

Eddembe ly'Obuntu, Obwemalirivu n'Ennamula eya Kinnamateeka

Human Rights, Self-determination and Rule of Law
Wamu n'Akakwatane Kaabyo ne Buganda
The Case of Buganda

Bya Aloyiziyo Muzzanganda Mugerwa Lugira
By Aloysius Muzzanganda Mugerwa Lugira
Boston College Theology Department
Telephone: 617-552-3539 Fax: 617-552-0794

Ttabamiruka Ow'okusatu mu Amerika
The 3rd Ttabamiruka in America
Regency Hyatt
New Brunswick, New Jersey, USA
August 31 – September 2, 2007

Emitwe gy'Ebigambo

Key words:

- **Obuganda**
Buganda and Everything therewith
- **Buganda mu Lumuliso lw'Eddembe ly'Obuntu**
Buganda in Light of Human Rights
- **Obwemalirivu**
Self-determination
- **Federo n'Ennamula ya Kinnamateeka**
Federalism and the Rule of Law
- **Buganda: Wano ne Wa?**
Buganda: Quo vadis?

Businze Ssaabasajja.

Amannya gange nze Aloyiziyo Muzzanganda Mugerwa Lugira. Okutuusa mu
My names are Aloysius Muzzanganda Mugerwa Lugira. Until
mweezi gwa Muwawu 1977, nnali Polofeesa era nga nze nkulira ekitongole
the month of April 1977, I was a Professor and a Head of Department
ky'Ebyenzikiriza n'Ebyendowooza, awamu n'okubeera Diini wa Fakulte eya
of Religious Studies and Philosophy, as well as Dean of the Faculty of
Aatisi mu Ttendekero ekkulu ery'Ebyenjigiriza e Makerere. Kati eby'okusomesa
Arts at Makerere University. Currently I am carrying out my teaching duties
mbikakkalabiza mu Boston College, mu Massachusetts erimu ku masaza
g'Amerika..
At Boston College in Massachusetts.

Ndi mutabani w'omugenzi Yowakimu Kaganda Baseesa eyebase e Kigo mu
I am a son of the late Joachim Kaganda Baseesa whose burial place is in Kigo in
Ggombolola ya Mumyuka, Katabalwa, e Kalungu mu ssaza Buddu. Mu
kulambula
the Sub-county of Mumyuka Katabalwa at Kalungu in the county of Buddu. During the visitation

Buddu okwa 1946 Ssekabaka Muteesa II, yasiima n'afuula kitange omwami we
of Buddu in 1946 by Ssekabaka Muteesa II, Ssekabaka deigned to invest my father with the chieftainship
omutongole, olw'emirimo gye emirungi, nga omubumbi, omusiizi n'omwoози
omutongole, because of his good work as a molder, painter and sculptor.
w'ebifananyi.

Ndi muzzukulu wa Mikayiri Mangaasi Kaganda e Buzindwa. Ndi muzzukulu wa
I am a grand son of Michael Mangaasi Kaganda of Buzindwa. I am a grandson of
Yozefu Ssenkindu e Buzindwa. Ndi muzzukulu wa Yakobo Lukambuuzi Kiwagu e
Joseph Ssenkindu of Buzindwa. I am a great grandson of James Lukambuuzi Kiwagu at
Buzindwa.
Buzindwa.

Ndi muzzukulu wa Lugira mutabani wa Kikungwe eyava ku kyaalo
I am a great-great grandson of Lugira, son of Kikungwe who hailed in the village of
Nkoma eky'e Buggala mu bizinga by'e Ssesse, n'asimba amakanda ku lusozi
Nkoma in Buggala of Ssesse Islands, he established himself on the hill called
Buzindwa awaafuuka obutaka bw'ab'enkima abeeyita Ababango, mu Kyondo
Buzindwa which turned out to be the ancestral home of the Babango Nkima clan in the area known as
ekiyitibwa Ssango oba Kannabulemu mu Ggombolola ya Mituba Ena,
Ssango Bay and/or Kannabulemu in the sub-county Mituba Ena,
Namwendwa e Kiyebe mu Ssaza Buddu.
Namwendwa at Kiyebe in Buddu County.

