

**KIYINGI ROOTS:  
A LIFE STORY OF  
PAULO KIKWANGUYIRA KIYINGI  
THE UNSUNG HERO**

**“A legacy to the children, grandchildren  
and generations thereafter”**

English Version  
of  
*OLULYO LWA KIYINGI: OMUZIRA ATAAYATHIKIRIRA*  
*“Omusinji eri Abaana, Abazzukulu n’Emirembe Egiriddawo”*

By  
**Kikuttobudde Sekkadde Kiyingi**

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**By**

**Kikuttobudde Sekkadde Kiyingi**

This book is dedicated to all those parents who are, or have been  
“UNSUNG HEROES” in their times.

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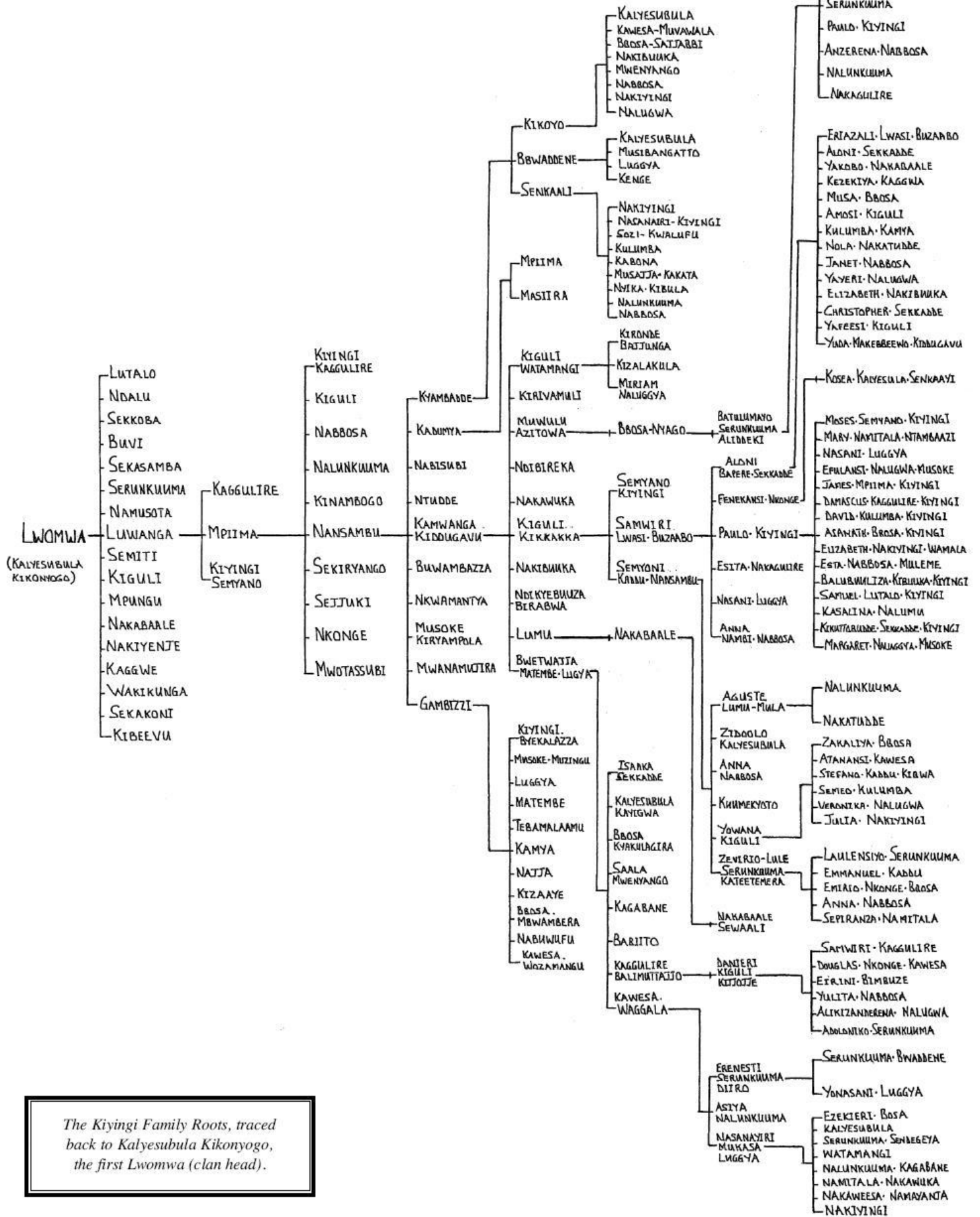
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The Kiyingi Family Roots, traced back to Kalyesubula Kikonyogo, the first Lwomwa (clan head).

