezi

Isingoma copied the style of Bachwezi in building his palace.

Isingoma also took over some of the royal drums he found within the Bachwezi e.g. kajumba and nyaleba.

The Luo Babiito equally adopted the language of the Bantu who were in the region.

However the Luo Babiito also contributed to the history of the region and their contribution include;

The Babiito introduced certain cultural elements i.e. Empako (pet names) e.g. Amooti, Apuuri Akiki,

The Babiito introduced new items of regalia and some of them include royal drums spears shields a bag of millet and others.

The babiito set up the Luo Babiito dynasty and a number of sub-dynasties in other parts of the region. These include areas like Bugwere Bulamogi ukooli bugabula (in Busoga), Buganda.

The babiito initiated or started the system of granting land to clans. This was the Bataka system where by each clan became the land owner of a specific area. This was adopted by many communities in the region.

The babiito introduced the practice of royal burial involving separate burial sites for the jaw bone and bodies of their kings and this was adopted by societies like Buganda.

The babiito were responsible for catalyzing the fall of the Bachwezi rule.

The babiito are also believed to have created the hot springs and the waters of Lake Toro.

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BUNYORO DYNASTY/ KINGDOM

Origin and growth of Bunyoro kingdom

After the collapse of Bunyoro Kitara Empire of the Bachwezi, a new and smaller kingdom Bunyoro emerged.

Tradition has it that Isingoma Mpuga was the first of the Babiito rulers and therefore became the first Omukama of Bunyoro.

For many years Bunyoro raided her neighbours e.g. Buganda, Toro, Ankole and as a result, the kingdom steadily expanded.

By 1852, Bunyoro kingdom included much of Buganda, Toro, and Ankole.

However, this kingdom was badly administered and by the time of Omukama Kamurasi, raids had been stopped.

Rebellions were the order of the day at one time e.g. during the reign of Kyebambe Nyamutukura iii his four sons turned against him and one of the Kaboyo Omuhanwa broke away and set up the kingdom of Toro

Some kingdoms had even become independent e.g. Buganda. This was mainly because of civil wars by the banyoro princes and the administration that was too weak to control them.

However in 1869 when Omukama kabalega became king, he revived and rebuilt bunyoro's power through raids using his army the Abarusura.

Kabalega was a strong leader that he invaded Toro many times and even fought the British for around seven years.

Organization of Bunyoro kingdom

The organization of Bunyoro was based on its political, social and economic sphere of life as discussed below.

Politically, Bunyoro was centralized under one king who was the head of government.

Before 1870, Bunyoro kingdom was not tightly governed. In fact the kingdom was a loose confederation.

The king of Bunyoro absolute powers i.e. he could appoint, Promote, demote or dismiss any of his chiefs at will.

The Omukama also acted as the chief judge he also had the authority over life and death.

The king had a chain of officials who were in charge of different duties and responsibilities e.g. security duties, traditional rituals, providing food and women to the king.

Bunyoro kingdom was divided into provinces and each under a provincial chief who was in charge of the day to day administration of the provinces.

The kingdom was further divided into districts and counties each under a chief.

Most of the chiefs resided at the Omukama's court, this was intended to ensure loyalty to him, they could only move to their respective provinces with the permission of Omukama.

These chiefs had to provide to the Omukama gifts likeas well as to serve him in the army at all time.

The chiefs were also responsible for tax collection and ensuring that there is law and order in their respective areas of control.

In case of war, all the able bodied men would be called upon to form an army and a general would be appointed by the Omukama to head the army.

This therefore suggests that Bunyoro originally had no standing army. However, during the reign of kabalega, Bunyoro developed a standing army known as Abarusura.

Socially, The banyoro were divided into classes i.e. Babiito, Bairu and Bahima

The babiito were the royals, the Bahima owned cattle and were very rich and the Bairu were poor cultivators and looked after cattle.

The banyoro worshipped a number of gods but the greatest was the creator Ruhanga.

However, Ruhanga had no priest or temple and people didn't pray to him for assistance because they believed that he had done all his work.

Each clan in bunyoro had a favorite god and even families had individual gods.

However there were also national gods and these included Wamara- god of plenty, mwitanzige-god of Lake Albert, and muhingo- god of war.

The gods could be prayed to directly for favours and in turn offerings were made to them.

The banyoro were united by a similar culture and language.

Bunyoro also had items of regalia e.g. royal bag of millet...

For one to become a king in bunyoro, a number of activities had to be held. These included the killing of all the rival kings i.e. the brothers to the new king.

The king to be would out down the omukewa tree and plant a new one to mark the beginning of his reign.

A number of animals could also be sacrificed to honour the beginning of the new king's reign.

The banyoro also worshipped ancestors and could consult their sprit on matters concerning the kingdom.

Economically, Bunyoro was economically prosperous because it had a mixed economy i.e. the bahima kept cattle and the bairu carried out cultivation of mainly grains.

The banyoro carried out trade with their neighbors like Buganda for bark cloth in exchange for salt

They were also active long distance traders i.e. they traded with the khartumer from Sudan for guns gun power in exchange for ivory and slaves.

Fishing was also carried out by the banyoro especially those who stayed near lakes like

Pottery was also carried out mainly by the bairu and the products would be exchanged with the neighbors.

Salt mining was another important economic carried out by the banyoro. It was carried out in Lake katwe, some of the salt would be exchanged with neighbors while some given to cows.

In order To ensure political and economic strength of the kingdom, it was only da king to trade in ivory and guns.

Bark cloth was carried out although this was not done on a large scale as it was in Buganda.

Hunting was also carried out by skilled hunters and hunted for....

Tributary states also had to paid revenue to Bunyoro

In conclusion, the organization of Bunyoro was based on its political social and economic activities.

Factors that led to rise and development of Bunyoro kingdom

Collapse of the Chwezi Empire

Effective centralised system of Administration

Participation in Long Distance Trade

Taxes from tributary states

Regional trade

Mixed economy

Development of standing army

Able rulers

Good climate

Presences of weaker neighbours

Royal regalia

Division of labor

Unity

Decline of Bunyoro kingdom

Poor leadership

Constant conflicts and power struggle among the Royal family

Rise of Buganda

Loss of Trade to Buganda

Abolition of slave trade

Natural calamities like drought

Decline of Long Distance Trade

European imperialism

Bunyoro had very many enemies. She was always fighting with her neighbours to the extent that even when the British attacked her none of the neighbours helped.

Decline in the standing army

Exilation of omukama kabalega

Bunyoro's relationship with her neighbours

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Study questions

What contributions did the Luo-Babiito make to the history of the interlacustrine region?

Describe the origin of Bunyoro kingdom.