Ndi muzzukulu wa Ssemuggala, ow'essiga, e Buggala mu Ssesse.
I am a great-great-great grandson of Ssemuggala, head of a division of the nkima clan at Buggala in Ssesse.
Ndi muzzukulu wa Mugema ow'akasolya k'Ekika ky'Enkima e Wambaale ku
I am a great-great-great-great grandson of Mugema the Supreme-head of the Nkima Clan in Wambaale at
Bbira mu Busiro.
Bbira in the County of Busiro.

Ndi wa Mutuba gwa Lugira e Kigo, mu Buddu.
I am the sub-division head of the Nkima clan at Kigo in the county of Buddu.
Mmange anzaala ye mugenzi Anyeese Alinyiikira, omubiito w'e Kyotera, mu
My mother is the late Agnes Katali Alinyiikira of the Babiito clan of Kyotera in
Buddu.
Buddu.

Ssabasajja,
Your Majesty

Nga muzzukulu wa Mugema, n'obwa Nnakazadde bwe obwa Buganda,
As a quartet-great grandson of Mugema, who is invested with the duties of Motherhood for Buganda
nneesimba mu maaso go ggwe Mugema Ssabataka okwoogera ku bikwaata
I stand before you the Mugema in the capacity of Supreme Head of Clans to present points which relate to
ku Ddembe ly'Obuntu, Obwemalirivu, n'Ennamula eya Kinnamateeka bye
Human Rights, Self-determination and the Rule of Law, points I consider to be relevant towards helping
mmenya nga ebirina akakwatane mu kuyamba okunnyulula Buganda okuva mu
points that should be considered as relevant and helpful towards disentangling Buganda from
kanaayokya ani Buganda k'erimu. Mu bimpimpi, ebigambo byange byesigamye
the crossroad situation Buganda happens to be challenged with. Briefly, I will base my presentation on
ku mpagi ttaano.
five points:

1. Obuganda
Buganda and everything therewith
2. Buganda mu lumuliso lw'Eddembe ly'Obuntu
Buganda in Light of Human Rights
3. Obwemalirivu
Self-determination
4. Federo n'Ennamula eya Kinnamateeka
Federalism and the Rule of Law
5. Buganda: Wano ne wa?
Buganda: Quo vadis?

1. Obuganda

Buganda and Everything therewith

Obuganda kye kigambo, ekiri nga akabonero akalabika akategeeza ekintu
Buganda and everything therewith is an idea which is like a visible sign which signifies something
ekyo ekitalabika omujjudde omwoyo gw'Eggwanga Buganda. Bw'oba nga oli
muganda

invisible which is imbued with Buganda Patriotism. If you are a Buganda national

oba omuntu yenna alina oluganda n'abaganda, okuwulira ekigambo Obuganda

or any one who is related to nationals of Buganda, the very hearing of the word Obuganda is likely

kikuleetamu okuchamuukirira, ekinyegeenyege n'ekityibwa, n'osigala nga

to inspire you with feelings of awe, wonder and honor as to make you, as it were,

weebuuza amakulu n'obulungi bw'ekigambo ekyo ky'owulidde nga bwogezaako

keep searching for the meaning ad the beauty of that world you happen to have heard as you also continue

n'okunoonyereza eky'okukolera amakula ago.

thinking what to do about it.

Ekigambo Obuganda, ye ntabiro y'amakulu gonna egeesigamye mu kirowoozo

The idea Buganda and everything therewith is the central point of all meanings that hinge on the concept