## FOREWORD (A)

It is often said that for the perpetuation of injustice to continue, good men are required to do nothing. After reading this book it will become apparent that Paulo Kikwanguyira Kiyingi was a good man who endeavoured to do everything he could.

It has been an amazing journey for this book and the message it brings. I can truly testify that “Kiyingi Roots” has been a labour of love for my father. That the production of this book means so much to him can only be evidenced through the mere fact that he has taken the time to compile an English version for Luganda speaking neophytes like myself.

Dr. Seka Kiyingi has managed to compile a fascinating and educational account of the life and times of Paulo Kiyingi. The content has been thoroughly researched and the storytelling delightfully personal. A great and particularly interesting feature of this book among other things is its outline of Paulo Kiyingi’s ancestry and the history of the Ndiga Clan. This deserves applause as the connection between a person and their past is a vital ingredient to their sense of being and self-worth. It is often said, “a view to the past is a view to the future.” I wholeheartedly concur because you can never know where you are going if you don’t know where you have been.

Throughout this book, there is an underlying theme of politics and the political atmosphere in Uganda during PK’s time. Within this framework, the reader is able to garner a clearer picture of Paulo Kiyingi the political activist. The political warfront has always been situated upon the struggle between political ‘insiders’ and ‘outsiders’. In this case, the insiders were the British colonialists. They had access to the reigns of government and controlled the levers of colonial Uganda’s economy. They were the typical ruling class. Yet what is so special and inspiring from my point of view was that Paulo Kiyingi was the quintessential outsider. He fought for the underdog. He was the “Man’s Man.”

I believe that in life when you are faced with a particular problem or point of concern you have two choices of action. You can wallow in self-pity or you can channel all your energy into making things better. Paulo Kiyingi didn’t sit idly by and complain or whimper about Buganda’s predicament. He chose to do something about it. He knew what he wanted and he went for it. Although I will never get to meet him and tell him what a champion I reckon he was, just reading this book makes me feel that I know a little about him. And in that sense, I feel contented knowing that his legacy lives and his blood runs strong in all of his descendants.

There are many salient messages and lessons that can be learned from this book. Most importantly, Paulo Kiyingi showed that you can’t expect people to do good turns for you just for the sake of it. People are too busy looking out for themselves and trying to promote their own interests. Therefore if you really believe in a cause or a certain course of action, don’t wait for someone else to take charge. Take it upon yourself to be the first one to put on the gloves. Be a policy-maker and not a policy-taker. Thus, my interpretation of this book can be summed up in this phrase: “In the race of life always back self-interest; At least you know it is trying!”

**Kivebulaaya Kulumba Kiyingi**

Law Student,

University of Queensland, Brisbane, AUSTRALIA.

## FOREWORD (B)

The Baganda are proud of having a rich culture which has been in existence long before 1200 AD, when a modern Kingdom emerged from the pre-Buganda Kings and clan Lords, up to this day Buganda flourished steadily under Ssaabataka the Kabaka as a pivot of all 52 clans. The Heads of clans (*Abataka b'Obusolya*) are the pillar of Buganda as a Kingdom and as a nation.

The year 1966 marked the beginning of turmoil and the systematic elimination of Baganda and their culture, ordered by the then President of Uganda Apollo Milton Obote and his sycophants. This heinous act went on for two decades!! It played a big role in driving away the elite of Buganda from their motherland to settle in other countries, and those Baganda that stayed behind suffered in one way or other. Furthermore, the world political and economical environment also drove many more grandchildren of Buganda (*Bazzukulu ba Buganda*) to seek greener pastures in the Diaspora.

The dramatic development towards the end of the last century has transformed the entire world into one "Global village". The Baganda cannot remain in isolation. We must strive to assert ourselves and our culture in that "village".