How was the kingdom organized by the 1900?

Explain the factors that led to the development of Bunyoro kingdom

Why did Bunyoro kingdom decline in the first half of the 20th century?

THE KINGDOM OF BUGANDA

Origin of Buganda kingdom

The kingdom of Buganda which lies east of Bunyoro was the biggest, most powerful and well organized kingdom in the interlacustrine region.

The kingdom got established in the northern shores of Lake Victoria.

The origin of the kingdom is not very clear however, a number of theories have been put forward to explain its origin.

Buganda was originally part of Bunyoro Kitara Empire of the Bachwezi but sprung up after the collapse of the vast empire.

The baganda are said to have come from different places before setting, this is explained by some traditional views or claims maintained by the baganda clans.

According to oral tradition in Buganda, the kingdom was founded by Kintu who was the first Muganda king and he is believed to have come from the direction of Mt Elgon. In around 1314

Kintu is said to have entered Buganda through the eastern direction i.e. through Bugisu, Budama, Busoga and finally into Buganda.

Kintu is said to have seized power from all the existing clans in Buganda (area/region) and crowned himself leader of all the clans Sabataka thus the first king.

Kintu is said to have come with 13 clans of the present day clans in Buganda.

Another tradition from Bunyoro maintains that the kingdom of Buganda was founded by Kato kimera who came from Bunyoro in around 1574ad.

Kato kimera was believed to have been a twin brother to Isingoma Rukidi Mpuga the founder of the Luo-Babiito dynasty of Bunyoro.

Its believed that kimera curved buganda from bunyoro Kitara which was on the verge of collapse.

Kato is said to have come with 6 of the present clans in Buganda.

Other traditions claim that Buganda originated from the Bantu clans that lived in the area way back in around 1000ad thus they came from nowhere and therefore they were natives of Buganda.

Another theory which explains the origin of Buganda maintains that the kingdom was founded by unknown clans which came from Ssesse Island and settled in Buganda.

Whatever the argument, what is certain is that Buganda kingdom originated from what is present day Busiro, Kyadondo and Mawokota.

The Baganda who inhabit the area belong to the wider group of the interlacustrine Bantu or western Bantu from Congo and formed the largest Bantu grouping in Uganda.

By the 17th century, Buganda had expanded to cover Ssinga, Gombo and Butambala. It was Kabaka Kateregga who captured these counties from Bunyoro.

Under Kabaka Jjunju, Buganda expanded to include Buddu and Kooki. These were also annexed from Bunyoro.

In around the 18th century Mawogola, Buruli Bulemeezi and Bugerere were all annexed to Buganda. This was at the expense of Bunyoro declining power.

In the last half of the 19th century, Kabaka Mawanda tried to annex Busoga but his efforts were unsuccessful. It was not until Kabaka Kyabaggu's reign that Busoga was overrun.

In conclusion, Buganda reached its greatest size and power in the last half of the 18th and beginning of the 19th centuries.

THE GROWTH AND EXPANSION OF BUGANDA

As earlier noted, Buganda sprang up after the collapse of the Chwezi empire in around the 16th century.

Buganda started as a small state made up of only Kyadondo, Busiro and Mawokota.

Buganda's systematic expansion began with Kabaka Kateregga in around the 17th century who expanded the borders of the kingdom to Gomba, Butambala and Singo.

In around the 18th century, many immigrants arrived from Bunyoro, MT Elgon region and the Ssesse islands thus increasing Buganda's population.

In the mid-18th century 1750, kabaka Jjunju waged war on /against Bunyoro and managed to annex the iron rich province of Buddu. All the local clans were forced to join Buganda.

He also managed to bring kooki under Buganda's control.

Kabaka Ssekamaanya continued the expansion of Buganda, he annexed Buwekula and Bwela and added them to Buganda.

In the last half of the 18th century, kabaka Mawanda tried to annex Busoga but his efforts were unsuccessful. It was not until kabaka kyabaggu's reign that Busoga was overrun.

In around the 19th century, Mawogola, Buruli, Bulemeezi and Bugerere were annexed to Buganda and this was at the expense of bunyoro's declining power.

Between 1831-1851, Kabaka Ssuna finally attacked Bunyoro and crushed it

When the Europeans came, Buganda's power increased even more. Kabaka mutessa¹ managed to get military assistance in form of guns from the Europeans and used them to fight Bunyoro.

The 1900 Buganda agreement gave Buganda the two lost counties i.e. Bugangaizi and Buyaga from Bunyoro thus increasing Buganda's counties.

In conclusion, by the 19th century, Buganda was at the peak of its greatness. It stretched from Lake Albert in the west, river Nile in the east and bordered by the Bahaya states in Northern Tanzania.

FACTORS THAT LED TO THE RISE, GROWTH AND DEVELOPMENT OF BUGANDA KINGDOM

Buganda was one of the most powerful kingdom in the Interlacustine region, located East of Bunyoro kingdom. The kingdom rose and developed as a result of both internal and external factors.

Buganda's size that's geographically or originally. Buganda was a small kingdom that comprised of Mawokota, Kyadondo and Busiro counties thus it could easily defend itself and could be effectively administered.

Presence of a strong army. Buganda had a powerful standing army Abatabazi that was well equipped with spears and later with guns. This army was used to raid and expand the kingdom and as well as to defend it.

The king also had the protection of a strong royal body guard Abambowa that ensured stability around him and in the kingdom therefore leading to the growth and development of the kingdom.

Able leaders kabaka. The kingdom of Buganda was blessed with capable kings known as Kabaka who highly developed and expanded the kingdom through raids e.g. Kabaka Kateregga who captured Gomba, Butambala and Singo, Kabaka jjunju annexed Buddu etc.

The kingdom also had centralized system of administration with the Kabaka as the most powerful with absolute powers assisted by the katikiro prime minister and the chiefs who were appointed by the king and were answerable to him. This promoted stability in the kingdom thus leading to its development.

Absence of succession disputes right from kabaka ssemakokiro. Not only would the king choose his successor, but also all the brothers to the successor were killed or imprisoned so that they would never over the new king.

Later the system was changed whereby it was the katikiro and the mugema head of nkima clan who were supposed to choose and crown the new king from the son of the late king thus kingship in Buganda was hereditary.

The kabaka also married from every major clan in Buganda so as to promote and create unity in the kingdom and as well as loyalty to kabaka.

The kabaka also promoted loyalty by rewarding his chiefs with land, wives, slaves and others.

The baganda also showed loyalty, hospitality and discipline towards their king which also helped the kingdom to develop.

All conquered states/counties by Buganda from her neighbours were governed by chiefs appointed by the kabaka himself. They were therefore controlled from the center and could hardly break away.

