



BREAKING CHAINS OF POVERTY

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BY

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BUNYORO-KITARA KINGDOM

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INTRODUCTION

This book has an advocacy message from the Kingdom of Bunyoro-Kitara. What is advocacy? It states the concern of the Omukama of Bunyoro-Kitara for his subjects over poverty, the need to improve the poor health of mothers and halt deaths of children. To save both they need food for nutrition. This calls for an end to distortions in the economy that hinder raising livestock i.e. cattle and crops for nutrition. Causes lie in the sad history of the Kingdom.

Limited space in this booklet has not allowed it to be told in full but you will read enough to start thinking out a better future. It is not its purpose to glorify the past. This advocacy is built on study of historical sources. This is a message written for very many people and you are one of them. It is in simple language so as to reach a cross section of busy people. It is intended to raise public awareness for informed democratic participation. It quotes sources that you can look at for more details. It will be read in homes, offices, buses, taxis, flights waiting rooms etc. Political leaders, industrialists, investors, diplomats, civil servants, religious leaders, development workers and students of development studies will find here useful information. The text is short and readable in one sitting without strain. Enjoy this for purposeful reading.

CHAPTER ONE

A Kingdom Bonded in Chains of Poverty

You must wonder why in the fertile Kingdom of Bunyoro-Kitara people lack sufficient food for adequate nutrition for children. The population is hostages of wild life reserves that are infested with vermin. Since 1927 the poorest of the poor have been growers of tobacco that has earned Uganda a lot of money leaving its growers very poor. Tobacco growers are over taxed as tobacco companies raise taxes from the produce of the poor. On Tuesday, August 17, 1999, The New Vision, an Ugandan daily reported that British American Tobacco (B.A.T) paid the Government of Ugandan Shs. 46 billion and the tobacco growers Shs. 9.5billion. (Kalyabe, Milly, Reporter, "British American Tobacco Pays Shs. 2 b", in the New Vision: Business, August, 17, 1999, P33.) The bulk of tobacco produce was exported as row leaf with no value added. Government got revenue which was four times the earnings of the growers. There was over taxation of the growers. Tobacco growers were taxed over 80%of their produce. They earned less than 20%. While taxes were counted in billions the Company spent only Shs. 170 million on helping the communities. For the billions Government earned from tobacco you will wonder how the taxes paid benefited the people who grow tobacco as you travel up and down the kingdom. Yet people in this Kingdom are growing more tobacco that in previous year. They have no time to grow food for their families and especially for nutrition. The growers are the helpless poor who are powerless to fight for their rights they lament saying *Gafabusa nka agalima simonko* (translated growing tobacco is wasted effort). Another saying is *Okumatara nka kalima Simonko* (drifting aimlessly as a tobacco grower). Children suffer kwashiorkor and Marasmas as B.A.T extension workers strive for quality tobacco the World Market wants. They must overwork the sick, poor and hungry growers' families that produce it at their Persil.

Wild life makes it difficult for the poor to grow other crops. It covers 54% of the Kingdom's most fertile lands. Crop vermin numerous in the Kingdom destroy all crops except tobacco. Hence a Kinyoro saying Binkwatireki empunu n'eraba omutaaba (I don't care grunts a pig going past tobacco). Ugandan law protects wild life from the population but not the reverse. The British displaced farms and livestock to create wild life reserves as well as herds of cattle and other domestic animals that provided animal protein for children vanished.

Lugard wrote that since Bunyoro- Kitara's population had been killed, and the cattle reduced, the country was ready for exploitation by British agriculture and industry. (Lugard, F.D.) The Rise of Our East African Empire, London, 1893, p.42 to 433). We shall see that nearly 2.5 million people were killed. In 1904, the Colonial Governor of Uganda implemented Lugard's will and imposed on the cattle-keepers colonial crops. The Zones excluded food crops. Large areas were set aside for wild life conservation, forests, coffee, cotton, tee and tobacco. Cotton led followed by coffee. After

years of experiments commercial tobacco was planted in Uganda at Kyabigambire a Sub-County in this Kingdom in April 1927. Samples were sent to the British American Tobacco Company (B.A.T). (Purseglove, J.W , B.Sc, A.I.C.T.A, FLS, Agriculture Officer Tobacco in Uganda, Government Printer, Entebbe, 1951, p.3). We shall see that in 1927 at the time of its introduction the death rate in this Kingdom was higher than the birth rate. Mothers and babies were always sick. They lacked of food for health and nutrition.

The state collected revenue on a crop that the sick and the poor people cultivated with introduction of this crop considered with the population decline. The Colonial State never cared about the welfare of the Banyoro. It was happy to see people grow crops that had no value for family health and this being done on the most fertile soils. Now days 28,000 households grow tobacco. This happens in an area that B.A.T calls Bunyoro Mubende Division. It covers the pre-colonial territory of this Kingdom. In 1995 this area yielded 2,700,000 KGs. Produce in 1999 rose to 9,500,000 KGs Growers numbers are increasing. (Allan, Smith Area Leaf Manager speech to B.A.T. workers, Kolping Hall, Hoima 28/10/1999).

In a modern democracy in the year 2000, the poorest of the poor pay in indirect tax of colonial origin. Banyoro are poor because they were denied an opportunity to restock grazing lands and resume cattle keeping. Today they would also be spending the full value of untaxed produce on family welfare like their brothers in Ankole. A cow sold Shs. 200,000= and taxes paid as on tobacco amounting to 80% would mean a farmer loses Shs. 160,000= in taxes and earns only Shs. 40,000/= only.

Taxes cut the purchasing power of the tobacco growers. Yet, tobacco producers earn foreign exchange that brings goods into Uganda. Services and public investments in the Kingdom where national export earnings are generated are poor. Government makes excuses of low international rates of return when deciding roads to be improved. The flow of goods and traffic into Bunyoro-Kitara they say it too small to justify spending money. Few motor vehicles use the roads because very little money is left after heavy taxation. Other untaxed communities take unfair advantage. They buy the goods that Banyoro's toil raises money to import into Uganda. This has gone on for the last seventy-two years. The Banyoro says (Obwembeba bukuza obwenjango). The baby rat feeds baby cats. Not enough money is invested to equal the revenue the Uganda Treasury gets from this g. The tax burden limits the ability of the tobacco companies that spend Shs. 170 million on helping communities although they want more done for the people that grow tobacco for them.

Uganda has got mature out of primitive taxes levied on a section of the population. All Ugandan must shoulder the tax burden. The income that tobacco brings into Uganda is of little benefit to the grower. Tobacco companies may care about the problems that the growers of tobacco face in the daily lives of their families but their hands are tied. They have no

mandate and dare not advocate for fair prices for the growers. In other countries where they operate the farmers are paid much more than what the poor farmers of Bunyoro-Kitara get for a similar tobacco. The only fulfill their contract obligation to pay taxes but maintain a 72-years old chain of poverty has kept the Banyoro poor. Untaxed commodities in future are bound to push tobacco out of production.