In this book Dr Kikuttobudde Sekkadde Kiyingi has come out with a neat and well-researched literature of the sheep (*Ndiga*) clan, centring on Paulo Kikwanguyira Kiyingi's lineage. This book is a great asset to all Baganda in general and to people of the Ndiga clan in particular. The writer challenges other Baganda in the Diaspora, as well as those at home in Buganda, to get up and write about the historical deeds of our great ancestors. Fortunately, the written material and verbal testimony are plentiful, still hidden within the 52 Buganda clans, waiting for the good sons and daughters of Buganda to bring it out for general consumption.

This book will serve as a bridge between the grandchildren of Buganda, presently staying and working outside Uganda and their cultural background. They may marry into different nationalities but be desirous to protect and keep some cultural traditions of their roots, like naming their children after their great ancestors. Members of the Ndiga clan from Paulo Kikwanguyira Kiyingi's lineage who will read this book will, for example, be able to find a suitable name. Dr Kikuttobudde Sekkadde Kiyingi deserves 100 percent plus thanks for the wonderful job, well done.

I strongly commend this work. Long live Buganda.

**Phillip Sseruwagi Namukadde**

*Omutaka Kabinuli*

*Ow'Omutuba gw'Akasolya, mu kika ky'Envuma*

Sub-division head, in the *Nvuma* clan

Kampala, UGANDA.





*Paulo Kikwanguyira Kiyingi Banadda:  
While in employment as Native Administrative Secretary  
at the office of the Resident Buganda (Provincial Commissioner), Kampala.*

## PREFACE

This is an **English translation** of the ancestral lineage book of the Kiyingi family, “**Olulyo Lwa Kiyingi Omuzira Ataayatiikirira**”, which took more than four years to put together and was first published in May 2002. The idea of putting together a book like this first came to me following an interview by my oldest son, Kulumba Kivebulaaya, during which he asked me many questions about my past and the history of my family. He was writing an English assignment about someone famous in his family. It was then that I discovered how disjointed my knowledge was about myself, my origins, my ancestry and the history of my extended family and clan. I was humbled. I knew very little about my roots, about my father and my children’s grandfather, the late Paulo Kikwanguyira Kiyingi (the patriarch of the KIYINGI FAMILY), in all his greatness. It dawned on me that I was like a tree without roots. I had very little, by way of a family history, to bequeath to my children. So I committed myself to making the first draft of a document aimed at filling that gap in my knowledge. I distributed that draft to all my brothers and sisters in and outside of Uganda, together with a covering letter (both written in Luganda) on the 3rd August 1997 (see below for the English translation of that covering letter). The letter transmitted a lot of thoughts which were like a vivid dream to me then. Now I have the pleasure to announce that the dream has transliterated into the real world, four years or more afterwards.

I have not written this book single-handedly. I have acted more like an editor-author. I have received information from all the living Kiyingi family members as well as relatives and friends which, with a few additions here and there from published literature, I have then put together into a book. First and foremost, Damasko Kaggulire Kiyingi made a very large contribution through his recollections of events and the history of the 1945 Buganda Revolutions and the involvement of Paulo Kikwanguyira Kiyingi. He also made extensive research on the history of the family from a variety of literature sources, a number of elders and other people within Buganda and sent all that information to me. He obtained a lot of information from the head of our clan, the *Ndiga* or sheep clan, Omutaka Paulo Bbosa Lwomwa. Dr Sam Kiyingi Lutalo sent me several important documents about our ancestry. Some of these documents had been written by Paulo Kiyingi himself before his death, about the family. They included a copy of a diary written by him and his colleague-in-arms Omutaka Yusufu Mulindwa, detailing their ordeal while in detention, imprisonment and deportation during the nationalist struggles of the 1940s in Buganda. In addition Dr Lutalo sent me pertinent literature sources on that nationalist struggle, as well as information on our father’s participation in World War 1. Uncle Kasolo Sserunyiigo sent me important information on our mother Eseza Nabwami Kiyingi. Efulansi Miriam Musoke Lwalamukwano sent me a lot of valuable information on the lives of our father and mother, as well as information on some of the departed members of the family. My nephew Paulo Kyambadde Ssalongo sent me some of his recollections on the life of his grandfather Paulo Kiyingi. Other members of the Kiyingi family sent me information about themselves and their families, as outlined in the appendices. When I was running out of steam sometime in May 1999, my nephew Philip Sseruwagi Namukadde wrote and sent me a revival-type of letter to keep my interests in the project up. At that time the Honourable Sseruwagi Namukadde was the Minister of State in charge of Traditional Offices in the Kabaka’s Government at Mengo, Buganda Kingdom.