The conquered states also contributed to Buganda's growth and development since Buganda acquired tributes in form of taxes and commodities like salt, iron ivory.

The conquered people were easily incorporated and absorbed into the kiganda society and all subjects were treated equally to ensure justice which also led to stability and thus growth and development of the kingdom.

Trade also contributed to the growth and development of Buganda i.e. trade with their neighbours from whom they acquired what they did have e.g. salt cattle and dairy products.

From around 1840s, Buganda started to trade with the Arabs and Swahili trade from the coast from whom they acquired guns which they used to raid and defend their neighbours and kingdom respectively.

Buganda was also able to get revenue through levying taxes on the caravans passing through the kingdom which they used to develop the kingdom.

Availability of rich agricultural resources, Buganda was blessed with plenty of rainfall and fertile soils which led to successful agriculture. This ensured the production of enough food especially makoote throughout the year to feed the increasing population and the army.

Buganda also had different sources of wealth e.g lakes, land, rivers iron deposits etc. which contributed to the development of the kingdom.

The kingdom also had well developed roads running from the capital to counties and sub-counties which eased the movement of people and the transportation of goods from one area to another.

The homogeneous type of population with a common tradition, language and cultural practices also led to the development of the kingdom because they fostered unity among the people baganda.

Buganda was also strategically located and had natural defense barriers i.e. Lake Victoria in the south, and river Nile in the east thus had only to focus on her western border.

Division of labour in Buganda also led to the growth and development of the kingdom i.e. women did all the domestic work and even supplied food enabling men to go to war and defend the kingdom and also engage in other activities like hunting.

The coming of Europeans (British) strengthened Buganda's position within the region i.e. they gave Buganda help especially militarily against her enemies like bunyoro.

The 1900 Buganda agreement gave Buganda the two lost counties of bugangizi and buyaga as a reward for her support to the British which increased her size.

Missionaries also introduced formal education and western cultures (modernity) which improved on people's living conditions.

In conclusion, Buganda was a very powerful kingdom within the interlacustrine region and the English explorer Henry Morton Stanley named it the Garden of Eden and its development was as a result of political, social and economic factors

ORGANIZATION BUGANDA/ WAY /MODE OF LIFE/MAIN FEATURES

Buganda had a very well developed political, social and economic structure which developed gradually over years or generation by generation by the different kings as discussed below.

Politically, Buganda had a centralized system of administration headed by the kabaka who had absolute powers and final control of land i.e. sabataka.

In administering the kingdom, the kabaka was assisted by palace officials who included katikiro Prime Minister Head of the Buganda parliament Lukiiko, the treasure Omuwanika head of finances and the chief justice Omulamuzi who was the head of justice.

Below the palace officials were the Bataka (clan leaders) who were chosen from the great families of the kingdom. They were responsible for controlling the land, maintaining law and order and tax collection.

For effective administration, the kingdom was divided into province and districts with several counties Amasaza, sub-counties Amagombolola, parishes Emiruka, and sub-parishes Ebitongole up to the village level.

All the above were administered by faithful chiefs appointed by the kabaka right from the village level.

Each village had a village chief called omutongole who was responsible for law and order and welfare of the village.

The chiefs were supposed to mobilize the people for public works in their respective regions e.g. construction of roads, walls, and collect taxes as well as maintain law and order etc.

The chiefs also had a responsibility of supplying the king with food, timber, bark cloth, fire wood beers whenever they were needed.

All the chiefs were answerable to the katikiro

The kabaka could appoint, promote, demote or dismiss any of his chiefs without consulting any one. The kabaka was also the last court of appeal.

Buganda had a standing army which was well equipped with spears and later with guns from Arab traders.

The conquered places would be administered by the chiefs appointed by the kabaka. They would promise loyalty and to take on all kiganda culture.

Buganda had a legislative council called Lukiiko. The Lukiiko was made up of clan heads, kabaka's appointees and county chiefs. Its role was to formulate laws and serve the kabaka and his ministers.

The kabaka had royal guards Abambowa whose work was to keep law and order around him. He also had a fleet of canoes on Lake Victoria, palace officials who acted as his spies queen mother Namasole and queen sister Nalinnya who were charged with advising the king.

The kabaka received gift from his subject and chiefs and in return he rewarded them with large chunks of land. This ensured their loyalty to him.

The Buganda had royal regalia which included drums spear, stools, and animal skins. These were symbol of power and were respected.

The system of succession on the throne was that the kabaka had to choose his successor before his death. This minimized succession dispute.

Economically, Buganda carried out many economic activities which contributed to the prosperity of the kingdom and made it more powerful.

Agriculture was the major activity carried out by women and children. Though sometime men cleared the land and women did the planting.

Agriculture provided food such as.....which sustained the population.

The kabaka's cattle was looked after by people from Ankole known as the Abalalo goats, chicken, pigs were also kept by everybody in buganda.

Hunting was also carried out by skillful hunters who could run after buffalos, wild pigs and elephants.

Fishing was also carried out by people who lived around lakes and rivers.

Back cloth making was also carried out by the baganda.

Trade was a very important aspect among the baganda because they exchanged goods for goods with their neighbours.

The baganda also participated in long distance trade

Land was used as a source of production and it was owned by the whole community.

The Baganda also practiced iron working and made various iron tools like.....

Taxation was another important aspect in the kingdom's economy. Chiefs collected taxes in form of ivory, gun, bark cloth, etc. from their subjects and long distance traders.

One would be rewarded depending on how much he collected and handed over to the kabaka.

Tributary states also pay revenue annually to the kabaka as part of their respect for him.

Raids were very important in Buganda's economy. She constantly raided her neighbours like Busoga, bunyoro for slaves, cattlewomen slaves would be given out by the kabaka as reward to his men while sometime the men slaves were sold to the Arab traders.

Socially, The society of Buganda was divided into 2 groups i.e. the royal Baami and peasants Abokopi.

The baganda were very religious and they believed in a supreme God Katonda and other small gods like Ddungu for hunting, Musoke for rain, Kibuuka for war, Musisi for rain and earth quakes Kiwanuka for good luck and birth Mukasa for lakes.

Each of these gods had a temple and a priest in charge of the spirits Balubaale called Kabona.

The baganda also praised and worshipped ghost. These ghosts were believed to be very strong and could punish or bless.

The kabaka always presided or officiated at major religious functions and therefore acted as a religious leader in the kingdom.

The baganda also believed in witch craft to solve their problems. Most of the diseases in their society were cured by traditional doctors who used herbs.

There were also sorcerers who were feared because they could cause harm to the people.

