

CHAPTER 14

PAULO KIYINGI IN LATER LIFE

14.1 PK and ENK Rear Their Children to Adulthood

Rearing children to maturity and getting them out of one's home to start their own homes is one of the ambitions and aspirations of every parent; when it transpires the parents become very proud of themselves. PK and ENK went through thick and thin to bring up their children; for the boys - to become men, get married and get their homes; for the girls - to marry them off. Mary Namitala got married to Mr Kezekiya Ntambaazi in 1947. Efulansi Miriam Nalugwa got married to Mr Kerementi Musoke, also in 1947. Moses Semyano Kiyingi married Miss Mary Nakubulwa Kibebbere in 1956. Damascus Kaggulire married Miss Robina Joyce Nakiryowa in 1963. When Robina Nakiryowa died he then married Robina Nabawanuka Lunkuse. David Kulumba married Miss Harriet Nakalanzi Musoke in 1969. Asanath Lule Bbosa married Miss Milly Nalubega in 1973. Elizabeth Nakiyingi first got married to Dr David Kyegombe in 1969. When the marriage dissolved she then got married to Dr Paulo Wamala in 1972. When Paulo Wamala died during Idi Amin's terror regime Elizabeth later got married to Mr George Byekwaso in 1977. Esta Lillian Nabbosa got married to Mr Samuel Muleme in 1971. Balubuuliza Kibuuka married Miss Florence Hadudu Wasibi in 1979. Samuel Lutalo married Miss Angela Namyalo Ssali in 1977. Kikuttobudde Sekkadde married Miss Beatrice Birabwa in 1980. Margaret Naluggya got married to Mr Charles Musoke in a traditional wedding in 1981; then formalised their wedding in the church in 1999. And so what was written in the Bible, in the book of Jeremiah Chapter 29 came true of Paulo Kiyingi and his wife Eseza: "The Lord Almighty God told the children of Israel - 'Build houses and settle down. Plant gardens and eat what you grow in them. Marry and have children. Then let your children get married, so that they also may have children. You must increase in numbers and not decrease ...'" Likewise the Kiyingi family took off and started expanding.

14.2 Paulo Kiyingi's Service to the Ndiga Clan

1. He was the secretary at the Ndiga clan meetings from 1937 to 1945, following in the footsteps of Yonasani Ddamulira who had retired in 1937.
2. There used to be an association called "Bweyagalire" within the Ndiga clan membership. That association used to hold regular monthly meetings aimed at promoting cultural and social interactions within the brotherhood of the Ndiga clan. The meetings used to be held at Paulo Kiyingi's home at Makeerere and were chaired by him. Nowadays, instead of Bweyagalire, the Ndiga clan holds regular meetings every first Saturday of the month at the clan office at Mengo near the Kabaka's lake (*ku Kayanja ka Kabaka*).
3. In 1943, when it looked as if the clan needed a neutral place of its own to hold its regular meetings, Paulo Kiyingi, together with Josef Sserunkuuma Nkalubo of Kamuli, Tito Kyobe Ziryawulawo of Wampewo and Erenesti Z. Kibuuka (EZ) of Kabowa Kyaddondo, organised to buy a piece of land on which to build a clan office. Initially they tried to mobilise the clan membership to come up with Shs 600 to buy a plot. When the clan failed to come up with the money, the four contributed

the money out of their pockets and bought the plot measuring 50 decimals in area, on the shores of the Kabaka's lake (*Kayanja ka Kabaka*) at Mengo. They will always be remembered as heroes in the history of the clan.