"Ganda" [Iba Lugira 1970: 4-6 ne Ssempeebwa 1978: 6-7] ensulo n'ekikolo ebya

"Ganda" [refer to Lugira 1970:4-6 and Ssempeebwa 1978:6-7] which is the source and root of

buli kyonna ekyeekuusa ku makulu agali mu kigambo "Obuganda". Bwe kityo

everything that relates to the significance of the idea "Obuganda". Accordingly,

gezaako okutunuulira n'okuwuliriza bino ebiddirira osobole okwefumiitiririza ku

try looking and listening at the following in order to discern the heights and depths of the

makulu g'ekigambo Obuganda. Mu kyo mwe twogerera ku: Mu-ganda

significance of the idea Obuganda. In it we speak about Mu-ganda

ng'Omuntu; mu kyo mwe twogerera ku Ba-ganda ng'Abantu; mu kyo mwe

as a person; in it we speak about Ba-ganda as people; in it

twogerera ku Ki-ganda ng'Ekintu; mu kyo mwe twogerera ku Bi-ganda

we speak about Ki-ganda as something; in it we speak about Bi-ganda

ng'Ebintu; mu kyo mwe twogerera ku Lu-ganda nga Olulimi lw'abantu

as things; in it we speak about Luganda as the language of the nationals of

Abaganda; mu kyo mwe twogerera ku Bu-ganda nga Eggwanga ly'Abaganda.

Of Buganda; in it we speak about Buganda as the nation of the people of Buganda.

O-buganda nno, be Bantu bonna, bye bintu byonna, abalina n'ebirina

Therefore, Buganda and everything therewith, are all the people and everything, that enjoy

akakwaatane akakakafu ne Buganda na ddala nga kayita mu bika by'Abaganda.

a confirmed relationship with Buganda, particularly through the Clans of the Baganda.

2. Buganda n'Eddembe ly'Obuntu

Buganda and the Rule of Law

Obwakabaka bwa Buganda, lye Ggwanga Buganda eriweza emyaka nga

Buganda Kingdom as a Nation is about 700 years old.

lusanvu bukya libaawo. Lyatandika okusensererwa emmomboze enjeru John Hanning Speke ye yasooka okutuuka nga 21 Omwezi gwa Kasambula (Julayi) mu mwaka 1862. Okwo kwe kwadda abazungu abalala naddala Henry Morton

700 years old. It started to be infiltrated by Western foreigners when Henry Morton

Stanley eyatuuka mu Buganda amale ayanjulirwe Ssekabaka Muteesa I nga 5 omwezi gwa Muwawu (Apuli) mu mwaka gwa 1875. Ebyaddirira

Stanley arrived at the palace of the late Kabaka Muteesa I in 1875. What followed

byali bya basomesa b'Eddini ya Kirisito kutuuka. Abapolositante be baasooka was the arrival of Christian missionaries. It was the Protestant missionaries who first

okutuuka mu 1877 ne kulyoka kuddako Abakatoliki abaatuuka mu 1879. Bano arrived in 1877 next were the Catholic missionaries who arrived in 1879. These

baddirirwa Abafuzi b'Amatwaale Abangereza abaakola endagaano ne Kabaka were followed by the British colonialists who enacted an Agreement with the Kabaka

wa Buganda.

Of Buganda.

Mu 1893 endagaano yakolebwa wakati wa Ssekabaka Mwanga n'Abangereza.

In 1893 an Agreement was reached between the late Kabaka Mwanga and the British representatives.

Mu 1894 endagaano yassibwako omukono nga ewa Abangereza ekyayitibwa

In 1894 an agreement was signed which purported to entitle the British representative what was described

okutaasa Buganda.

As protecting Buganda.

Mu 1900 endagaano eyitibwa The Buganda Agreement 1900 yassibwaako

In 1900 The Buganda Agreement 1900 was signed

omukono, n'akakunizo mu kutuuma Engoma ya Buganda erinnya Buganda

preceded by some noose in the process of giving the Kingdom of Buganda the name Buganda

Protectorate. Laba akakunizo ke nkoonyeeko. Mu biseera ebyo Ssekabaka

Protectorate. Look at the noose I have made reference. At this time the late Kabaka

Dawudi Chwa nga akyali muto nnyo mu myaka. Olwekyo obukulembeze

bwakwasibwa

David Chwa was very young. For that reason the leadership of the Kingdom was entrusted