The baganda were divided into different clans e.g. engabi, empologoma, enjovu, enkima envuma and others. A marriage b/n member of the same clan was not allowed.

Each clan had a clan head, special area of origin and burial sites called ebijja.

The kabaka belonged to the mother's clan and this ensured political stability unity and loyalty as each clan dreamt of producing a kabaka.

The kabaka often married from all major clans of Buganda and this was to ensure political unity and consolidation his relationship with the people.

The baganda also dressed in bark cloth since there were no cotton clothes.

The baganda were also united and spoke a similar language luganda and had strong cultural ties.

Boat racing, dancing, wrestling, drinking and other were common entertainment features within the kiganda society.

Marriage in Buganda was polygamous, a Muganda man was free to marry as many wives as he could and this was aimed at having as many children as possible since children were a blessing in society.

Marriage also involved introduction ceremony okwanjula where the girl would introduce her future husband to her parents and without this marriage would be considered illegal.

The baganda also had royal burial sites for their kings like kisubi tombs amasiro, wamala tombs.

A man in Buganda was supreme and had control over his wife and children and he was the boss and his word was final in a home.

Respect for elders was highly stressed, in fact the young ones had to greet elders while kneeling.

The Buganda celebrated important event i.e. naming of children, initiation ceremonies, kabaka birthday

Therefore the organization of Buganda involved political, social and economic activities.

Buganda's relationship with her neighbours

Buganda had many neighbours and some of these included.....

Buganda's relationship with some of her neighbours was cordial and strained with others.

Trade relations existed with her neighbours e.g. she exchanged goods like bark cloth with Bunyoro for salt.

However, a historical sour relationship existed b/n Buganda and bunyoro to the extent that Buganda blocked the latter's visitors passing through her territory.

Buganda had become powerful than bunyoro both militarily and in terms of power by the 18 century.

Raids were common b/n Buganda and her neighbours like bunyoro, Busoga ankole and Toro.

Buganda raided bunyoro for a long struggle and acquired territories like buddu

Bunyoro lost areas like kooki, mawogola buruu li to buganda and this worsened the relationship b/n the two states.

Kooki because of her good cordial relationship with buganda accepted to be under kabaka Jjunju who was buganda's king then

In the east, kabaka kyabaggu annexed Busoga and she was put under buganda's control.

At times, the raids were extended to western kenya

The raids were for counties and as well as trade items like slaves ivory and most of these items were sold to the Arabs during long distance trade.

Buganda also recruited mercenaries from her neighbours for expansion.

Some baganda intermarried with their neighbours e.g. the basoga

Generally, buganda's relationship with her neighbours was cordial, although at times she raided them.

Decline of Buganda kingdom

In around the last half of the 19th century, Buganda begun to decline due to both internal and external factors

The kingdom had grown too big to be effectively administered. At its peak of power Buganda stretched from Lake Albert in the west, river Nile in the east and boarded by the Bahaya states of northern Tanzania.

Due to this vastness, distant areas like Busoga started breaking away from the kingdom which reduced the power and the size of the kingdom.

The location of the kingdom also made it open to foreign interference e.g. it was a located on the central trade that brought in explorers, missionaries traders and later colonialists.

From around the mid-19th century, the kingdom suffered from poor leadership starting with kabaka Mwanga and his successor Daudi chwa.

Mwanga was young, inexperienced and lacked the skills of handing foreigners especially missionaries which made him lose his independence.

Mwanga's character and behavior was inconsistent and not best for a king e.g. the barbaric killing of missionaries and their converts made people lose confidence in the institution of kingship.

Daudi Chwa was only 3 years old when he inherited the throne and ruled through regents who also had their own interests.

The period of scramble and partition did not leave Buganda's independence. In 1894 Buganda was declared a British protectorate and with the signing of the 1900 Buganda agreement, Buganda's sovereign status was completely eroded.

Buganda also had many enemies stretching back to the time of its foundation e.g..... and when it was attacked by the British, they did not help her.

Buganda's army though equipped with guns from Arab trader, was too weak to fight and defeat the colonialist who had machine guns.

The coming of missionaries and their teachings also weakened the kingdom. Missionaries encouraged through their teachings encouraged their converts to rebel against the kabaka something that had never happened in the history of the kingdom.

Lake Victoria also opened up Buganda for white imperialists i.e. they used the waters of Lake Victoria to come and conquer Buganda.

The monarchy of Buganda was one of those abolished by President Milton Obote in 1967, however it was revived in 1993 by the national resistance movement gov't with kabaka Ronald Muwenda Mutebi ii as the king.

Conclusion.....

Ankole kingdom

Origin of Ankole kingdom

Ankole was found west of Buganda and all her earliest inhabitants were hunters and food gatherers who were later joined by the Batembuzi b/n 500 and 1300AD

Between 1300 and 1500 ad, ankole was taken over the Bachwezi therefore, it was one of the kingdoms that made up bunyoro Kitara Empire.

After the collapse of the Chwezi Empire, the bahinda under their king Ruhinda established the kingdom of ankole.

The bahinda claim to be descendants of the Bachwezi and it is believed that Wamara had married a slave girl (Njunaki) from mbarara and the product of the marriage was a son Ruhinda.

Ruhinda established the Hinda dynasty that ruled ankole until 1967 when Obote abolished all kingdoms.

It's said that Ruhinda established a new dynasty of Isingiro which became the origin of Ankole kingdom.

Initially, Ankole was called Karo Karungi meaning peaceful land or territory. It was a small area made up of present day Rwampara County.u

Between the 15th and 17th centuries, ankole remained a small and insignificant kingdom, its expansion started in 18th century when it produced a number of ambitious king who extended its boundaries.

The people who inhabit ankole are called banyakole and they classified into two groups i.e. bairu (lower class peasants and Bahima upper class and cattle owner.

The banyankole speak a similar language called ruyankole.

Factors that led to the rise and development of Ankole kingdom (Research and write the answers)

Organization / way of life of the people of Ankole

Ankole kingdom had a well-organized political, social, and economic set up which united the people and enabled the kingdom to develop with time.

Politically, The banyankole were descendants of the Bachwezi and belong to western Bantu group.

Ankole had a centralized system of administration.

The rulers of Ankole had a title of Omugabe, the Omugabe had a lot of powers and all his decisions were final (absolute powers).

The Omugabe could appoint, promote demote and dismiss any of his chiefs at will.

The Omugabe was assisted by a number of ministers and the most important of all was enganzi (prime minister).

The Omugabe moved everywhere with his prime minister and on many occasions he acted on his behalf.

The enganzi was also a powerful man with many servants and large herds of cattle.