The Kiganda ancestral proverb says, “*Eyetuukira, tanywa matabangule*” (Whoever gets to the well, is able to drink clean undisturbed or uncorrupted water). So most recently in December 2001/January 2002, when my family and I went on a pilgrimage back to motherland Uganda and Buganda I had the opportunity to clarify on some of the issues previously unclear to me and bring the research on the book to completion. In our travels from Uganda back to Australia we passed through Kenya where I took the opportunity to visit Voi and the Taita Hills. My father Paulo Kiyingi briefly worked there as a Telegraphic operator in 1922. Again very near to the same place is where the main thrust of the First World War in East Africa, which my father participated in, was fought.

Once again I express my gratitude to the head of our clan *Omutaka* Paulo Bbosa Lwomwa, who gave me audience and answered a number of outstanding questions about the clan’s history and our ancestry. My maternal uncle *Kojja* Kasolo Serunyiigo, a famous historian and Secretary to the Committee that deals with the cultural aspects of Baganda Clans, gave me a lot of information on World War 1. He also gave me a lot of information on the 1940s revolutions in Buganda. He gave me two copies of a local newspaper, *Matalisi*. The *Matalisi* of 26 January 1945 outlined the people’s revolt of 1945, popularly referred to as “*Namba 8*”; while the *Matalisi* of 6 May 1949 reported on the people’s revolt of 1949, popularly referred to as “*Namba 9*”. My maternal auntie *Maama* Yuniya Nandawula Lwanga of Mulago, at the ripe age of 84 years, eloquently recounted with zeal and zest, a number of stories about the greatness of her father and grandfather (our grand-uncle and great grand-uncle) Asanasiyo Lule Mujugumbya and Kasolo Mbalire, respectively.

I thank all those people for their contributions in getting this book to fruitful completion.

As editor-author I take full responsibility for all possible errors and omissions in this book. If you find any, please kindly let me know at the address below.

**This is the covering letter (English translation) which introduced the first draft of this book:**

*Dr Sekkadde Kiyingi*  
*PO Box 293 Aitkenvale*  
*Qld Australia*  
*3 August 1997*

*To the Offspring of Paulo and Ezeza Kiyingi of Makeerere:*  
*Kaggulire, Kulumba, Lwalamukwano, Bbosa, Nabbosa,*  
*Kibuuka, Lutalo and Naluggya.*

*OUR ANCESTRY: THE HISTORY OF OUR FATHER AND MOTHER*

*My brothers and sisters,*

*Greetings to you all in the spirit of love and cooperation. I commend you all for looking after your selves, your homes and your families. I commend you all for looking after and fighting for our ancestral home at Makeerere. I had heard that some unworthy characters in authority at our local church, St*

*John's Church Makeerere, were threatening to seize the land on which our ancestral home stands, but that you managed to fight and fend them off. Shame upon them for not knowing the history of that home and that church. Continue the fight with my entire support.*

*Due to the obvious historical importance of that home and the greatness of our parents who have never been duly recognised, an idea which I have always held, of writing an account of the history and lives of our parents Paulo Kikwanguyira and Eseza Nabwami Kiyingi has been revived. We need to write that history before we forget it. Similarly we need to write that history before people like Ana Nabbosa, Uncle Kasolo Sserunyiigo and others, forget what they now still remember. It will be for our posterity to preserve this history, the history of our ancestry. For them to read about the heroism and valour of our father who fought in the First World War; to read about his involvement in the nationalistic struggles of the 1940s in Buganda in which he was imprisoned and deported to "foreign lands" then, outside Buganda. For them to read about his academic achievements, dedication and successes in his employment career. That he had his time of fame and pomp while earning a big salary, although times changed and all that ceremony and pomp came to a sad end. What went wrong and why? What lessons can we draw from our parents' achievements and misfortunes, to better equip us and all succeeding generations to face the future.*

*We should have done this a long time ago, if not for our laziness. We should do it now.*

*I have made a draft setting out some of the questions that have come to mind, which we can use as a skeleton to write various aspects of the history and lives of our parents. At the end of their historical account we could also append something about ourselves and our families as their immediate descendants. Kibuuka has already proved himself to be a prolific writer. I have therefore asked him to be the editor and main author. I hope this will be agreeable to all, although we all need to work together in full cooperation on this issue. If it was not for the large distance between Uganda and Australia I would have volunteered to be the chief motivator. I welcome your comments on this issue.*