Abakuza basatu: Apolo Kaggwa, Zaakalia Kizito Kisingiri ne Sitanisilasi

To three regents: Apolo Kaggwa, Zacharias Kizito Kisingiri and Stanslaus

Mugwanya. Bwe gutuuka okutuuma Buganda erinnya eriraga nti Abangereza be bali ku

Mugwanya. When time came to give Buganda the name which would indicate the British role with Buganda

ntikko, abakuza baayitibwa ne baweebwa amannya abiri. Erimu nga ye Buganda

he regents were summoned and were given two names. One name was to be Buganda

Colony ate eddala nga ye Buganda Protectorate. Abangereza baagamba

Colony and the other one would be Buganda Protectorate. The British authority instructed

abakuza bagende bamale okwerowooza ku mannya ago. Waaliwo akagulumbo

the regents to go and think about those names. There was some tough talk

nga bakomyewo okusisinkana abakulu b'amatwale. Apolo Kaggwa yakutulawo

before the name was decided on with the colonialist administrators. Apolo Kagwa quickly decided mangu n'alonda erinnya Buganda Colony. Mugwanya yalinnya wansi ne by preferring the name Buganda Colony. Mugwanya insisted waggulu ng'asibira ku linnya Buganda Protectorate. Bwe yabuuzibwa erinnya that the name had to be Buganda Protectorate. When he was asked about his choice lyalonda erinnya lyamulema n'okwatula. Yaddamu nti "Nze erinnya erisinga he could not pronounce the name. But answered that I choose the name which is longer

obuwanvu lye nnonze". Bwe gutyo Buganda neewona okumanyibwa nga *of the two names. That is how Buganda was spare from being known as "colony", n'ebeera "protectorate". A colony and became known as a protectorate instead.*

Mu 1955 Buganda Agreement 1955 yateekebwako omukono. Ekikulu ekiri mu
In 1955, Buganda Agreement 1955 was signed.

Ekikulu ekiri mu ndagaano zino kutegeeza nti Buganda ggwanga
The significance of all these agreements is the recognition that Buganda was a nation
Bungereza lye yalina okuteesa nalyo n'okukola endagaano ezo.
That another nation the United Kingdom had to make these agreements.

Mu 1948 Olukiiko lw'Amawanga Amagatte Iwaifulumya "Ekirangiriro ky'Ensi
In 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of
Yonna ku Ddembe ly'Obuntu. Nga 8 mu Mweezi gwa Mukulukusa 1962
of Human Rights. On October 8, 1962

Abangereza baddiza Buganda obwetwaaze bwayo. Enkeera nga 9 balyooke
The British Government handed back the Independence of Buganda The following day on October 9,
bawe Uganda yonna awamu obweetwaaze. Mu Semateeka w'Amefuga ga
Uganda as a whole achieved Independence. In the Independence Constitution
Uganda, kitangaavu nga Uganda yafuuka Segwanga, Buganda n'esigala nga
of Uganda it is clear that Uganda turned into a nation-state and Buganda remained a
Eggwanga eriri mu lubu olwa federo mu Uganda.
Nation as a federal state in Uganda.

Nga Polofeesa Nsereko bw'akivvuunula, Ekirangiriro ky'Ensi Yonna ku Ddembe
According to Professor Nsereko's translation of the Universal Declaration
ly'Obuntu kiragira ddala bulungi nga Buganda bwe liri eggwanga erya abantu
of Human Rights into Luganda clearly shows that Buganda is a nation of people
abalina eddembe n'ebbeetu ery'okubeera kye bali. Balina eddembe n'ebbeetu
who have the liberty to be what they are. It is a nation of people who ought to have the liberty
ery'okubeera n'obwa nnannyini. Balina eddembe n'ebbeetu ery'okujjumbira
of ownership. They have the liberty culturally to be what they are.
eby'obutonde, eby'ennono n'eby'obuwangwa bwabwe ebitamala gakugirwa
bityo. [Iaba Nsereko1990: 149-191]

3. Obwemalirivu **Self-determination**

Obwemalirivu lye ddembe ly'omuntu n'abantu ab'oluse olumu oba ekitundu
Self-determination is the liberty of a person or people of the same kind or of the same geographic
ekimu okweesalirawo engeri ennungi oba entuufu ebasobozesa okuwulira
unit to decide for themselves as to the good or right ways which enable them to live
emirembe.

peacefully.