There are selected chains of poverty all over the Kingdom. In 1998 out of 135,188 children below 5 years of age, stunted growth affected 40,556 children particularly of tobacco growers, 24,334 were under weight. 7,463 were wasted. Hence 74,353 children were vulnerable. The birth rate among the Banyoro is only 1.9% the Ugandan average is 2.9% (1998, District Population Profile. "To All Stake Holders in Hoima District", p5). Reasons include very scanty animal protein. 5% of the people own cattle (an average of 20 animals per family) 40% own none milk goats (6 animals per family) 33% own pigs (only 3 animals per family, 76% own miserable looking chicken (one 12 birds per family which provide occasional eggs. (DPO, Hoima, Ibid. p6). Malnutrition causes many diseases and death. Bunyoro – Kitara has a bad record of wasted fertility. The Banyoro calls this Okucweka (Infant mortality). Kinyoro names the story of tell infant morbidity and mortality that has lasted four generations. Names such as: Nyamayarwo (Meat for death), Nkuzaarwo (firewood for death), Byakutaaga (Baby for over), Nkurukenda (as death wills), Kwebiiha (self-deception), Ndoleriire (awaiting death), Rwahwiire (stored for death, Gafabusa (waste of energy). This is evidence of the poor health of mothers and babies in the Kindgom's Oral Tradition, Karuziika, Hoima, 2998, p.6). To outwit death people produce many children but dig a lot of graves. (Republic of Uganda Ibid .p. 22).

Girls in families of the poor 12-19 years old are sexually abused for simple gifts. Women are powerless. In 1998 at Hoima 523 teenagers gave birth (DPO. Hoima ibid. p.3) single teenager mothers are too poor to support babies motherhood overtakes Girls who leave school early. Colonial rulers made morality laws in 1918 to control the women now accepted as a culture. Girls were forced to stay at home with their mothers. (op.cit, p.12) they spent and still spend many weeks guarding crops. Vermin became rampant after 1913 when a lot of land was given to wild life. Girls are trapped in early pregnancies and teenage motherhood. They commit unsafe abortions ensure life long suffering and die early. They get difficult labor and are exposed to STI/STD/HIV/AIDS infections (Republic of Uganda, I bid, p/8-13) in ten mothers at Hoima Hospital two had AIDS. January to October, 1998, there were 240 AIDS victim (DPO, Hoima Ibid. p.6). Use of condoms by young people was 3% -4% the national average is 7.8% (Republic of Uganda, I bid. P. 10) Awareness is very low. Mothers and babies ail due to lack of food especially animal protein. Donor funds hardly reach the poorest of the poor. The Banyoro have become a marginal community. Genocide, loss of livestock, farmlands pasture, now tobacco earnings taxed ruthlessly doomed them. The untaxed elsewhere enjoy the toil of the poorest of the poor while malnutrition and diseases are killing children in Bunyoro-Kitara as you are reading this text.

CHAPTER TWO

Why You Must Read On

At Uganda's independence, 3000 square miles of Bunyoro-Kitara's 5,619 square miles land area was either game or forest reserve. Settlement was prohibited in these reserves. Bunyoro is the only country in the World whose fertile territory measuring 54.4% is closed to the indigenous population. Elsewhere in the World conservation is put on marginal land. People welfare has been sacrificed for conservation in this Kingdom. This was done after making this Kingdom a lonely wild country to break the resistance of the Banyoro. They defied colonial occupation. Between 1893 and 1900 Bunyoro-Kitara's pre Colonial population was estimated by Lugard to be 2.5 million. It was reduced to 100,000 by 1921. The remnants were further reduced to 98,533 (Uganda Protectorate, Census Returns of 1911 and 1921). Producing children among the survivors was stopped by calculated colonial policies. People who died were always more than the children born between 1900 and 1936. (Dunbar, A.R the History of Bunyoro- Kitara, 1965, p. 153).

Samuel Baker invaded this Kingdom in 1872 as an agent of the Kedhive of Egypt. Twenty years later the agents of the Chattered imperial British East African Company (IBEAC) on behalf of the British crown over run this Kingdom committing crimes against humanity. They looted thousands of cattle that provided nourishment for children. They perpetrated atrocities unequalled in history. They looted thousands of cattle that provided nourishment for children. They perpetrated atrocities unequalled in history. They indulged in covert brutality. It was disguised in civil policies. These have affected four generations. Bunyoro-Kitara was impoverished, weakness and her children mal-nourished. This was as a direct result of British policies. She has not developed despite her endowment of fertile soils and abundant rainfall. The Banyoro have suffered since this Kingdom was over run and annexed to the (B) Uganda Colonial Protectorate State. Repressive policies imposed on her have continued through the years. Ugandan became independent 38 years ago but these policies and practices hardly changed. This suffering is the subject of a recent study at the London School of Oriental and African Studies.

Bunyoro -Kitara is of interest first because of its extreme population decline resulting from an unusually severe period of conquest and its remarkable poor health record in the first deceases of colonial rule. What really sets Bunyoro apart from its regional neighbors? In particular and sub-Saharan Africa in general, however, is the absence of a demographic resurgence from the mid-colonial period. (The bold is mine) (Doyle, Shane, Sexuality, Poverty and Population in early Colonial Bunyoro. (UN. Pub. Thesis), London School of Oriental and African Studies, 1994, P.4.

When this kingdom was invaded human rights were abused. People were massacred. Colonial rule created conditions that led to diseases among war survivors. They died in large numbers. The post war situation was not

managed in a humane manner. People were ruled with harshness unknown anywhere else in Uganda and sub-Saharan Africa. This legacy

was disguised in civil policies seen even today such as the over taxation discussed above. National population policy deals with the impact of events that happened in the history of Uganda affecting the population and the economy “influencing future demographic trends and patterns especially fertility, mortality and migration,” (Republic of Uganda, National Population policy, Makerere University Printery, 1995, p.3) Data about regions and minorities in the country indicate issues that can not be handled as one bundle. Policies imposed on “(B) Unyoro” by the agents of the State set the Kindgom apart from the rest of Uganda. They are still in force and continue to harm the Banyoro today. The British covered up their bad actions by blaming the Banyoro for their suffering. Uganda’s public servants must be aware of this trap and tendency. It is a legacy of British rule still with us. When Bunyoro’s population declined between 1900 and 1936 the Banyoro were abused and called names. The 1995 constitution of Uganda protects the rights of minorities. The Banyoro are a minority in a country of 20 million people. They must benefits from this constitutional provision. Banyoro do not have the voting number to move issues in their favor majority Ugandans have a moral obligation to support the rights of the under privileged few. The Kindgom’s problems dating back one hundred years ago are an un broken string of misfortunes that violate human rights. They are at the root of the people’s present difficulties. Colonial policies in merited by the independent Ugandan State were meant to undermine the welfare of the people of Bunyoro-Kitara. These policies have never been dismantled. They have deluded remedy and agents of the State use them in ignorance. The public must begin to be sensitive to the evils of the policies the British left in place. They must be abandoned to save Banyoro now and in future. This study supports the advocacy work of Omukama Solomon Cwa 11, Kabaleega the prime victim of British repression among Uganda’s traditional rulers. The King of Bunyoro – Kitara wants the World to know about the difficulties facing his subjects. This book articulates the right of the ordinary Banyoro to live decent lives and bring up healthy children. We need actions from people of good will around the World to tackle poverty issues raised. This study is also for the over taxed tobacco growers of West Nile, coffee growers of Buganda Nebbi and Bugishu, the people of Kasese, Kabarole and Karamoja that like the Banyoro are victims of wild life reserves. This study despite its focus on Bunyoro-Kitara Kingdom is a Uganda study with development implications for Uganda and the developing World. Please read it as a case study

CHAPTER THREE

What Happened at the Population of Bunyoro –Kitara?

The British invaded Bunyoro –Kitara to control resources of the Kingdom. We shall see evidence is in the records of the agents of Britain who massacred large numbers of Banyoro. Lugard had estimated in 1893 Banyoro to number over 2.5 million people. He wrote, “Unyoro is probably more populous than (B) Uganda and Ankoli about equal to it. (Lugard, op. Cit.) Dunbar estimates the population was reduced to 400,000. Human rights violations left the remnants numbering only 100,000. (Dunbar, Ibid. p 68) in 1899 Reverend A. Fisher, said disease was killing many Banyoro because they worshiped the devil. (Byaruhanga Akiiki, Religion in Bunyoro, 1980. p 97).