The Omugabe was also assisted by a chain of chiefs who carried out the day to day administration of the kingdom.

The Bahima largely consisted of the ruling class.

The omugabe, queen mother, princes and princesses formed the royal family which resided in the royal kraal or palace.

The kingdom was divided into a number of districts for easy administration e.g. sheema, kazoo, Isingiro Rwampara kashari, igara, kajara, nyabushozi e.t.c.

Each of these districts was under an appointed chief omukungu and they are said to have had a lot of cattle.

The kingdom was further divided into chiefdoms each with its own chief, the chiefs ha a major responsibility of keeping law and order and collecting tributes .tributes included beer food cattle millet women which were sent to the omugabe.

During the times of war, the chiefs had to recruit the young able bodied men into the army.

The banyankole therefor did not have a standing army from the beginning however, in around the mid-18th century, the developed a standing army that used spears, shields, arrows and later guns from Arab traders.

As a symbol of authority, the rulers of Ankole had royal regalia and the most important was the royal drum known as bagyendanwa and others included royal crown, bag of millet, spears milk pot.

There was also the royal fire which was never allowed to go out until the ruling king dies.

The banyankole had no culture of fighting, they only fought with those who tried to steal their cattle. However with time, they carried out minimum raids on their neighbours.

Economically, The major economic activity among the people of Ankole was cattle keeping

They kept long horned cattle however this was dominated by the upper class the bahima who supplied gee, hides, milk etc.

The banyankole also carried out cultivation however it was mainly carried out by the bar who grew grains like.... They also grew bananas, yams, etc.

Iron working was also carried out by the banyankole and they made items like...

Carpentry was also carried and carpenters made beautiful wooden stools, doors,

Banyankole traded with their neighbour in cow products, in exchange for salt from bunyoro, bark cloth from Buganda

The banyankole also traded with the coastal traders i.e. Arab and Swahili traders in items like ivory, slaves for guns, gun power, and mirrors

Socially, The banyankole were divided into two social classes i.e. the pastoral bahima were the rulers and the agricultural bairu who were the subjects.

The bairu were dispersed and a muiru could not dream of becoming a king in Ankole

Even marriages between the bairu and the bahima were considered a social disgrace and highly discouraged.

The banyankole believed in a supreme God Ruhanga and prayed to him through other gods and they believed he was the Creator.

However no sacrifices were offered to him as the banyankole believed that there was no need of bothering him after bring them into the world.

Below Ruhanga were other small gods to whom sacrifices were offered and some of them were kagoro, wamara, kazooba, mugara etc

The spirits of the dead were highly respected in the Ankole society as they brought favors/ blessings or punishment/curses to their close relatives who were still living.

Sacrifices like cows, goats, beers, grains and others were offered to them in the family shrines.

Owing cattle was a sign of prestige and cattle was used for dowry and rewarding faithful servants.

Those with few cows were despised by everyone in the society.

The Mugabe always acquired the services of any craft man and rewarded them generously with cows land slaves etc.

The Iteso

The Iteso belong to the same group of people like the karamojons known as plain Nilotes

They are believed to have migrated from Ethiopia and first settled around Lake Turkana and by 1500ad, they had settled in the present day Teso land and established themselves there.

Politically, The Iteso had a decentralized system of administration i.e. they had no Central authority.

The latest political unit was a clan known as Ateker and each clan had a head known as Emuron.

The smallest political unit was a family. Many families formed a clan known as Ateker

The Emuron used to convene meetings held at regular intervals.

At these meetings disputes between the members of two or more clans were settled.

The Emuron was also responsible for making rain, blessings men going for battle, and he possessed divine powers.

They were also other leaders like Arumam who was a military leader and was chosen in battle, kareban who was a village ambassador and a dispute settler.

The Iteso had no standing army but in case of any external attacks or raids, military leader would bring their forces together comprising of young men.

Economically, the Iteso were pastoralists though they rarely slaughtered their cattle for meat.

Some little cultivation was carried out of mainly grains and their staple food was millet, they also grew sorghum.....

The Iteso also traded among themselves and with their neighbours like Acholi

They mainly sold cattle products in exchange for items like salt, iron implement

Fishing was also carried out on small scale.

Socially, The Iteso believed in a supreme good called Edeke

The Iteso were linked in clans and indeed inter-clan marriages were encouraged to promote unity.

Elders were given great respect among the Iteso and played many roles like educating young ones about their society.

Taught them about the economic history not the Iteso and guided people on social matters like initiation and marriage ceremonies.

By the 15th century, the Emuron had become a very important figure because of the roles he played and was believed to be a gift from God.

Kikuyu

The kikuyu are Bantu speaking people. They are linked to the Shungwaya dispersal where their ancestors are believed to have come from.

They lived on the slopes of MT Kenya and adopted iron working to clear the forest for cultivation in the area of their predecessors.

Politically, the kikuyu had a decentralized system of administration with a council of elders called kiama.

Kikuyu land being mountainous, each ridge formed a territory for a single family Mbari

Their basic political unit was a family called Mbari. The family was headed by a family head.

Each Mbari was led by a council of elders (kiama) which was headed by Muramati and the office of Muramati was not hereditary but was entrusted to an experienced elder.

The Muramati performed judicial functions

Generally, the kikuyu were organized into clans corresponding to the nine daughters of Gikuyu.

Each clan was made up of age groups called Riika, these were then divided into age sets i.e. each age set was given its own individual name which often marked a particular event.

The kikuyu had no standing army but soldiers belonged to a certain age set.

In case of any aggression, the youth would be mobilised to defend their society.

The soldiers were organized under a leader who acted as their spokesman before the kiama

Junior warriors trained for physical duties assigned to them by the elder e.g. clearing land, defending the village from being attacked by wild animals, making path, constructing kraals for cattle.

Senior warriors were allowed to marry after which they became junior elders.

After further payment of goats and beers, they became senior elders and we're admitted to the council of elders (kiama)

The kiama passed laws and administered Justice that was enforced by elders

Cases were tried by a court and the kiama attended with Representatives of the accused and all those involved in the dispute.

There were no prisons and therefore the elders tried cases and charged fines.

The kikuyu had no classes, it was an egalitarian society and therefore there was equality among the kikuyu.

Socially, the kikuyu believed a supreme good Ngai who manifested /administered himself through the sun, thunder, Moon rainbow lighting.

Ngai could only be approached by the community of elders as a group not as individuals.

Mt Kenya was believed to be Ngai's home and shrines therefore built around the slopes of the Mt

Ngai was consulted in all stages of life i.e. at birth, marriage death initiation, he was also consulted during difficulties like famine, floods epidemic diseases.