4. Among the people who investigated the misappropriation and subsequent retrieval of the headship of the clan division of Luwanga (*okuwoza Essiga Iya Luwanga*), from the lineage leader (*ow'Olunyiriri*) Sejuuko of Gomba, were Paulo Kikwanguyira Kiyingi Banadda and his elder brother Aloni Bapere Sekkadde. The headship of Luwanga was restored to the rightful person. In the process of doing so, they also uncovered another truth about the inheritance of the Mpiima sub-division headship (*Omutuba gwa Mpiima*). They discovered that Samwiri Kaggulire of Namasinda, Bukatira was supposed to be the rightful head of the sub-division (*Omukulu w'Omutuba gwa Mpiima*) and that his headship was hereditary.
5. Paulo Kiyingi served and promoted his clan in many other respects and so became a pillar for the clan to stand on. He was insistent on preserving clan traditions. One of the last stands he held within the clan before he died, was the correction of an anomaly which was creeping into the succession protocol for the next head of the Ndiga clan on the death of an incumbent. PK was very instrumental in the selection of *Omutaka* Paulo Bbosa to head the Ndiga clan, succeeding the late Rev Cannon Kezekiya Ssekubunga Kaggwa. There were people within the clan who had the impression that the clan headship was hereditary in that on the death of a Lwomwa his heir within the family must also become the new clan head, Lwomwa. Not so, according to clan traditions, said PK. He laboured this point extensively to remind and convince the assembled body of the clan to follow the proper traditions of selecting the new Lwomwa from the four "princely" clan divisions (*amasiga amalangira*), namely: Serunkuuma, Luwanga, Namusota and Semiti, in rotation. Then followed the actual selection process, which was filled with moments of tension. In *Omutaka* Paulo Bbosa Lwomwa's own words, during the launch of the Luganda version of this book at Makeerere on 29 December 2002, he related the following account of those tense moments leading to his selection in 1967:

"When Kezekiya Ssekubunga Kaggwa Lwomwa died, the clan had to select a new Lwomwa from the four princely *Masiga*, comprising the nomination committee. So the clan presiding officer (*Katikkiro w'ekika*), Amoni Bazira, asked the nomination committee to go to Mbaale Mawokota, the clan headquarters, to select a nominee for a new Lwomwa. I, as the Secretary to the clan meetings, was invited by the Katikkiro to attend the meeting as an observer of the selection process. The *Ssiga* which had just been in office (to which the late Kezekiya Kaggwa belonged) was that of Sserunkuuma. That *Ssiga* was to attend only but not to participate in the selections. The next Lwomwa was to come from either Namusota or Maziba or Luwanga of Mpami or Ssemiti of Buyanga. The selections were held at Maziba ancestral grounds. Namusota was about to put forward his candidates when Paulo Kiyingi Banadda objected, arguing that for a long time Luwanga had been cheated out of leadership for the clan. That ever since Ssekabaka Ssuuna II (the 29th King of Buganda) when Kiddugavu Luggya from Luwanga's *Ssiga* was a Lwomwa, Luwanga had not presented another Lwomwa. With that insight, those in the selection committee quickly accented to Luwanga providing the next Lwomwa. So Luwanga's group was asked to go out of the room and come up with a name for the next Lwomwa. When they cast the vote it fell on Paulo Kiyingi Banadda. They told him that they were going to forward his name for consideration by the selection committee, but he asked them to wait a little. He reminded them that the secretary to the clan meetings Paulo Bbosa, he too a descendant of Luwanga, had been left behind and hadn't joined them as a member of the Luwanga team. So they sent for me. When I got there Banadda already had me in a noose. He thanked the Luwanga group for

voting him in and proceeded to declare that the authority they had entrusted in him, he was passing it on to me (Paulo Bbosa) his 'grandchild'. I tried to appeal, saying that I would not manage such a huge responsibility. But Paulo Kiyingi Banadda urged me to accept, that whatever I fail in he would advise me. So I accepted and the rest of the Luwanga group approved. I was presented to the selection committee, which ratified my nomination. The clan meeting also ratified my nomination and I was therefore crowned the new Lwomwa. So I am the ruling Lwomwa, but I should point out that Paulo Kiyingi gave me this office. They had not voted for me, they had voted for him."