Before Colville invaded Bunyoro- Kitara, there was a lot of trade, agriculture and livestock rearing. Seven years of military occupation stopped production. Famine, diseases and epidemics followed. In four years of British rule Gregory estimates that the population was reduced to a fourth,” (Dunbar, I bid p.88). Soldiers, historians and Kinyoro oral sources record looting of the Kingdom. The invaders ignored the sustained upsurge of popular resistance in the Kingdom. The population fought colonial military occupation for more than 30 years their determination could not be broken. (Morehead, Ibid, p. 151 it all started on 29th April 1872 when Baker built headquarters at Masindi preparing to annex Kitara to Egypt. The Banyoro were angry at Baker’s pride and rudeness imposing himself on the Kingdom ignoring their king and his chiefs. On 14 May 1872, he announced the annexation. He started buying ivory cheating the Banyoro Kabalega ordered his subjects to sell ivory only to the King. This monopoly over the ivory trade to protect his subject annoyed Baker. To provoke the King Baker demanded food from the Chiefs for soldiers daily. He ordered the to mistreat the Banyoro. On 7 June he sent Abdul Kader and Mounsuru to the King to demand food (Nykatara, John Anatomy of an African Kingdom: Translated by Uzoigwe p.120-121).

Killing Non Combatants in Cold Blood

Both Nyakatur’s and Allan Morehead say that Baker wanted to start trouble in Bunyoro and create an excuse to dominate Kabalega by force. (Morehead, Allan, The White Nile Hamish Hamilton, London, 1960, p 150). The wars to silence Bunyoro Kitara had no credit as military actions wrote Major Thruston.

There were not worth the name of a war he said. He summarized it in a French saying Chasse aux Negre. It was banditry to rob the country its cattle, ivory and well watered agricultural lands Lugard looked with greedy eyes at the elephants “most plentiful in Bunyoro, which is a well watered country with large forest interspersed with large open tracts of elephant grass, affording good cover an inexhaustible food and water supply”. “ The largest tusks are to be found in Bonior also, which country they seem by

instinct to have chosen as the safest retreat in which they can find secure hiding places, where their enemy man would find it both difficult and dangerous to hunt them. Reads: (Wallis, H.R., C.M.G, Chief Secretary to the Government, *The Hand book of Uganda Crown Agent for the Colonies*, London, 1913, P.105). Since the country had its owners it was impossible to steal the ivory. The British plotted genocide to grab the wealth. Kabalega tried in vain to make friends with them. In March, 1891, his envoys called on Lugard to request for peace terms, which was refused. In March, 1892, Kabalega sent a second delegation that was also rejected. (Dunbar. Ibid. p.82) Lugard and Coolville had a fixation to kill the Banyoro. Macdonald, acting as British Commissioner of Uganda agreed with Owen to launch a full-scale military campaign against Kabalega. They had feelings of guilt. Sudanese troops ordered to raid southern Bunyoro for food turned it into lonely wild country. They reasoned: "Since Lugard refused Kabalega's offer of friendship, he must be an irreversible enemy, embittered by the destruction of his country," Major Thruston attacked Kabalega to fulfill Colville's wish either to force Kabalega to fight, or to give him an opportunity to attack the British." (Thruston Ibid. p.138).

"The Uganda Protectorate revenue in this and the previous year was chiefly obtained from the sale of ivory captured in expeditions in Bunyoro-Kitara". Between 1893 and 1898. The IBEAC looted ivory worth 337,253 pound sterling. (Wallis Ibid. p.171) from 1904 to 1913 ivory from Bunyoro- Kitara brought to the Protectorate an income of 224,196 pound sterling, (Wallis Ibid.p.171) From 1904 to 1913 ivory from Bunyoro- Kitara Brought to the Protectorate an income of 224,196 pound sterling. (Wallis, Ibid. p .166) Going by hearsay that "Kabala hid his ivory at Umruli (Mruli) near the place the Kafu joins the Victoria Niles, Gibb was dispatched" from Kampala with soldiers to find it. They searched for the ivory said to be hidden on island but there was no island and no ivory. They returned empty handed. (Thruston, I bin .p. 194-194).

The invaders used "scorch earth" tactics. People were killed all along military routes. Homesteads, crops and livestock were looted or destroyed. Colonel Ternan allowed carnage to be committed. He ordered soldiers to kill non-combatants. He got pleasure from killing the Banyoro. He wrote that after Foster escorted Kabalega's mother taken captive. A porter, "killed by a Wanyoro, with a spear two miles from Masindi was avenged "As a village bearing a very unfriendly reputation was close to the scene of the murder, it was subsequently visited by a patrol under Foster and destroyed". He concludes: "... the Wanyoro richly deserve all they get". (Thruston Ibid. p).

Major Thruston confessed that he had, "to take to shooting the Wanyoro, and it was not long before the sport began". (Thruston, *Brevet Major A.B African Incidents, Personal Experiences in Egypt and Unyoro*, 1990, p.155.). He moved around the country looking for the house of a chief loyal to Kabalega. "I burnt his village, destroyed his banana plantations" (Thruston, Ibid, 128). At a small village. ..." within a yard of the road there was a house, and coming up to it, I could see a blazing fire, and that three men were

sitting round a fire and were smoking... I stopped and turning round I made a sign to the soldiers. As I did so one of the men got up and went to the door. But the soldiers had understood me well: they had fixed their bayonets. In a moment a dozen had run into the house and silently done their work.... The transaction I know comes very near to mere assassination". (Thruston, Ibid, p. 225). British soldiers violated human rights of the Banyoro whom they describe in writing as savages. They killed for fun. The British Government was different to rumors that reached the Secretary for Foreign Affairs. He rumors that reached the secretary for Foreign Affairs. He assured the House of Lords, Britain and never annexed Bunyoro-Kitara. Those natives were not under British protection. He telegraphed this statement to the British Military officers at Hoima. After they read it at the mess table they decided that the unprotected natives were to be shot on sight. (Dunbar Ibid. p .88)

A Syphilis Scare crow.

The British said Banyoro died in large numbers because of "sexual immorality ignorance superstition and dirt ", said Katherine Cook, a missionary nurse. Sexual immorality made many people in Bunyoro-Kitars sick. The British did not see the ill effects of their colonial policies. (Doyle, Ibid p.7) After conquest many babies were either born dead or died in early infancy. The state did not relate shortage of food for nutrition and population decline. Bunyoro- Kitara, Colville wrote in 1893, was "thickly populated". Her people were well fed, nourished and healthy. (Colville, Sir Henry Edward. The Land of the Nile Springs, Edward Arnold, 1895, p.114). Returns of 1906 showed 8,572 births against 15,011 deaths. Deaths went on for more than 40 years. This made this Kingdom a lonely wild (Abating). Colonial Office in London acted to stop these death after three years had passed. The Banyoro say: (Oukitatwaliire nyina- if a beast has not grabbed your mother). A Commission was sent to Ugandan in 1980 he declared that 80% of the people suffered venereal syphilis. A venereal syphilis epidemic had broken out in the country. This he said was a result of a break down of social order. He blamed Christianity and colonialism that replaced native rulers. Too much freedom in the country gave Satan an opportunity to tempt promiscuous native women who engaged in acts of polyandry he said. (Brian, O' Brian, That Cood Physician, 1962, p 164).

Racial Prejudices.