4. Federo n'Ennamula eya Kinnamateeka *Federalism and the Rule of Law*

Ekigambo federo mu Luganda kiva mu kigambo kya Lungereza ekiyitibwa
The word federo in the language of the Baganda is derived from the English word, namely

Federalism. Kino Polofeesa Nsereko, munnamateeka, ky'akyuusa na bino nti:
Federalism. This is what Professor Nsereko translates in the following way:
Enfuga ya federo ye "entegeka y'obufuzi amawanga ag'enjawulo mwe geegattira
Federal governance is the political arrangement in which specific states or nations decide to band
awamu okukola eggwanga erimu ttabamiruka kyokka ne gasigala nga
together to form one nation-state with the allowance of
gemalirira mu nsonga ezimu". [Ibala Nsereko 1993: 50].
Self-determination in specified cases.

Ennamula eya Kinnamateeka kye kikiriziganyizibwako nti Obuyinza
The Rule of Law is the principle that to dispensing
bw'obukulembeze, okubweyambisa mu ngeri entuufu, bulina kutambulizibwa ku
governmental authority in the correct way, should be based on
mateeka agamanyiddwa nga gali ne mu buwandiike era ge bakwaasisa nga
written and publicly recognizable laws, which are enforced through
bayita mu nkola emanyiddwa. Ennamula eya Kinnamateeka egenderera
publicized and recognizable procedures. The principle is intended to safeguard against
kutangira bwannaakyemalira.
Arbitrary governance.

Okuva nga mu kyaasa eky'ekkumi n'esatu Buganda nga ggwanga lyemalirira.
Since about the thirteenth century Buganda was a self-determined state.
Ku meefuga mu 1962 lyabeera nga kitundu kya Uganda mu luse lwa federo.
At the time of the Independence of Uganda in 1962 Buganda became a federal state within Uganda.
Obwa nnaakyemalira, Buganda bwagiggya ku maapu ya Uganda.
Subsequent arbitrary governance in Uganda literally wiped Buganda off the map of Uganda.
Nnewakubadde nga obulemu bw'e Luwero bwazikiriza abaganda 250,000,
Even if the egoistical war in the Luweero triangle caused 250,000 Baganda lives to perish.
Abaganda bwe basaba federo yabwe bakombesebwa kw'erima. Ebintu bifuuse
When the Baganda have with civility demanded for their federo they have been met with the "unending resistance".
bya "Kimyanku ye Mugabe". Abaganda baayimba.
Things are as strange as Kimyanku's. The Baganda sung.

Nange kanneeyimbire:
Allow me to sing:

Wassajja wulira ggwe:

**Ssemakookiro ne Jjunju,
Obuganda bwonna,
Baabuwanguzanga mpiima.**

Wera otabaale:

Ssemakookiro ne Jjunju,

Obuganda bwonna Baabuwanguzanga mpiima.

Yadde ennyimba weeziri, naye “Emirembe ngalo....”

The songs are there; but we are in a new era.

Kati we tutuuse: Ennamula ey’Ekinnamateeka y’eba ekola. Tutandikewo ensawo

Now where we have arrive: It is the Rule of Law which saves. Let us establish a legal defence fund

eyamba Buganda okwewoleza emisango bwe liba nga lye kkubo lyokka lye

to help Buganda have recourse to through legal solutions, if it happens to be the only way

tusigazza.

left to us.

