**Buganda Kingdom pictures of the:** Kasubi Tombs (World Heritage Site), Kabaka Mutebi (King), Nabagereka (Queen), Buganda Lukiiko (Parliament), Tewkobe (Kings Residence), Buganda Flag (Blue) and the Uganda Flag and Court of Arms.
The map of Uganda showing Buganda Kingdom in the Central around Lake Victoria, and a little girl collecting unsafe drinking water from the lake.

A Japanese Expert teaching a group of farmers Irrigation and Drainage skills for growing Paddy Rice in Eastern Uganda- Doho Rice Irrigation Scheme.
Brief about Uganda and Buganda Kingdom

The Republic of Uganda is a land locked country bordered on the east by Kenya, on the north by Sudan, on the west by the Democratic republic of Congo, on the southwest by Rwanda, and on the south by Tanzania. The southern part of the country includes a substantial portion of Lake Victoria, which is also bordered by Kenya and Tanzania. The current estimated population of Uganda is 32.4 million. Uganda has a very young population, with a median age of 15 years. It is a member of the African Union, the Commonwealth of Nations, Organisation of the Islamic Conference and East African Community.

History of the people Uganda:

The people of Uganda were hunter-gatherers until 1,700 to 2,300 years ago. Bantu-speaking populations, who were probably from central and western Africa, migrated to the southern parts of the country. These groups brought and developed ironworking skills and new ideas of social and political organization. The Empire of Kitara in the fourteenth and fifteenth centuries represents the earliest forms of formal organization, followed by the kingdom of Bunyoro-Kitara, and in later centuries, Buganda and Ankole.

Nilotic people including Luo and Ateker entered the area from the north, probably beginning about A.D. 120. They were cattle herders and subsistence farmers who settled mainly the northern and eastern parts of the country. Some Luo invaded the area of Bunyoro and assimilated with the Bantu there, establishing the Babito dynasty of the current Omukama (ruler) of Bunyoro-Kitara. Luo migration continued until the 16th century, with some Luo settling amid Bantu people in Eastern Uganda, with others proceeding to the western shores of Lake Victoria in Kenya and Tanzania. The Ateker (Karimojong and Iteso) settled in the northeastern and eastern parts of the country, and some fused with the Luo in the area north of Lake Kyoga. Each ethnic group has its musical history; songs are passed down from generation to generation. Ndingidi and entongoli (lyres), ennanga (harp), engoma(drums), amadinda (xylophone) are commonly played instruments for the Baganda.

Early Visitors from outside:

Arab traders moved inland from the Indian Ocean coast of East Africa in the 1830s. They were followed in the 1860s by British explorers searching for the source of the Nile. Protestant missionaries entered the country in 1877, followed by Catholic missionaries in 1879. The United Kingdom placed the area under the charter of the British East Africa Company in 1888, and ruled it as a protectorate from 1894. As several other territories and chiefdoms were integrated, the final protectorate called Uganda took shape in 1914. From 1900 to 1920, a sleeping sickness epidemic killed more than 250,000 people, about two-thirds of the population in the affected lake-shore areas.

The kingdom of the Ganda or Baganda people, is the largest of the traditional kingdoms in present-day Uganda, comprising all of Uganda's Central Region, including the Ugandan capital Kampala. The 5.5 million Baganda (singular Muganda; often referred to simply by the root word and adjective, Ganda) make up the largest Ugandan ethnic group, representing approximately 16.9% of Uganda's population.

Buganda has a long and extensive history. Unified in the fourteenth century under the first King KATO KINTU, Buganda became one of the largest and most powerful states in East
Africa during the eighteenth and nineteenth centuries. By the 18th century, the formerly dominant Buyoro kingdom was being eclipsed by Buganda. Consolidating their efforts behind a centralized kingship, the Baganda (people of Buganda) shifted away from defensive strategies and toward expansion. By the mid 19th century, Buganda had doubled and redoubled its territory conquering much on Bunyoro and becoming the dominant state in the region. Newly conquered lands were placed under chiefs nominated by the king. Buganda's armies and the royal tax collectors traveled swiftly to all parts of the kingdom along specially constructed roads which crossed streams and swamps by bridges/viaducts. On Lake Victoria (which the Ganda called Nnalubale), a royal navy of outrigger canoes, commanded by an admiral who was chief of the Lungfish clan, could transport Baganda commandos to raid any shore of the lake.