John Roscoe lied that there was a strange custom of polyandry among the Banyoro. He said this custom turned upside down ideas of morality common to most tribes in Uganda. Hospitality forced Banyoro to share wives with guests. (Roscoe, John, Twenty five Years in East Africa, CUP, p. 257). He did not mention the Banyoro who extended to him that privilege. He cited no evidence to support his claims. His words were biased notions to entertain and amuse audiences in Europe. It was a way of making money during Roscoe's time. White people wrote about savages in distant lands and sold the stories. Nearly all 19th Century travelers, missionaries, soldiers or explorers in Bunyoro-Kitara sold stories about this Kingdom. The

information about distant lands nowadays is got from radio, television and the internet. Printed fantasy and distorted fact in Roscoe's time paid the writers a lot of money. Greed to grab the information market attracted Henry Morton Stanley to Africa. He wrote news paper articles and a book about the journey. Members of his expedition signed an agreement not to publish anything until six months after his story had appear "Business as well as politics had entered into African travel" (Morehead Ibid. 306. 19th Century men in Europe despised women. They also despised black people. Both Roscoe and Lambkin belong to that era. They lied about this Kingdom because they were gender blind and racialists. Both saw native women and perhaps all other women as "animals with strong passions to whom an unrestricted opportunities for gratifying those passions were suddenly afforded" (Doyle. Ibid. p. 11) Uncontrolled female sexual lust, they said, made Banyoro victims of venereal syphilis. This disease they claimed was introduced in the country ten years before Lambkin's commission. (Vaughan, M. Curing Their Ills, Colonial Power and African Illness, Stanford, 1991, p. 134) For Bishop Tucker Bunyoro- Kitara Kingdom needed Christian teaching. Only the word of God was going to make native women stop fornicating, halt the syphilis epidemic and save a lot of people to die (Doyle, Ibid. p. 11).

Anti Banyoro Policies.

Major Macdonald says that the Colonial State of Uganda fed its troops by looting the Banyoro like, the IBEAC did before it. Lugard employed former soldiers of Emin Pash. They were 8000 people including their dependants. (Lyns Ibid. P.72) the company had no money to buy the soldier food. He allowed them to raid for food in southern Bunyoro. "By the spring of 1893. They had laid waste 1,500 square miles of territory (plus) provinces of Kyaka and Kitagwenda "(Macdonald, Major J.R.L. R.E. Soldiering and Surveying in British East Africa, Edward Arnold. London 1897, P. 174). They provoked Kabaleega to defend his Kingdom. The British plot to destroy the power of the Omukama and rob the country started to unfold. The British made a military strategy to kill the fighting sprit of the population with hunger. Colonel Colville made this plot in 1894. Southern Bunyoro: Buyaga Bugangaizi, Buwekula and Singo suffered a double tragedy. It was looted a second time on Colville's order to his solders and the chiefs he imposed to raid the country. He did this to escape responsibility to pay the people he employed. They killed the men, seized and raped the women and looted livestock. (Dunbar Ibid. p 87) They also grabbed land. Close to the village of Kited, In Guyana Kibaale Muliisamaanyi (the name means grabber) grabbed five square miles of land and was issued a land title. These areas came to be known as the lost counties. They were called lost counties because Colville made them part of the Kingdom of Buganda. Fertile agriculture land that produced a lot of food and livestock became a wild country. The villages surrounding Bujogoro, the location of Omukama Nyamuktukura's tomb became will country. The servants of Colville become landlords but they found condition in the lonely wild country difficult and returned to their

homes. They abandoned severely malnourished landless peasants. These lands remain undeveloped to this very day.

Colonel Colville drove a wedge between Bunyoro-Kitara and Buganda Kingdoms. This wedge did not last long because the two kings could not be kept apart for very long. The two kingdoms had a long history of working together. Having encouraged quarrels among the Baganda by fueling the religious wars Lugard posed as a protector of the Christian against the Moslems. He wanted money and turned his attention towards Bunyoro-Kitara. He planned an expedition to raid the kingdom for ivory that Baker had looked at with greedy eyes twenty years earlier. Relations between Bunyoro-Kitara and Buganda had been cordial for many years. Mutesa I, the father of Mwanga had assisted young Kabalega to become the king of Bunyoro-Kitara. He lent him an army that helped him to defeat his brother Kabigumire who was being assisted by Matambuko, the Omugabe of Ankole. (Nyakatura, *Ibid.* P.110) Lugard drew Kabalega into the Buganda conflict by forcing the Muslim army to seek refuge in Bunyoro-Kitara. Since Baker's time the British had always looked for an excuse to break Kabalega's power and control the wealth of this Kingdom. Lugard instructed Colville to attack Kabalega or to give the Omukama an opportunity to attack the British.

Colville in 1894 decided to march on Kabalega. His plan was to weaken the Banyoro with hunger. Fearing trouble during his absence by the Baganda soldiers that he never trusted he marched with the entire Buganda army to keep an eye on it as usual he did not have money to buy food for the soldiers. This suited his sinister plan. After crossing the border. He ordered the hungry army to raid for food. "The county was devastated for miles around, banana plantations cut down, sweet potatoes gardens torn up and houses burnt" (Thruston, *Ibid.* p 132-136).

The Banyoro lost life, food and livestock. The forces devastated crops, granaries, herds of cattle and other livestock. Within two months there was no food in the Kingdom. The Baganda hungry deserted for home. Colville was forced to withdraw. This abuse of Buganda's army failed to divide the Omukama Kabalega to fight British occupation. The two kings were captured and exiled together.

It was colonial policy to deny Banyoro food. The British destroyed farms and pastures. This led to famine and poor nutrition for many years famine occurred many times. Some famines were named: Igorra, Kabakuli, Kiromere, Ky'omudaaki, and Zimyetaara (Dunbar *Ibid.* p 107, 109, and 124) food shortage increased as youth run away from forced labor. For 20 years every grown up man did two month an un paid labor per annum for the British. Others resisted quietly saying; Ogw'omujungu guitar ataguhikireho (Whiteman's work kills those who fail to report). Chiefs imposed by the colonial administration extorted land rent from every man annually causing the Kyanyangire rebellion in 1906. Healthy young men were conscripted to join the British forces in World War I robbing the Kingdom of vital labor to produce food. (Richards, A., *East African Chiefs*, Oxford, 1960, p.108). The

British upset the lives of the Banyoro so much so that, “the delicate balance of the natural relationships between indigenous people and their disease causing pathogens was thrown into chaos. Violent changes in Human ecology, including famine, exhaustion and disease, resulted in increased stress and lowered resistance.” (Lyons, Ibid. p.65). Upsetting people’s lives was the way British rulers handled Africans throughout their rule and some of these bad methods of work were inherited by their successors. (Steinhert, E., Conflict and Collaboration: The Kingdom’s of Western Uganda, Princeton, 1977. 77).

Hesketh Bell’s Bad Policies.

In 1904, a sleeping sickness epidemic that killed 200,000 people 200 miles away around Lake Victoria became an excuse Governor Hesketh Bell used to drive people from farm and grazing lands in Bunyoro-Kitara. Many domestic animals died especially cattle. He ignored the scientific advice Dr. Hodges, the Principal Medical Officer gave people were to cut the bush around homes. The flies that carry this disease would not come near them. Bell preferred to displace people completely. He wanted to “provide a new and understaffed colonial administration with.... Highly authoritarian measures.” He did this to control the population. (Op. Cit.) The advice Dr. Hodges gave to Governor Hesketh Bell exposes this lie taken for granted and stated by the Ugandan Ministry of Tourism Wildlife and Antiquities. It hid vendetta against the people of Bunyoro –Kitara. It was an excuse to make a huge area of 193,000 hectares of 772 square miles to be left without people in North Bunyoro-Kitara. This country was labeled a ‘sleeping sickness restricted area’, and in 1910 declared the Bunyoro Game Reserve extended in 1928 to include a block on the north bank of the river” (Op.Cit).