Omutaka Paulo Bbosa was crowned Lwomwa in 1967, one year before Paulo Kiyingi Banadda died, and he reigns up to today.

14.3 Paulo Kiyingi's Service to Makeerere Church

In between his government employment and clan commitments, PK would find time for church activities as well. He and his wife Eseza were staunch Christians and regular church goers who rarely missed a service. They were both "elders" (*Bakebezi*) in the church on several occasions, at different times in their life. So their children were brought up in the knowledge and fear of God and the ten commandments, as outlined in the Bible. For it is the same Bible which proclaims in Psalm 111, verse 10, that, "The way to become wise is to honour the Lord ... (*Mu kutya Mukama amagezi mwe gasookera ...*).

PK was one of the spearheads in the fight to keep the Makeerere parish church, God's house of worship, on top of the hill and resist its removal to the valley or anywhere else; citing the popular belief then that God cannot be relegated to a lesser position than above everything else, on top of the hill. PK did this from way back in the 1940s when he and several compatriots were deported into exile in connection with that issue, up to the 1960s before he died. He was an alert listener and upright speaker in meetings, who would not allow anybody to befuddle him with glamorous arguments which turned out to be false, not even a church minister. There was one occasion during a church general meeting in the 1960s when PK took on a rather controversial parish priest at Makeerere, Reverend Nekemeya Wampamba. It is said that the Reverend wanted to carry out what the British colonists failed to do in the 1940s, which was to move God's house of worship from the top of the hill to some other place and sell the Land on which the church stood to the University. The meeting was in progress and everybody was dead silent when the good Reverend introduced the motion thus: "Now we the Christians of Makeerere parish, what we want and what we are asking for is this - if the University can get us a piece of land at another location and build a new church, much bigger than this one and with modern facilities for us to use, we would give them this site. Not so?" PK quickly and emphatically answered him "No, not so!" In the quietness that followed, everyone marvelled at the courage PK had shown, to challenge a priest who was trying to get the congregation to acquiesce with such a controversial suggestion by throwing words in their mouths in such a manner. That motion was defeated, the church stayed put on its hill. When time came for Wampamba to leave the parish at the end of his posting, he left the church where he found it. But this should not have come as a surprise to anyone, with a good knowledge of the church's history which had Paulo Kiyingi on record for having been sent into exile in the 1940s, partly for the same stand on the church's location.

14.4 PK a Man of Culture

The relationship between his two wives, Susaana of Bukatira in the village home and Eseza of Makeerere in the city home could be described as having been cordial or one of peaceful co-existence.

There was no reason for antagonism or animosity between the two (apart from the usual petty rivalry between co-wives), since PK's taking on Susaana in marriage was sanctioned by Ezeza herself. Ezeza had considered her husband's need for a "helper" in the village home he had been banished to by his former captors. Ezeza had to stay and look after the family home at Makeerere, especially the education of their children through the good schools at that time. Susaana took care of their village or country home.

PK did not limit his beliefs or religious practices to Christianity alone. He was a casual follower of the traditional and cultural religious beliefs of the Baganda, like any Muganda of good culture. He would seek the guidance of God the creator (*Katonda we Butonda*) through His intermediaries (*Balubaale*) and the guidance of his ancestors (*Bajjajja*) in some of his nationalistic struggles, as well as for his spiritual revival. But always not forgetting the common saying of the ancestral Kiganda worship (*Okusamira*), "*Lubaale mbeera, nga ne mbiro kwotadde*" (you invoke the ancestors to help you, while making a dash for it, OR that God helps those who help themselves). Such double-pronged approach helped PK broaden and deepen his philosophical outlook to life. It must have helped him to not over-rely on the new wisdom and belief system brought by the Europeans only, but to also draw on the wisdom and beliefs of his ancestors. It must have further increased his determination to fight the colonial administration, which was threatening to stealthily usurp the land of the Baganda and decimate their glory and cultural heritage.