*Please note that this is just a draft, the first draft, not the last one or final copy. Therefore feel free to add on to the contents, or alter whatever imperfections you may find, as indeed there are bound to be. I conclude by reminding you of the Kiganda proverb: "AGALI AWAMU, GE GALUMA ENNYAMA" (it is a whole set of teeth which can bite through a piece of meat, not one tooth).*

*Yours:*

*Seeka (Sekkadde Kiyingi)*

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January 2004

## INTRODUCTION

The late Paulo Kikwanguyira Kiyingi Banadda, also known as “PK” in this book, was born in the year 1896, the same year in which King Daudi Chwa II (the 35th King of Buganda) was born. In that very year the first copy of the Bible in Luganda (popularly nick-named “the biscuit-tin bible”) was published by the London Church Missionary Society. It was later to be presented to King Mwanga the following year 1897. That same year 1896 saw the commencement of The First Olympic Games of the Modern Era, first held in the Olympic city of Athens, Greece. At that time Paulo Kiyingi’s parents and relatives resided at Mbale Mawokota, on a hill called Mpami.

It was a time of relative peace in Buganda, two years following the declaration of a British Protectorate over Buganda in a landmark agreement signed on 27th August 1894. King Daniel Mwanga Basammula “Kalibukambwe” was on the throne of the Buganda Kingdom. The celebrated Apollo Kagwa “Gulemye” was his Prime Minister (*Katikkiro*). The religious wars between the Protestants, Catholics and Moslems had eased off a bit. Otherwise it was a period characterised by revolutions, wars, famine, poverty and want, during which the Europeans settled and established themselves in our land of Buganda and Uganda. Four years after Paulo Kiyingi’s birth the Uganda Agreement of 1900 was drafted and signed by the British rulers on the one hand and the three Regents of the young King Chwa on the other. That was the controversial agreement in which the British robbed the Baganda of all their independence, dignity and honour.

Buganda: a powerful Bantu kingdom in East Central Africa since the 17th century, is a quasi-federated state of Uganda with a population of approximately 4 million, area size about 66,304 sq. km (25,600 sq. miles). In the past the King (called *Kabaka*) was the sole executive ruler of Buganda before its annexation by the British in 1894. The Kabaka’s power and influence over his subjects gradually diminished during the British colonisation and after Uganda’s independence in 1962. The Kingdom was temporarily abolished by the post-independence Prime Minister in 1966, to be revived in 1993 with the crowning of His Majesty Kabaka Muwenda Mutebi. The present Kabaka is not an executive leader. Rather he is a strong cultural and moral leader who is deeply revered by his people the Baganda wherever they are: in Buganda, Uganda and the entire world, hence serving as a uniting factor for his people.

The most characteristic attribute of the Baganda is their clan system (*Ebika*), whereby each Muganda belongs to a clan (*Ekika*). Each clan has a primary totem (*Omuziro*) that the clan members identify with. The clan also has a secondary or alternative totem (*Akabbiro*) which each member of the clan must know and name. These totems now largely serve as emblems or symbols for the clan, not as religious relics, although in the traditional spiritual beliefs of the Baganda one cannot deny them a prominent place. Thirdly, each clan has “*Omubala*” (a clan motto, slogan or war chant) which, when sounded on a drum, rallies all clanspeople into action.

There is a legend about the origin of totems for the clans of the Baganda: During the great Bantu migration east and southward from West Africa in the 4th and 5th century AD, it is said that people travelled in small groups, usually on foot, or riding on the backs of animals. They had to look for food along the way, which was sometimes scanty and at times not enough to go round. They would hunt and

kill animals and birds for food, collect plants/vegetables from the land, fish from rivers/swamps and anything they imagined to be edible. As happens in such situations, some people would fall sick from eating some of the food items they had collected, either as severe allergic reactions, or some mild reactions like tummy upsets which would settle easily. They came to interpret such events as warnings that it was not right for that person to have eaten such food. They therefore agreed that whenever a leader of any group ate anything to which they reacted badly, he and his group should cease eating that food item, be it an animal, plant, fish or whatever. And that from then on that person, the people in that group never ate that food item again. Consequently all their children and their children's children or descendants never ate that food item again. So, as the legend goes, such items became identified as totems for those groups of people. The people became the clans.