Uprooted Communities

The inhabited territory of the Kingdom remained only 1119 square miles. Governor Bell disorganized, controlled and effectively repressed the Banyoro. Passive resistance ended once clans were scattered. The passive resistance to colonial rule popularly called Kyanyangire (I have refused) rebellion ended.

It is not true that sleeping sickness killed 6000 people at Pajao. This is another lie told to give a human face to injustice perpetrated when large parts of this country were made conservation areas.

The natives of Pajao, the Abakwonga or Bakibiro clan traditional grandmothers of the Omukama were scattered to Kitana, Hoima and Panyimur and Deyi, Nebbi. (Rubenda Kassim, Interview at Hoima on 12th March, 2000). The Ababyasi clan that thickly populated Kyangwali and attracted the Church Missionary society (CMS) to build the first church in Bunyoro-Kitara on a five square mile estate that has remained undeveloped to this day. Families and clans scattered were forced to leave their ancestral homes. The town of Baranywa and Mugabi hills were depopulated by a garrison stationed at it and are wild country to this very day. Thousands “were removed from northern Bunyoro forcing the abandonment of fishing

grounds, fertile lands, cultivated gardens, including the Pabidi coffee shambas, that became part of the Budongo Forest Reserve. Knowledge of a vast area was lost. Removing cattle keepers and cultivators made room for forests, tsetse flies and wild animals to colonize formerly cultivated lands.” (Doyle, Ibid. p.4). The policy to make and keep Bunyoro-Kitara Kingdom lonely and wild, stopping people to use it, was written in the Bunyoro agreement of 1933. It stated that natives were subject to the “provisions of the Sleeping Sickness Rules and all other Protectorate legislation from time to time in force” but Sleeping Sickness had ended 18 years before. (Uganda Protectorate, Bunyoro Agreement 1933, p.5) reserved to the Government of the Protectorate State of Uganda the right to appropriate and place under his direct control any area which he.... Required for a forest”, (op.cit) it is declared “control of all existing forests and all areas hereinafter declared to be forests vested in the Governor” (Op.Cit.).

Residues of Colonial Policies in Modern Uganda.

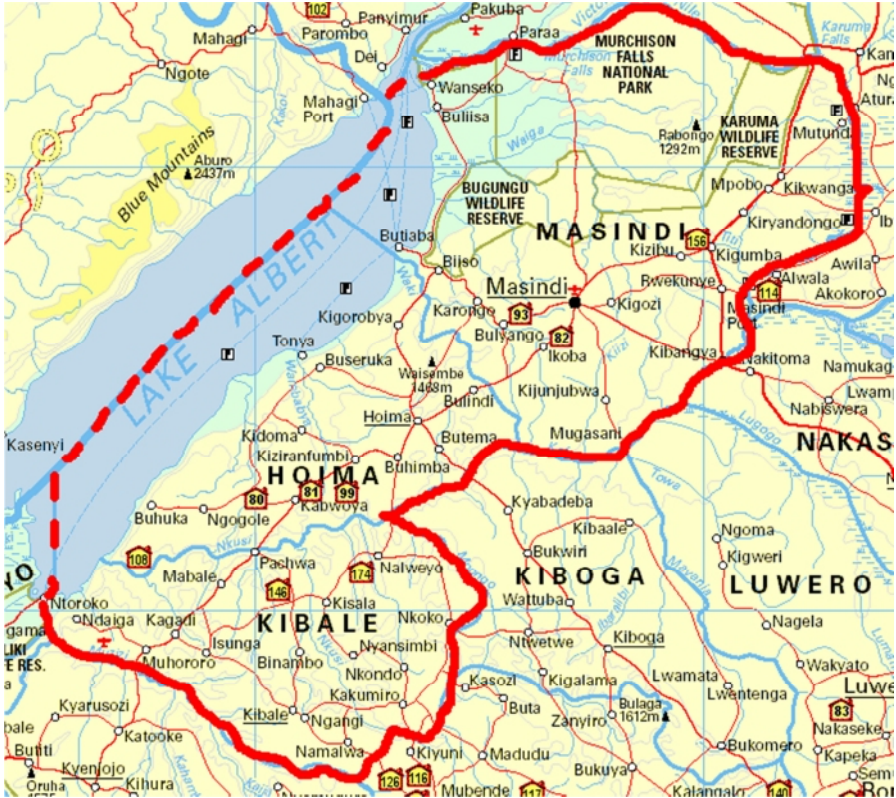
People are still forced to leave their homes even today. Between 27th and 29th August 1999, residents of the villages of Mpumwe, Kibyama, Kirooko, Bunyama and Kahara were chased away from their homes and displaced by a Mr. Thomas Okora, Game Warden, in Charge of the Karuma Game Reserve. He evicted 580 households. He displaced 3000 people. There was no compensation for their land, houses burnt and crops destroyed. The British made the boundaries of the reserves and the poor people who lost their homes did not know about them. (Kyetume, Kasanga Information Officer, Masindi District Administration, September, 1999). Similar eviction was done to the inhabitants of a whole parish in the sub-county of Biiso. The natives of Nguedo in Buliisa sub-county also lost agricultural lands in equally high handed manner at the hands of the agents of the state in recent time.

Because wild life reserves cover more than fifty percent of the land area in Bunyoro-Kitara Kingdom wild animals that destroy crops are numerous. No single village escapes the raids of crop vermin i.e baboons, monkeys, chimpanzee’s wild pigs etc. Crops are destroyed daily. The farmers toil and labor is wasted.

MAP OF UGANDA



MAP OF BUNYORO KITARA KINGDOM



Wild life, both a national and World's heritage does not benefit the Banyoro who have been its custodians from time immemorial. Animal lovers who commit vast resources towards conservation cannot afford to be indifferent to the welfare of the Banyoro. It is an irony that children die of malnutrition as the World community cares for wild animals. Yet the World could care for both. The Banyoro protected wild life. Protection of wild life was integrated with community life. Institutionalized conservation created reserves. This method of putting things into pigeonholes may look neat but it is neither cost effective nor sustainable. In western civilization patients, children, disabled persons, the elderly criminals, soldiers, priests, nuns, cult leaders and wild animals must live in special places or institutions.

In Bunyoro–Kitara wild animals were concerned as clan totems. This system was maintained through the generations. Clans neither hunted nor killed them. The bush back enjoyed the protection of 26 clans including Abakwonga, the Abanywagi and Ababiito clans. As result, this species is numerous. The Abasingo protected the leopard. The Abafumabogo protected the Buffalo. The Abairuntu protected the Elephan, Muguta a native of Kabwoya protected lions. In the 1950s wild lions visited his household and lived with his family. There was integration of wild life and the communities from time immemorial. When a totem died the clan mourned it like their blood brother. They never ate its meet. Wild pythons frequented homes. They were known as Nyinabarongo. It was taboo to harm them. In the Omukama's palace it was usual to find a wild leopard lying in the grounds and doing no harm. The Banyoro were a pastoral society that hunted animals for meat only in time of famine. Children of cattle owners were prohibited to engage in hunting. Cattle and wild game shared the same ranges. Community based protection sustained wild life for many generations.