The journalist Henry Morton Stanley visited Buganda in 1875 and provided an estimate of Buganda troop strength. Stanley counted 125,000 troops marching off on a single campaign to the east, where a fleet of 230 war canoes waited to act as auxiliary naval support. At Buganda's capital, Stanley found a well-ordered town of about 40,000 surrounding the king's palace, which was situated atop a commanding hill. A wall more than four kilometers in circumference surrounded the palace compound, which was filled with grass-roofed houses, meeting halls, and storage buildings. At the entrance to the court burned the royal gombolola (fire), which would only be extinguished when the Kabaka died. Thronging the grounds were foreign ambassadors seeking audiences, chiefs going to the royal advisory council, messengers running errands, and a corps of young pages, who served the Kabaka while training to become future chiefs. For communication across the kingdom, the messengers were supplemented by drum signals. The British were impressed with government of Buganda with a King-Kabaka, Prime Mininister-Katikiro and the Parliament-Lukiiko).

Buganda's boundaries are marked by Lake Victoria to the south, the River Nile to the east, Lake Kyoga to the north and River Kafu to the northwest. The kingdom has 18 Counties (Amassaza) not political administrative units although before the abolition of Kingdoms they were very instrumental in administration up to 1966.

The Ganda language (Luganda) is widely spoken in Uganda, and is the most popular second language in Uganda along with English, although Swahili is also an official language. Luganda is also taught in some primary and secondary schools in Uganda and at Makerere University, Uganda's oldest university and it has an exhaustive dictionary. The Luganda language was also used as a means of instruction in schools outside the region of Buganda prior to Uganda's Independence in 1962.

In literature and common discourse, Buganda is often referred to as Central Uganda. It may be argued that this nomenclature does not refer to Buganda's geographical location, but to its political prominence, and to the fact that Kampala, the nation's capital, is located in Buganda.

Ganda villages, sometimes as large as forty to fifty homes, were generally located on hillsides, leaving hilltops and swampy lowlands uninhabited, to be used for crops or pastures. Early Ganda villages surrounded the home of a chief or headman, which provided a common meeting ground for members of the village. The chief collected tribute from his subjects, provided tribute to the Kabaka, who was the ruler of the kingdom, distributed resources among his subjects, maintained order, and reinforced social solidarity through his decision-making skills. During the late 19th century, Ganda villages became more dispersed as the role of the chiefs diminished in response to political turmoil, population migration, and occasional
popular revolts. The staple food is Matooke (Banana) with maize, cassava, sweet potatoes, yams, vegetables, beans, and other cereals. Freshwater fish mainly Tilapia, Nile perch and catfish, beef, chicken are also part of the menu. Rice was not a native crop but was introduced by the Arabs and is now one of the key main food crops.

Ganda social organization emphasized descent through males. Four or five generations of descendants of one man, related through male forebears, constituted a patrilineage. A group of related lineages constituted a clan. Clan leaders could summon a council of lineage heads, and council decisions affected all lineages within the clan. Many of these decisions regulated marriage, which had always been between two different lineages, forming important social and political alliances for the men of both lineages. Lineage and clan leaders also helped maintain efficient land use practices, and they inspired pride in the group through ceremonies and remembrances of ancestors.

Most lineages maintained links to a home territory (butaka) within a larger clan territory, but lineage members did not necessarily live on butaka land. Men from one lineage often formed the core of a village; their wives, children, and in-laws joined the village. People were free to leave if they became disillusioned with the local leader to take up residence with other relatives or in-laws, and they often did so.

The family in Buganda is often described as a microcosm of the kingdom. The father is revered and obeyed as head of the family. His decisions are generally unquestioned. A man's social status is determined by those with whom he establishes patron/client relationships, and one of the best means of securing this relationship is through one's children. Baganda children, some as young as three years old, are sent to live in the homes of their social superiors, both to cement ties of loyalty among parents and to provide avenues for social mobility for their children. Even in the 1980s, Baganda children were considered psychologically better prepared for adulthood if they had spent several years living away from their parents at a young age.