The Luganda word “*omuziro*” (totem) comes from a verb “*okuzira*” which means “to refuse or prohibit”, like in “*okuzira emmere*” (to refuse or prohibit food). Hence “*omuziro*” means “what is prohibited” or what is not eaten. A clan is an ancestral unit or group of people who do not eat one given totem (*abeddira omuziro gundi*). A true Muganda never eats his or her totem. Instead, they respect it, love it, glorify it and treat it gently like one treats their own brother or sister. Hence, they elevate that totem to the status of a human being, whom we all do not eat. To add credence to this legend is the fact that in Buganda it is widely said, and probably believed, that if one eats their totem, deliberately or not, they would get the shakes or tremors similar to those of Parkinson's disease, a very feared and incurable illness. That acts as a deterrent and a constant reminder for the children to always ask what food is presented to them before they eat it, lest they eat their totem and become sick with shakes. All members of one clan treat each other like brothers and sisters, and are indeed related through common ancestry. A true Muganda never marries within his or her clan. That is, two members of the same clan can never join in marriage; it is taboo or prohibited (*kizira*).

**Luganda Vocabulary (explanations of some of the Luganda words frequently encountered in this book):**

*Buganda/Obuganda* = the Kingdom.

*Baganda/Abaganda* = the people of Buganda (sing. *Muganda/Omuganda*)

*Ffumbe/Effumbe* = civet cat (a totem).

*Ggombolola/Eggombolola* = sub-county (pl. *magombolola*).

*Kaawonawo* = war veteran or returned soldier (pl. *bakaawonawo*).

*Kabaka* = King of Buganda and the Baganda.

*Katikiro* = Prime Minister of Buganda.

*Kabbiro/Akabbiro* = alternative totem; secondary totem.

*Katikiro we Kika* = presiding officer or moderator of the clan meetings.

*Katonda* = God the creator (*okutonda* = to create).

*Kigango/Ekigango* = a commoner's enclosed compound.

*Kika/Ekika* = clan.

*Kisaakaate/Ekisaakaate* = a chief's enclosed compound.

*Kkobe/Ekkobe* = above-ground purple yam (a totem). *Kojja* = maternal uncle.

*Kwanjula/Okwanjula* = to introduce.

*Lubaale* = an ancestral spirit medium, intermediary between God (*Katonda*) and man (*omuntu*) (pl. *balubaale*).

*Lubiri/Olubiri* = a King's palace

*Luganda/Oluganda* = language of the Baganda.

*Lugave/Olugave* = pangolin (a totem).

*Lukiiko* = Buganda parliament.

*Lunyiriri/Olunyiriri* = lineage; a further sub-division within a clan sub-division, with many families  
(pl. *nyiriri/enyiriri*).

*Lwomwa* = head of the Ndiga clan.

*Matooke/Amatooke* = a variety of green bananas, soft cooking and delicious tasting.

*Mmamba/Emmamba* = lung fish (a totem).

*Mpeewo* = Oribi antelope (a totem).

*Mpologoma/Empologoma* = lion (a totem).

*Mubala/Omubala* = clan motto or slogan.

*Mugalagala/Omugalagala* = King's bodyguard.

*Muguya* = young lung fish (an alternative totem).

*Mukungu/Omukungu* = a noble chief

*Muliga/Omuliga* = person who belongs to the Ndiga clan (pl. *Baliga/Abaliga*).

*Mutaka/Omutaka* = title used on an elder in the community (pl. *Bataka/Abataka*).

*Mutuba/Omutuba* = clan sub-division (pl. *mituba/emituba*).

*Muziro/Omuziro* = totem (symbol or court of arms which identifies a clan).

*Nalubaale (Ennyanja Nalubaale)* = Lake Victoria.

*Namasole* = Queen mother (mother of a reigning king).

*Ngabi/Engabi* = bush-buck antelope (a totem).

*Ndiga/Endiga* = sheep (a totem).

*Ngo/Engo* = leopard (a totem).

*Nkima/Enkima* = monkey (a totem).

*Nnyonyi/Ennyonyi* = bird (a totem).

*Omukama* = King of Bunyoro and the Banyoro.

*Ssaza/Essaza* = county (pl. *masaza/amasaza*).

*Ssiga/Essiga* = major division within a clan (pl. *masiga/amasiga*).

(Etc. etc. the list is not exhaustive)