CHAPTER FOUR

Anti Banyoro Reserves

In 1913, conservation reserves in Uganda were located only on the territory of Bunyoro-Kitara. This was to make this Kingdom wilderness. It was part of the abuses against the Banyoro. Reserves permanently changed the character of the country. They took up areas formerly used for pasture and agriculture. Dr. Albert Oliver writes about “archaeological evidence revealed by erosion gullies near Para and Chobe (that) indicate.... The banks of the Nile within today’s National Park (Once) occupied by man as early as the middle stone age (pre-10,000 years BC). Speke and Grant in 1862 and Baker in 1864 saw villages and cattle at the site of the MFNP. The exotic tree species seen in MFNP belong to this period. The town of Pajao that has disappeared illustrates recent human history within MFNP. (Oliver, Dr. Robert, The Murchison Falls National Park Management Plan, 1992-1997, Uganda Institute of Ecology and Agri-consulting SpA, Rome, May 1992, p 13). Uganda’s largest game reserve is in Bunyoro-Kitara. MFNP is “magnificent tract of grassland and bush country,” grazed by thousands of cattle before colonial rule (Oliver. Op Cit.)

In 1910 an area labeled Budongo Sleeping sickness –restricted area was expanded and renamed the Bunyoro Game Reserve. (Doyle, Ibid, p.31). In 1928 an area north of the Victoria Nile was added MFNP together with Karuma plus the Bugungu game reserves cover 4267.5 square miles. They covered the country of Cope Kihuukya ruled by Kihykyia Katongole Rukidi that was erased and all its inhabitants displaced. It is the location of the Royal Tomb of Omukama Kyebambe the second buried in 1710. Survey maps published in 1952 omit the site of this Royal Tomb at the village of Nyamiringa. The county boarder extended from Pajo at the bottom of the Murchison Falls run westwards to Nyabuzaana hill and eastwards to boarder Kibanda Country. Its headquarter was at Panyadoli. Its chief was a Mucwa of the bush back totem. To the west half of this country is within the MFNP while the eastern half is within the Karuma Game Reserve. The First Mubiito Kingo of Bunyoro Kitara is also buried in this country at Dyang two and half miles west of the town of Dima. On the map series Y72 Sheet 30/14 it is located close to Grid reference 410241. the second county affected was Kibanda Cope ruled by Materu, a native of Mwenge belonging to Bayonza clan. Its headquarter was at Mugungo, Koki. It stretched from river Titi and its boarder run western wards to Lake Albert at Pawiri. The third county affected was Bugungu now the Bugungu Game Reserve. Cultural sites in the game reserves were desecrated. (Nyakatura, John, Abakamba Bunyoro-Kitara, 1947 p.159-160). Royal tombs are unmarked: erasing the history of this Kingdom.

Legislation to Destroy Bunyoro

The Game Ordinance of 1913 describes the territory of Bunyoro-Kitara Kingdom declared game reserves. It starts from the mouth of River Sonso

running along the shores of the Lake Albert and turning north wards to the Victoria Nile. It follows the South bank of Victoria Nile to Foweira and along the old Masindi road up to the point at which River Titi crosses it and proceeds in a straight line towards the highest point of Nabaza Hill until it meets the River Waiga running along its north eastern bank up the escarpment following its top until it reaches the River Sonso running along its north bank to Lake Albert.

This area was declared the Bunyoro Game reserve. An are bounded by the left bank of the Muziz River from its mouth at Lake Albert to the falls and up the escarpment overlooking the Semuliki Valley to Busaiga where the old Fort Portal Mboga road cuts it. It follows the right hand side of the said road to river Wasa. Then it follows the right-bank of the Wasa River to its mouth at Lake Albert. It runs from the mouth of Wasa along the southern shore of Lake Albert to the mouth of Muziz River. This area was declared the Toro Game Reserve. (Wallis Ibid. p. 219). This law closed any chances for revival of the herds of cattle in this Kingdom. Making this country wild, increased food and nutritional insecurity. It was as a weapon to destroy the population. The diaries and books of British army officers contain evidence. "The kings of Bunyoro had always been famous for their magnificent herds of cattle, which were computed to have numbered thirty thousand and the total number in the country was very large", (Ternan, Brigadier General Trevor, Some Experiences of an Old Bromsgrovia Soldiering in Afghanistan, Egypt and Uganda, 1930, p.183). in 1921, the Kingdom had only 318 cattle owners against 1097 of 1911. The number of heads of cattle had been reduced to a mere 2720 cows. Vast grazing areas were left without stock. There was contrast to the pre-British cattle population. (1994-Dotle, Ibid. p.33). The British knew the food culture among the Banyoro who depended on cattle Samuel Baker instructs his countrymen that "the Banyoro are clean feeders" 1874, p.92) Banyoro are very selective and never ever scavenge for food.

The British denied them a diet dear to them and as health failed their resistance crumbled. Knowledge of feeding culture gathered between 1872 and 1893 was used to destroy food security. The Banyoro would rather starve than scavenge for food even when at war. Colonial military effort set out to destroy food security. Records of military officers mention thee abuse.

Destruction of Livestock

British military officers joked as they destroyed the Kingdom's livestock. Brigadier General Ternan wrote with a smile that, Kabalega suffered considerable loss. He "lost in addition many cattle when the later were brought down to the river to water ... our party consisting... About 500 and all of them had to live practically on meat only... on November 2nd , (1896), Abura turned up, very cheerful as usual ... He said that owing to the locusts his crops had been destroyed, and that he would otherwise have brought us a lot of food. He said that he was afraid the soldiers would be much annoyed

with him for not doing so, but I reassured him that we were busy eating Kabarega's cattle". (Ternan, Ibid. p. 260-265). The King's of Bunyoro-Kitara owned cattle in trust for their subjects. Every morning at Court, orphans were presented to the King. He served them milk with his own hands. He gave to each orphan a heifer in calf for milk to feed the orphan. This is what the British destroyed. Events recorded are not isolated incidents.

They happened daily for twenty-eight years between 1872 and 1899. A "note from Owen dated at Butiabwa, a place 15 miles off (says) that he had captured 400 goats and sheep. Elsewhere the soldiers. " .. had the satisfaction of capturing 3,000 goats and 60 heads of cattle ". (Ternan, Ibid. p. 216). He also wrote that in May 1895, " while we were making our way along to the Murchison Falls I heard from Cunningham, who said that(his Soldiers " had managed to capture 600 head of cattle". Loss of livestock did not end with this looting. In World War I , the remnants of livestock died because the Kingdom was denied veterinary services provided in other parts of Uganda. The excuse given was lack of personnel during the wars to attend Bunyoro-Kitara's surviving cattle. State neglect led to further decline of livestock. 1913 Wallis estimated the number of cattle in Bunyoro to be only 4,146 (Wallis Ibid. p. 146). Between 1914 and 1919 a rinderpest epidemic found no veterinary staff in the Kingdom and killed the surviving cattle. (Dunbar, A., History of Bunyoro Kitara, Oxford, 1965, p.124).

Stolen Ancestral of the Banyoro

In 1899, Colonel Ternan who had played an active role in genocide against the Banyoro proposed that all, "un inhabited regions were to belong entirely to the Government (Low, Antony D. and R. Cranford Pratt, Buganda and British Overrule, OUP, 1970, .p.19) This statement was to be echoed by Sir Harry Hamilton Johnson, who turned ancestral farm and grazing lands into property of the British Crown under the Colonial State of Uganda. He decided that, .." the crown must secure control of all uncultivated land and turn it to its own profitable use" (Low, p.16) The regents in Buganda were quick to protest pointing out to him in their letter written in January, 1900 that "depopulation in the last ten years gave a wrong impression of the amount of waste land available" (Low, Ibid p. 52).