Baganda recognize at a very young age that their superiors, too, live in a world of rules. Social rules require a man to share his wealth by offering hospitality, and this rule applies more stringently to those of higher status. Superiors are also expected to behave with impassivity, dignity, self-discipline, and self-confidence, and adopting these mannerisms sometimes enhances a man's opportunities for success.

Authoritarian control is an important theme of Ganda culture. In pre-colonial times, obedience to the king was a matter of life and death. However, a second major theme of Ganda culture is the emphasis on individual achievement. An individual's future is not entirely determined by status at birth. Instead, individuals carve out their fortunes by hard work as well as by choosing friends, allies, and patrons carefully.

Ganda culture tolerates social diversity more easily than many other African societies. Even before the arrival of Europeans, many Ganda villages included residents from outside Buganda. Some had arrived in the region as slaves, but by the early 20th century, many non-Baganda migrant workers stayed in Buganda to farm. Marriage with non-Baganda was fairly common, and many Baganda marriages ended in divorce. After independence, Ugandan officials estimated that one-third to one-half of all adults marry more than once during their lives. As of 2010, there are at least fifty two (52) recognised clans within the kingdom, with at least another four making a claim to clan status. Within this group of clans are four distinct
sub-groups which reflect historical waves of immigration to Buganda. The oldest clans trace their lineage to the Tonda Kings, who are supposed to have ruled in the region from about 400 AD until about 1300 AD. These six clans are referred to as the Nansangwa, or the indigenous are: Lugave (Pangolin), Mmamba (Lungfish), Ngeye (Colobus monkey), Njaza (Reedbuck), Ennyange (White Egret), Fumbe (Civet cat).

Following Uganda's independence in 1962, the kingdom was abolished by Uganda's dictator Milton Obote in 1966. However, the kingdom was finally restored in 1993. Buganda is now a constitutional monarchy with a large degree of autonomy from the Ugandan state, although tensions between the kingdom and the Ugandan government continue to be a defining feature of Ugandan politics.

Since the restoration of the kingdom in 1993, the king of Buganda, known as the Kabaka, has been Muwenda Mutebi II. He is recognised as the thirty-sixth Kabaka of Buganda. The current queen, known as the Nnabagereka, is Queen Sylvia.

Politics and Religion:

The President of Uganda, currently Yoweri Kaguta Museveni, is both head of state and head of government. The president appoints a Vice President, currently Gilbert Bukenya and a prime minister. The parliament is formed by the National Assembly, which has 332 members. 104 of these members are nominated by interest groups, including women and the army. The remaining members are elected for four year terms during general elections.

Political parties were restricted in their activities from 1986 in a measure ostensibly designed to reduce sectarian violence. In the non-party "Movement" system instituted by Museveni, political parties continued to exist, but they could only operate a headquarters office. They could not open branches, hold rallies, or field candidates directly (although electoral candidates could belong to political parties). A constitutional referendum canceled this nineteen-year ban on multi-party politics in July 2005. Additionally, the time limit for president was changed in the constitution from the two-term limit in order to enable the current president to continue in active politics.

According to the census of 2002, Christians made up about 84% of Uganda's population. The Roman Catholic Church has the largest number of adherents (41.9%), followed by the Anglican Church of Uganda (35.9%). The next most reported religion of Uganda is Islam, with Muslims representing 12% of the population. The census lists only 1% of Uganda's population as following traditional religions, and 0.7% are classified as 'other non-Christians,' including adherents of sects.

Of the Christian population, the Roman Catholic Church has the largest number of followers, followed by the Anglican Church, while Evangelical and Pentecostal churches claim the rest. The Muslim population is primarily Sunni and in minority, the Ahmadiyya Muslim Community. Traditional indigenous beliefs are practiced in some rural areas and are sometimes blended with or practiced alongside Christianity or Islam. Indian nationals are the most significant immigrant population.

All in all Uganda is still a poor country with a lot of potential to be exploited. Malaria is still a killer disease, with a low safe coverage of drinking water.