People say that PK was very stern, but he had a good sense of humour. In his jocular moods he had a habit of giving names to people derived from their appearances or behavioural traits. To his children he gave spiritual names derived from Kiganda ancestral proverbs or common sayings, like: **Lwalamukwano** - *oluganda* (Kiganda relationships are cemented through friendship), **eKigwiromusajja** - *akimala* (A real man will overcome whatever hurdles he encounters), **Balubuuliza** - *mbazzi nga lwo luli ku muddo lulya - oluliga* (It is being sought for the axe or for slaughter; but it is still busy grazing - the sheep), **eKikwanguyira** - *nawe okyanguyira; ekikajjo olya kibisi* (What you find easy should always be given priority; a sugar cane is always eaten raw), **eKikuttobudde** - *kiributa Muteesa bwalidda* (The dark cloud over the country will be lifted when Muteesa returns), **Kuumekyoto** - *kireme kuwola* (Keep the fireplace hot). But to other people he gave names derived from their appearances or behaviour; jocular names like: **Mufuweto**, **Vuvuvu**, **Kagodo**, **Katako**, **Zinzimiya**, **Kulubeyo**, **Sebirikundi**, **Mawale**, **Kibutinti**, **Bulagokkeke**, **Mugode**, **Mitwebiri**, **Munaaningo**, **Basammula** (*ekkere, asanze lyabuse*) and many more. PK usually gave those names to people within his sphere of influence in a jocular mood, but the names would often stick.

14.5 Paulo Kiyingi Land Properties

Like any Muganda man of stature, Paulo Kiyingi was a land-owner with several pieces of properties which he counted as his riches, as follows:

- (1) The piece of land at Makeerere where his city home was, was given to him by Church of Uganda Makeerere parish to settle on in 1931. The land title has recently been drawn up and properly transferred. Up to today the Kiyingi family ancestral house still stands in that plot of land at Makeerere.

- (2) PK bought a large acreage of land at Ziobwe in Bulemeezi county while still in active Government employment. That was the place he first settled in after his captivity. But later he sold this property and bought another piece of land.
- (3) PK bought another large acreage of land at Bukatira, Namasinda again in Bulemeezi county where he built his second home when he left Ziobwe on return from captivity. This became his country or village home. He named it Kibutamu, settled there and went into farming.
- (4) PK bought about 105 acres of land at Ggoli in the county of Bulemeezi, with the intention of going into large-scale farming. Unfortunately he never managed to develop this piece of land before he died and it is believed that the land was lost to usurpers during the 5-year long guerrilla war that liberated Uganda from ex-president Milton Obote's second dictatorship.
- (5) PK bought a piece of land, approximately 3 acres, at Bwayise in the environs of Kampala city, three miles from the city centre, where ENK used to cultivate the famous "Bwayise Taro" (*Amayuuni ge Bwayise*). They also built a few rental houses as investment property on that land.
- (6) PK acquired 5 acres of land at Mpigi, Nakaseeta in Bulemeezi county. It was given to him by his older brother Aloni Bapere Sekkadde.
- (7) Lastly, there is a piece of land reserved as our ancestral burial ground or family cemetery, also at Mpigi Nakaseeta. That is where Samwiri Lwasi Buzaabo, Semyoni Kaddu Nansambu, Paulo Kiyingi, Zeveriyo Kateetemera, were all laid to rest. Aloni Bapere Sekkadde was not buried far from there. The departed members of the Kiyingi family tend to be buried on those grounds.

14.6 The Government Pension

Paulo Kiyingi had served his country in government employment for nearly twenty years before he retired. He therefore applied for a Government Pension. This was granted and in 1962 he started receiving some money from the government on a monthly basis. It was not sufficient to satisfy all his needs, but certainly it helped. His son Semyano Kiyingi used to top that up and in addition, went as far as building him a new house at Bukatira. That is where investing in one's children comes in handy!!