Hesketh Bell pursued this policy his predecessor made and expelled communities from these lands under the excuse of sleeping sickness to make them appear wastelands. Wild life reserves were imposed on these lands uprooting the communities. This destroyed social cohesion and the mobilization of communities for civil and military tasks. Clans the basis of economic and military organization became weak. No where else in Uganda were clans uprooted and scattered as in Bunyoro -Kitara. Villages bear the names of clans that lived on them such as Kisiita for the Abasiita, Kyabasengya for the Abasengya, Buhamba for the Abahamba, Kiriisa for the Abaliisa but rarely do we find members of these clans resident on clans lands. The Governor rejected mass resettlement after the sleeping sickness epidemic. A government epidemiologist called Fiske Jackson in 1915

suggested it when the sleeping sickness scare ended. Like Hodges, he recommended bush clearance. He said it was as an effective measure to exclude the sleeping sickness vector from human habitats. (Doyle, Ibid. p30) The Governor rejected this advice out of desire to keep this land as property of the British Crown. Johnson at the end of his career in Uganda Contemplated as follows:-“Imagine then the sudden discovery of ... enormous mineral wealth (as in Transvaal) provision in my opinion ought to be made for a similar surprise in the value of Uganda”. (Low, p 16-17).

Natural forest cover in Bunyoro-Kitara covered smaller land than today. It was less than 500 square miles. Lugard described it as land between the Masindi Pajo road and Lake Albert. This was 160 square miles. It included Nyamagana forest, east of the road. It extended to the border of Choape. He saw also isolated patches of forest outside the main body of Budongo forest. The province of Bunyoro he observed was densely wooded. Besides Budongo he saw smaller forest and the Bugoma forest which he estimated covered 160 square miles, and forests under the control of the Uganda Administration covered only 1500 square miles. This was 7.5% (Uganda Protectorate, The Uganda Agreement 1900, Mengo 10th March, 1900, p.8). Northern Masindi where the Omukama Cwa II, Kabalega made his last stand suffered most. Brigadier General Terman saw it as ideal pastoral lands. Large parts of the coast of Lake Albert were also restricted. Before they were very extensive ranchlands occupied by the Abaliisa of Bugungu, a clan of cattle keepers, who were displaced by the Bugungu Game Reserve. Cattle grazing and fishing were forbidden. Hundreds of square miles of Savannah grasslands in Bunyoro-Kitara were converted into forest reserves. Examples are Panyadoli, in north Masindi Bukerenge (part of Bujawe Forest Reserve) close to Hoima town had never been a forest at all. It was the location of the Enkerenge, underground grain and legume store during wars Bukerenge was for a long time an area of resistance. The Abarusura (the Kingdom's army) from here intercepted the British military route between Kibiro and Hoima. The British over run the area and made it a lonely wilderness. It was declared a forest reserve. (Kitalibara, Erinadi, Interview on 27th October 1999, Hoima). This area which had once been thickly populated is a reserve without forest cover. It is one of the Savannah farming and grazing areas declared forest reserve.

Area declared forest reserves became breeding grounds and hiding places for vermin and tsetse flies. Today, both are a menace to livestock and crops. Conservation policies ignored the welfare of the people; farming, cattle keeping and fishing were forbidden in many areas. Protein ceased to be available (Lyons, Ibid. p.91) Malnutrition became severe. The health of mothers and babies declined. People that fed properly: a self-sustaining agricultural and pastoral society underwent systematic deprivation over the years Colville 1894 and 1895 observed Unyoro. Thickly populated, had inhabitants that planted “large quantities of beans, sweet potatoes and (seemed) generally to have some idea of laying by for a rainy season,” (a) “habit, usually an advantageous one for them, proved also to be greatly to our profit. Had I been obliged to depend entirely on banana, I do not know

how I should have provisioned the forts that afterwards I left in Unyoro. But thanks to the nice little stores of beans and grains that we found buried about the country, I had no difficulty in this respect”, (Colvile, Ibid. p. 114). Food destroyed by the colonial armies unleashed on the population led to malnutrition. The expulsion of agricultural, fishing, and pastoral communities from productive land worsened it.

CHAPTER FIVE

Negative Colonial Health Policies

Government Hesketh Bell noted in his diary the arrival of Colonel Lambkin on 11th December 1906 to inquire into unchecked diseases and deaths that increased daily. He was to spend six weeks on the job and to be paid 500 pound sterling. After six weeks he announced that he had found it 80% of the population was infected with venereal syphilis which caused babies born dead or dying in early infancy, (Hesketh, Bell Sir, Glimpses of a Governors Life, Sampson Low Maroton and co. Ltd. London, 1906 p. 172). He used a test that did not distinguish between venereal syphilis, endemic syphilis, yaws and malaria. It was called the Wasserman's test reaction. These results were false and he sounded a false venereal syphilis epidemic alarm (Orley, J, "Indigenous concepts of diseases and their interaction with scientific medicine" in E. Saben et al. (Eds) Health in Tropical Africa during the Colonial Period, (Oxford), 1980, p.127-134.

This was very serious miss information. It distorted future British Colonial health policy. The diseases he talked about had existed in the country long before British rule. They did not kill people often. Local names for the diseases were Kaberebenje, Ebisonde Ensonjogo, and Omuswija. Except for Kaberebenje people did not get the other three from sexual intercourse. European travelers that also saw these common diseases mistook them for syphilis but noted that no social stigma was attached to them. This suggests that they were not acquired by venereal infection. (Doyle, Ibid. p.18). These diseases were controlled with incultation, and a nutritious diet syphilis had been treated by old women for generations. Infants were immunized against it. Babies were wrapped in bark-cloths used by syphilis patients sometimes syphilis patient was asked to handle the baby. Pregnant women drank herbs to protect the babies were given medicine in milk (Roscoe, John, The Bakitara or Banyoro, CUP, 1923,p. 290). Anti bodies were developed and immunity enhanced in this manner. Katherine Cook called these methods "superstition and dirt." (Roscoe, Ibid, p 239-257).

Doses of Evangelism to Treat Diseases.

Although Lambkin's findings were published in 1908, nothing was done about them until towards the end of World War I. it took the British ten years to act. It did not matter since the epidemic was killing savages. In 1918. the CMS, Mill Hill and White Father wrote a joint letter to the Governor of Uganda. They asked him to restrict the movement of youth and women, outlaw exorbitant dowries, uphold the sanctity of the home and enforce morality laws among natives. Then the state set up venereal syphilis treatment centers at the insistence of the missionaries. These measures were to halt the venereal syphilis epidemic. Hason, H., Church Mission and State in Colonial Setting, Uganda 1896-1925, 1984, p12-13). Major Wiggins on behalf of the State proposed. That Katherine and Albert Cook should be

asked to undertake a social purity campaign. This meant preaching against Satan through areas with large populations in the Protectorate as a support for anti-venereal disease measures of the government. The suggestion was agreed to by the Synod. The Local Governing body of the Mission also confirmed it. (Cook, Sir Albert, Uganda Memories, Kampala 1945, p. 342). Dr. Albert and Katherine Cook accepted to spearhead the social purity campaign. Being missionaries they liked the job. The doctor was also to give treatment to sinners afflicted with venereal syphilis. The nurse was to train midwives to replace the dirty native traditional pagan midwives to replace the dirty native traditional pagan midwives. She was determined to break their superstitious sinful hold and influence but (Obrien O' Brian, Ibid . p. 208). Taylor says mothers rarely "died in child birth labor. (Taylor, The Western Lacustrine Bantu, London 1962., p.39.) Albert Cook used the opportunity to escape from the quarrels his wife got involved in at Mengo Hospital. The social purity campaign to him was a personal mission. In 1920-1921 he had been infected by venereal syphilis and was on a course of injections. (1994, Doyle, Shane, Ibid. p. 10). He says that he was infected while treating patients.