Among the kikuyu evil spirits and witches were associated with disaster like famine floods epidemic and therefore in the evening drums were sounded, horns were blown and the ground beaten by the elders to chase evil spirits.

The kikuyu also highly respected the spirit of their ancestors, they were believed to have the power to bless or punish.

The kikuyu were also divided into clans and each was made up of age groups **Riika** which were further divided into age sets.

Initiation to the age was after circumcision which was done every after five years for the boys

Members of the same age set worked and would be taught together and each age set had a unique name that was never repeated.

Among the kikuyu circumcision was carried out on both the boys and girls.

Inheritance among the kikuyu followed the mother's lineage i.e. land, children belonged to the mother.

Economically, the kikuyu were predominantly cultivators and mainly grew grains like

They also grew bananas etc. mainly for home consumption.

There was division of labor and the kikuyu i.e. men did most of the heavy work and women did weeding, harvesting.

The kikuyu practiced iron working and made tools like.....

They kikuyu kept some domestic animals like goats, sheep, and cattle for food.

The kikuyu also made local crafts like

The kikuyu traded with their neighbours like the Masai, Embu, kamba in iron equipment for salt, cattle products.

The kikuyu had very well organized market centers like Gaita, Karatina, Gakinda Malthithi etc.

The kikuyu also participated in Long distance trade in which they supplied ivory, slaves to the coastal traders in exchange for guns

Land among the kikuyu was communally owned hence it wasn't fragmented like in other societies.

Fishing wasn't carried out by the kikuyu because they didn't have water bodies and neither were chicken kept coz the mainly grew grains.

Masai

The Masai belong to the Lake Turkana group of kalengin who included among others the kipsingis,

They are believed to have migrated from the suku hills of Ethiopia and first settled around Lake Turkana

Between 1600-1700, they moved southwards and settled around the Usain-Gishu plateau and later split up into subdivisions i.e. the porko/purko Masai who were pastoralists and the kwavi Masai who were agriculturalist.

Political organization

The Masai had a decentralised system of administration and their basic political unit was a clan.

The Masai society was locally organized in small units. These units were further divided into a number of small independent subdivisions.

The Masai lived in small groups with clan leaders known as Laibons.

The Laibon was usually a boy who got water for his cattle but later became a cultural expert and his authority depended on his prophetic ability.

The Laibon passed on his prophetic power to his descendants.

The Laibon also had power to act as a priest and presided over religious functions.

During the 19th century, the Laibon became a military and political leaders in Masai society. He exercised a great deal of authority to his people.

The Laibon also took important decisions affecting society in various aspects of life.

Economic organization

The Masai were economically divided into two namely the kwavi Masai who were semi-agriculturalists and the porko/ purko Masai who were pastoralists.

Trade was practiced by the Masai and they traded with their neighbours like

The two sub-tribes of the Masai often engaged in cattle raiding and warfare. This was because they believed that God gave them all the cattle and nobody else was expected to have cattle.

Cattle was highly valued as a source of pride and livelihood.

From cattle, the Masai obtained food, milk blood and skins

Craft industry was part of the economic organization of the Masai and they made items like

Long distance trade

Social organization

Socially, the Masai spoke a common language that followed a common way of life and they had similar beliefs.

The Masai were divided into clans that were further divided into age sets and members of the same age set spent most of the time training and preparing for cattle raids.

Successful raids were a source of prestige and a successful raid for a boy proved his manhood

The Masai practiced ancestral worship and offer sacrifices to their ancestral spirits.

The Masai believed in a supreme god **enkai** who was the source of life and death.

The Masai lived in many huts which were built by women.

The Chagga

The Chagga were part of the Eastern Bantu but had some influence from the Cushites and the plain Nilotes.

They were found on the slopes of Kilimanjaro, Taita hills and Usambara areas.

By the 16th century, the Chagga had settled in that region for some time and much as there were other ethnic groups in that region, the Chagga were the most prominent.

Political organization

The Chagga had a decentralized system of administration and their basic political unit was a chiefdoms.

The Chagga were divided into chiefdoms each headed by a chief.

The chiefs were very prominent, peaceful and led their people into personal and public affairs like

Some of the Chagga chiefs became prominent e.g. Rindi, Kirabo, Kiboole, Rombo Sina they ruled by 1800-1900.

With time and with increase in trade, the Chagga formed a more centralised government.

Economic organization

The Chagga were cultivators and mainly grew bananas, they also grew other crops like yams, sweet potatoes for consumption.

In order to increase production, the Chagga developed a powerful irrigation scheme.

They were also steel and iron workers although they didn't have iron deposits of their own.

They also reared some animals especially.....

Barter trade was also carried out among the Chagga group and with their neighbours like Pare Taita in iron equipment

The Chagga became active long distance traders and they traded in ivory and slaves for guns

Social organization

The Chagga believed in their God kawa. Kawa was a Chagga name for a god who was very far.

They didn't only believe in him with Truth to be the Creator of the world, but also as responsible for having freed mankind and provided him with fruits and plants.

The Chagga worshipped their ancestral spirits harming until the required services were made

The Galla

The Galla were of Cushites origin. They are believed to have originated from Ethiopia and first settled in present day Somali Republic between 1150-1500 AD.

Political organization

The Galla had a decentralized system of administration based on an age set system connected to 10 groups.

Each age set was headed by a leader called Abba-Baka for 8 years.

He presided over meetings, formulated laws and was seen as a ritual expert.

Abba-Baka was assisted by 3 other elders. All these people were chosen from the oldest and most famous families.

From the age of ten, boys were supposed to train as warriors, they carried warrior weapons to the battle field.

Consequently, the Galla became fierce warriors respected over a wide area.

Members of the same age set qualified for promotion every after 8 years and when this happened, its leader had to take his people to another territory. This led to expansion of the Galla territory.

Economic organization

The Galla were largely cattle keepers. However they also reared goat, cow, donkeys, and camels.

The search for water and pasture necessitated constant movement hence always conflicted with the Masai

The Galla carried out some farming of grains, beans peas pepper and others

Hunting and fishing was also carried out on small scale.

Hunting of wild animals was usually a test for manhood and slavery

Barter trade was also carried out by the Galla with their neighbours like Somalia.

Social organization

The Galla believed in a supreme god called Waga.

They believed that Waga controlled everyone's destiny and that he always granted favours and protection.

The Galla believed in the existence of good and evil spirits living in lakes, Rivers Mountains.

NYAMWEZI

Nyamwezi were the early Bantu migrants in east Africa (Tanzania) in the present day Tabora town. The Nyamwezi didn't exist as a united society before the 19th century.