Government provided Dr. Cooks and his wife transport and all the logistics they needed. They traveled to Banyoro as preachers to make native balokole or born again Christian under a colonial Government program which was launched at Hoima Town in 1921 before it went to any place in Uganda. It was a state sponsored mixture of bible reading and cult practices whose exponents claimed to have talked with Jesus Christ often in visions. Some claimed to see the savior. The couple started their mission at Hoima the capital of "Unyoro" Because "the need for this campaign in Bunyoro was very great since no other country in the Protectorate Blue Book showed such a bad record of death. In the previous seven years taken together the births totaled 15,791 while the total deaths and still births for the same period were 30,699". Hoima deserved evangelization. Indeed this evidence of sin was the numerous babies born dead or dying in early infancy. Also the birth rate in the Kingdom was diminishing. Roscoe had told Europeans that Banyoro women practiced polyandry. Katherine's heart went out to save the poor creatures. (Cook, Ibid. p. 44). Another reason for starting at Hoima was that between 1911 and 1921 the number of Christians in Bunyoro-Kitara dropped sharply. The Protestant followers dropped from 25,761 to 5,085 and the Catholics dropped from 16,927 to 4,819. Evangelization would rejuvenate the churches. The Cook's mission was supported by both missions the Banyoro during the Kyanyangire rebellion of 1907 had rejected not only non-Banyoro chiefs did not support missionary work. They refused to supply food to the missionaries. People had no confidence in colonial medicine.

Too many of them were dying. It was not effective dealing with disease and deaths especially infant mortality and stillbirth deliveries.

Colonial medicine was devoid of genuine concern for the health of the people. Even the friends of colonialism like Semei Kakungulu rejected it saying "

Today you can see all the hospitals which Europeans have built. How many people go there are cured their illnesses?... people go there and they go there to die”. He joined the Malakite sect in protest and remained its follower until his death in 1928. (Twaddle, M.; “ Bakungu Chiefs of Buganda Under British Colonial Ruled 1900. – 1930” in University of East Africa Social Science Conference 1968/69 History Papers, Makerere Institute of Social Research, p. 251-254). Malaki Musajakaawa an Anglican catechist in 1913 started and spread the malakite religious sect into South –Bunyoro . Native chiefs who rejected colonial medicine and opposed Christianity supported him. He mobilized over 100,000 followers. Sect members attacked and molested health workers. (Cook, Ibid. p 323). Rejection of church teaching was popular among the Banyoro. They reverted to traditional worship of Ruhanga. The new chiefs supported people who refused to attend the churches. (Byaruhanga, Ibid. p. 48).

On arrival at Hoima, Dr. Albert Cook examined 403 cases and declared 351, of them infected with venereal syphilis including the Omug, i.e Queen of the Omukama Duhaga, 11. The good missionary doctor immediately administered a “606” injection. (Cook, A., Uganda Memories, 1945, p.343). He addressed the chiefs and told a big gathering that out of 500 patients he saw in two days over 80% were syphilis cases. (Brian, Ibid. p. 208). The Omukama Duhaga 11, both the District and the Provincial Commissioners attended. Some of his listeners became the first balokole or born again revivalists in Uganda. Converts of this sect on behalf of the colonial income more preaching the same message Dr. Albert Cook stored than eighty years ago.

The Kingdom benefited a venereal disease treatment center built at Hoima plus five dispensaries in 1921. for well over ten years these initiatives failed to halt the rampant diseases mistaken for venereal syphilis. The health of mothers and babies declined further. In 1936 venereal syphilis treatment centers were abandoned. The buildings at Hoima were converted into a general hospital. Parochial treatment of venereal syphilis was also abandoned. It had made no impact at all. Poor health and diseases reached levels of affliction never known before in Bunyoro-Kitara. The social purity, the midwifery and the evangelization campaign did not achieve their objective which was to halt the declared venereal syphilis epidemic. Stillbirth deliveries and infant mortality rates remained very high. Broad medical services replaced the venereal diseases treatment centers. Hoima Hospital became a general hospital that served five dispensaries as a referral center. Through the 1940s and the 1950s general medicine dominated medical services in Uganda. This policy halted that population decline but did not rejuvenate growth. In the 1959 census, the Kingdom (en the present Hoima and Masindi districts) had a population of 191,200 of whom 15% were internal Ugandan immigrants.(Kean, Ibid., p. 20).

After Uganda became independent, there was growth of general curative medicine. In addition to Hoima and Masindi new general hospitals were built at Kiryandongo and Kagadi plus several dispensaries and aid posts. Good

services were provided up to the beginning of the 1970s. Uganda entered an era of modern dark history. The economy was mismanaged. There was no rule of law, political stability and peace. Hospitals for two decades offered poor services by medical workers with poor motivation. Medical supplies were scanty (Republic of Uganda, National Population Policy, Makerere University Printery, p.1). Medical services in the 1970s and 1980s were inadequate but the population increased of internal immigration. It was not matched by medial services.

This endangered the health of mothers and babies. The Policies to destroy the population continue as you finish reading this book.

CHAPTER SIX

The Way Forward

1. Repair the harm done to Bunyoro-Kitara Kingdom caused by acts of genocide, destruction of a livestock, crops and granaries of food and denied/lost opportunities to revive the agricultural and cattle economy that nourished mothers and babies. British have a moral obligation to save starving children by undoing the work of her agents.
2. Enable national and International Affirmative actions to improve the welfare of the suffering population. Avail technologically up to date agricultural, livestock and community based conservation inputs. Uganda, her bilateral partners and multi-national investors and donors must get involved in this endeavour.
3. Give tax relief on the 80% taxation o tobacco (and other produce) to eradicate poverty. The meagre funds of poverty eradication (Entandikwa and PAP schemes) of the Government of Uganda trickling into this Kingdom do not reach the poorest of the poor taxed billions of shillings. The poor lack skills to access those small funds. They are illiterate. Project proposals and cash flows demanded alienate them.
4. Invest into the wild life reserves infrastructure and proper management, in this Kingdom so that they cease to endanger life and food security and become of beneficial to people. Control wild animals to enable many crops to be grown for nutrition and income.
5. Empower people, particularly the youth, with skills, training, tooling and capitalization for effective participation in economic activities including agriculture, workshop. Practices, conservation and tourism.
6. Empower women to overcome abuses. Enable them cope with motherhood for effective antenatal and post-natal care of mothers and infants. Emancipate girls from all forms of bondage including guarding crop vermin.
7. Tobacco companies must be enabled by tax relief to increase spending on community causes that their extension workers come across in their daily field operations and are better positioned and have the capacity to handle better that Government functionary.
8. Invest into this Kingdom enough public funds that match revenue Government earns by tobacco production, forestry and agriculture. Show value for money in the benefits to justify taxes the poor are made to pay.
9. Mitigate non-food crops i.e. tobacco that have zero nutrition. Tobacco companies work for quality improvement all round including the health and welfare of the grower's families.

10. Abandon State centred conservation. Introduce community-centred conservation. People and wild life must mutually benefit each other. Make conservation culturally sustainable.
11. Support further research into development issues in this Kingdom. Support this advocacy initiative. Tell friends, colleagues, partners and associates about Bunyoro-Kitara Kingdom. Give them a copy of this book.

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