Politically, the Nyamwezi lived in numerous self-governing groups without a single governing authority. By the 18th century, they consisted of more than 100 clans and all these groups didn't have a group name by which they could be identified.

Indeed the name Nyamwezi was given to them by the coastal dwellers when the first trader from Unyanyembe arrived at the East African Coast.

The name Nyamwezi meant "people of the moon" since they came from the western side where the moon was first seen.

The self-governing unit was known as Ntemi and members of each unit were related to each other by either kingship or belief in common origin.

However the Ntemi system achieved a highly organized and efficient type of the government.

The overall chief of a single unit had a title of Ntemi or Mutemi.

The position of the Ntemi was hereditary that's to say it was a son or close relative to succeed him.

The Ntemi was assisted by a council of elders known as Wanyampala which comprised of priests and head men.

There were also other officials who assisted him and these included; Mgawe who was a chief counselor and a ritual leader, Mtwale who was the army leader, Mteko who was the deputy army leader and head of secret service and Kikoma who was in charge of information.

There was also the Minule who was in charge of collecting tributes. Some of these officials inherited their offices while others were appointed by the Ntemi.

They all took orders from the Ntemi.

Below these officials were heads of various settlements called Gungulis and below these were the heads of households known as Wanzenga Makaya.

The Ntemi acted as the ritual leader and priest to his people and therefore anything affecting his health was believed to have an effect on the people and animals.

The Ntemi also carried out other duties for example declaring wars, ensure proper care of the land and also settle disputes, cases of murder, treason and witch craft that were brought to him.

The decisions made by the council of elders were respected by the Ntemi as this counsel was composed of old, experienced and knowledgeable elders.

Militarily, the Nyamwezi had no standing army. Each chiefdom had a standing army (small) whose commander would be appointed by the Ntemi.

Succession disputes and increase in population could lead to a split or creation of a new chiefdom along clan ties.

Socially, The Nyamwezi believed and worshipped their ancestors and even offered sacrifices to them.

The Ntemi played a major role as the link between the people and their ancestor and was the only person who could perform certain sacrifices and ceremonial functions.

The Ntemi also kept a divine fire and people were to ensure that it continued burning.

The Nyamwezi were people who believed in a powerful god Likube.

The Ntemi was the religious leader of the people.

The Ntemi also offered prayers on behalf of his people for example prayers for good yields, birth and success in battle.

The Ntemi received a lot of respect from the people and could marry as many wives as possible.

The Ntemi was the final man in the judicial system and final court of appeal.

The well-being of the land and the people totally depended on the Ntemi's physical health and observance of social rituals.

Land was highly valued and communally owned by the clan.

The symbols of power for the chiefdom included the shields, spears, royal fire, drum (Royal regalia)

The family and the clan were very important units within the Nyamwezi chiefdom as they related kingship, common ancestor which brought them together.

Marriage was polygamous although there were also monogamous homes.

Respect to elders was highly expected of the youth.

When the Ntemi died, the body was buried along with his possessions like food, clothes, wine and others to cater for the life after death.

Economically, The Nyamwezi were originally cultivators however with time some of them carried out pastoralism due to the poor soils.

They also carried out fishing in river like Ugombe, Ugalla, Ugowe and in Lake Tanganyika.

In the 19th century, the Nyamwezi became active Long Distance Traders and some of their goods included salt, iron implements live stick and ivory.

In trade the Nyamwezi acted as guides as their participation in this trade increased, the Nyamwezi became rich and their political system underwent a change where large state were built by Mirambo and Nyungu Ya Mawe hence developing a centralized system of governance.

Trading was the most important economic activity for the nyamwezi. They traded with their neighbours like the Vinza for salt and the zinza for iron tools and other items.

They controlled the central trade route and caravans passing through their land had to be taxed.

Pottery and craft making was also common and they made baskets, mats, fish traps and others

They also hunted especially elephants for ivory

They grew crops like millet, sorghum, potatoes, yams and others

They also set up national farm stores (granaries) that were directly under the control of the Ntemi.

The Nyamwezi society observed the new crop harvest.

There was division of labour within the society which enabled the men to be free and concentrate on developing their skill in trading, fishing, hunting, raiding, fighting, iron working and others.

By 1800, the Nyamwezi had made trading contacts with the coastal people and the usually moved in caravans during the dry season.

Head portage became their full business occupation.

Seyyid said also negotiated with the Nyamwezi envoy for the security of the Arab caravans.

LONG DISTANCE TRADE

This was a trade carried out between the coastal people (Arabs and Swahili people) and the interior people of East Africa.

This trade became prominent in East Africa in 1840s or around the first half of the 19th century when Arabs started going into the interior to look for commodities.

Therefore Long Distance Trade was a trade carried out over long distances and thus the name Long Distance Trade. The Traders used to move caravans thus the name caravan trade.

It was carried out before the establishment of colonial rule in East Africa and that's why it's sometimes called the pre-colonial

The main participants of this trade included the Arab and Swahili traders from the coast and Nyamwezi, Akamba, Kikuyu, Bunyoro, Buganda, Yao etc. from the interior.

Each of these societies had unique qualities that were necessary for the prosperity of Long Distance Trade.

Some prominent personalities of this trade included Mirambo, Nyungu ya Mawe, Fundikira Muteesa kabalega, muzilikazi, kivol, tippu tip etc.

The trade involved many regions countries and areas of East Africa, tan, Kenya and Uganda and went to as far as present day Rwanda Burundi DRC, and South Sudan

This Trade was very profitable especially when it developed in to slave trade and became very difficult to be stopped.

Why Long Distance Trade developed

Long Distance Trade was.....

Internal and external factors

Availability of commodities: the trade developed because commodities were available both in the interior and at the coast e.g. ivory slave etc. and gun, spices etc. respectively.

Increased demand for commodities; there was increased demand for East African commodities e.g. slaves, ivory etc. hence leading to the development of the trade.

The people of East Africa had also developed a liking for foreign good e.g. guns.....

Some societies of East Africa were also willing to trade e.g. nyamwezi, akamba, buganda etc which played a big in the trade.

The interior African rulers also encouraged their people to participate in the trade which led to its development e.g. Mirambo, Muteesa, kivoi etc.

Some African tribes joined the trade because it was profitable and therefore it developed on a large scale e.g ivory and slaves were highly demanded at the coast.

The existence and willingness of the nyamwezi potters also contributed to the development of Long Distance Trade, they helped in carrying commodities to and from the East African coast.

Division of labour by different East African societies also led to the development of Long Distance Trade in that women did most of the domestic work enabling men to carry out Trade.

The abolition of slave trade in West Africa made Traders to come to East Africa to look for slaves therefore leading to increased slave trade thus development of Long Distance Trade.

In East Africa slavery was not new therefore it was easy for people to adopt slave trade.

The transfer of seyyid said's capital from Muscat to Zanzibar in 1840s increased the level of trade since he encouraged Arabs to go into the interior, seyyid said also set up plantations that needed slave labour therefore increasing on the level of trade.

Seyyid said also invited the Indian banyans who came to the coast and rent money to the Traders therefore increasing on the volume of trade.

When seyyid opened up a slave market in Zanzibar, there was increased demand and supply of slaves therefore leading to increased slave trade and thus the development of Long Distance Trade.

The Arabs also wanted slaves to work for them on their plantations and home which also increased the volume of trade.

There was also increased demand for slaves to work on sugarcane plantations, mines and others to work in America and West Indies besides, that the French also needed slaves to work on their plantations on the island of Madagascar, Seychelles and Mauritius.

The development of transport sector also contributed to increased trade i.e. the potters and donkeys made transport very easy in that they would carry commodities from and to da coast.

The opening up of trade routes in the interior enabled Traders to reach all corners of East Africa societies and collected and as well as transported good.

The double coincidence of wants whereby people easily found those who needed what they had and had what they needed.

The nature of land also facilitated the development of Long Distance Trade e.g. the nyamwezi land was very flat which enabled people to easily move up and down looking for trade items.

The introduction of Kiswahili language in the interior as a business language made communication easier since majority people could understand and talk Kiswahili.

Introduction of cowrie shells eased transaction of business and later the use of gold coins which led to the development of the trade.

Introduction of gun improved on the security of the Traders in the interior which also contributed to the development of long distance trade.

The cooperation between the coastal and interior people also helped to developed the trade since Trade transaction were carried out peacefully and information was provided about goods that were needed.

The exhaustion of the Trade items at the coast and immediate interior resulted into long journeys in search for goods in the interior hence the development of long distance trade.

Some societies in the interior had skills that enabled them to produce superior good more over some of the trade items had unlimited market as they were highly demanded e.g. the Akamba were skilled.....

The presence and influence of Islam fostered unity and brought trustworthy among the Traders.

The good and favourable climate enabled the Traders to carry out constant trade during the dry season and carry out agriculture during the wet season.

Some tribe were strategically located enabling them to easily participate in the Trade e.g. nyamwezi, buganda on the Central.

The hospitality to the coastal Traders by the interior people and their chiefs encouraged them to enter into the interior.

At the same time, some societies had peace, stability and security which all favoured the trade activities. E.g.

Organization of Long Distance Trade/ Main Features of Long Distance Trade

Long Distance Trade was the was the trade involved many activities and some of them included

People involved: the main people involved in this included the coast people i.e. the Arabs and Swahili people and the interior people, some of the most prominent societies.....

The interior communities played important roles like providing security, preparing and organizing trade items, controlling trade routes etc.

In some cases foreigners Arabs and Swahili people joined the Africans in the interior to search for trade items especially slaves.

The Traders who remained at the coast had a duty of organising , shipping and exporting the trade items overseas especially to Europe.

Commodities: the main commodities from the interior (exports) were.....

The main commodities from the coast (imports) were.....

The chiefs organized the collection of commodities from their different societies and took them to the different centres.

Mode of exchange: the main mode of exchange was through barter, later however cowrie shells, gold coins and Rupees were introduced as the main mode of exchange and the Indian banyans were the main controllers of the trade financially.

The coastal Traders were financed by the banyans who charged them less interests that enabled them to have permanent settlements in the interior and started supplying goods using improved means of transport like donkeys

Medium of communication: the medium of communication was at first sign or gestures but later Kiswahili was adopted as the major medium of communication and where problems arose interpreters were used.

Mean of transport: transport was by means of human being or portorage , this was mainly done by the Nyamwezi who produced the most experienced porters.

Later improved means like donkeys were introduced and used by the coastal Traders.

Journeys: usually journeys to and from the coast were made during the dry season due to the fact that the path were impassable in the rainy season.

The Traders stayed at the coast up to period of 3 months and during that period they even planted some annual crops that would grow before they resumed their journeys in the dry season.

It usually took months or even years to gather the different commodities from the different societies in the interior and take them to the coast.

Caravans; Traders from the interior moved in caravans which consisted of 100-1000 people. Caravan included slaves, gun men, Potter, Traders medicine men cookies tent men for security reasons the caravans were armed.

Usually Long Distance Traders carried out negotiations with the local leaders to allow their caravans free passage in the territories in exchange for taxes which were paid e.g. they negotiated with Mirambo of nyamwezi, Muteesa f buganda, kivoi of Akamba, Kirabo of Chagga.

Arabs and Swahili Traders eventually acquired a number of agents and with time the number of trading centers or bases and ports developed in the interior e.g. Tabora, makaou urambo and ports like ujiji.

These bases or towns acted as collecting centres and as well as refreshing centers for the Traders, the bases had storage facilities for the goods and services.

At the coast the main centres/ bases were Zanzibar and Bagamoya.

Route used: Long Distance Trade had three main routes namely Southern route, Central route and Southern route.

Southern Route this route ran from the southern parts of kilwa and Lindi and went to the areas occupied by the making, Yao and others.

This was a chief slave route dominated by the Yao who were prominent slave traders.

Central Route: this route started from opposite Zanzibar (Bagamoya) and went into the interior towards the Nyamwezi society where the Arabs and Swahili Traders possessed an important trading center at Tabora.

In unyanyembe (Nyamwezi) the route divided into three i.e. the North-west route going towards Karagwe, buganda and bunyoro.

The Western route towards ujiji and kasongo and went to as far as Congo

And South- west to kazembe, sukuma uzimba and katanga.

This route carried both slaves and ivory and was dominated by the nyamwezi who got a reputation of carrying heavy goods.

Northern route the route started from pangani and west towards Kilimanjaro and Taita hills where it split into two i.e. the Western route moving towards the shores of Lake Victoria and North- west route moving towards Mt.kenya to Lake Turkana to as far as the slopes not Mt. Elgon.

The main commodity at first was ivory but later slaves were also supplied on this route.

There was another route used by the Arabs Traders commonly known as khartoumers. These route started from khartoum with some Traders coming from as far as Cairo in Egypt

The Traders entered Uganda through the Northern region and moved following River Nile into Alur Acholi, lango, bunyoro to as far as busoga.

These trade route mainly carried goods like ivory, slaves cattle products grains and was mainly dominated by the khartoumers.

In conclusion long distance trade involved movement of Traders with their goods to and from the East African coast.

A sketch map showing the routes used during Long Distance Trade in the 19th century