Abayita mu bukodyo bwa Macheavelli ne Divide and Rule bwe tukkiriza

Those who apply on us tactics like those of Machiavelli and Dividen and Rule if we allow them to continue

batuguumaaze tuba tufuuse byonziira bya Bamulimbaasangamukkiriza. Mu

taking us for egoistical rides we shall have become self-victimising of lies we are aware of.

by’eddembe ly’obuntu ne Ssemateeka wa Uganda owa 1995 ku nsonga zino,

Concerning human rights even the 1995 Uganda Constitution is clear on the issue

mutangaavu. Buganda esaliddwamu bulele, amasaza ag’ennono

Buganda has been decimated not for practicle administrative reason but for the desecration of cultural

gafeebezeddwa. Olwo Abaganda mu Luweero baafiira ki? Abagoberezi

b’abaalangirira

heritage like the masaza. Why did Baganda die in Luweero? The followers of those who declared in the

mu gy’ataanu nti Ekyabaleeta mu lwokaano lw’ebyobufuzi kusaanyawo Buganda;

nineteen fities that they had joined politics for reasons of enabling the destruction of Buganda

bwe batijjuka ne federeyisoni y’obuvanjuba bw’Afirika eya Uganda ng’esuuliddwa

when they campaign and hammer for the East African Federation while resisting the existence of federation

muguluka teri kiralala kiruubirirwa okuggyako okusaanyawo Buganda. Akawuka

unabashedly show no intentions other than the destruction of Buganda. Literally an insect that did once

akaali kakulumye: bw’okalaba okookya omuliro. Tukoleki? Tweyune embuga

sting you: when you catch sight of it, you burn it. What should we do? Let us have recourse to the

z’Amateeka.

Courts of Law.

5. Buganda ne Ttabamiruka: Wano ne wa?

Buganda and Ttabamiruka where to?

Nalukalala Daudi Mukubira yalaafuubanira nnyo Buganda n’awandiika

Outstanding David Mukubira highly struggled for Buganda he even wrote a

n’akatabo *Buganda Nnyaffe* [Iaba Apter 1997: 363] Abafuzi b’Amatwaale ke

booklet titled Buganda Nnyaffe because of which he was banished by the colonialists.

baamusibira. Mu biseera ebyo yatusoomoza bwe yagamba nti “**Abaganda**

During those times he challenged us when in broad daylight he said that Abaganda are like boiling

binyobwa, bibimba ne bikka.”

Groundnuts, they surge and then lose steam”.

Olw’obutayagala n’olw’obutaganya ensonga za Buganda kubuutikirwa mu

For not letting the causes of Buganda on the occasion of the

Lukungana Iwa UNAA owa 1991 mu Boston, Bannabositoni beesowolayo.

Convention of UNAA of 1991 in Boston, some Baganda in Boston stood up to be counted
Baafulumya akatabo akattottola ebigendererwa bya Ggwanga Mujje ekibiina kye
They published a magazine titled Ggwanga Mujje by way of announcing an organization
baali bamaliddeko ebbanga nga bakikubaganyaako ebirowoozo. Abakwasi
they had for a while been thinking about. The founding torch bearers of Ggwanga Mujje included
b'omumuli mu kino baali Thomasi Mpagi Kajubi, Samwiiri Katwe Lugudde ne
Tom Mpagi Kajubi, Sam Katwe Lugudde and
Jooni Buwembo Mayanja. UNAA bwe yaggwa nga n'abamu beebuzaganya
John Buwembo Mayanja. At the end of the UNAA Convention, while some people inquired about
Ggwanga Mujje kye kitegeeza, bannabositoni beeyiwa mu kibiina ne kitojjera.
the meaning of Ggwanga Mujje and others becoming apprehensive about it, membership started to grow by
Ekiteese ssemateeso ekyasookerwako kwe kukola bangi mu biseera ebyo kye
leaps and bounds. The first major proposition was considered by many members as an impossibility.
baalowozza nti Sikisoboka. Ekiteeso ekyo kyali kya kwanganga okusaba
It was about a request for the possibility of His Majesty Kabaka Ronald Muwenda Mutebi to deign to accept
Omutanda asiime okujja okulambula essaza ly'e Bositoni. N'okutuusa kati ab'e
to make a Visitation to Boston. The request was accepted. To this moment we in Boston are still grateful to
Bositoni tukyeyanza okusiima okwo. Era twaatula nti tuli Basajja bo ne Bazaana
To His Majesty for that memorable favor. We also continue our pledge that: Tuli Basajja bo ne Bazaana bo
bo Ssabasajja abatawunjawunja.
Bo Ssabasajja abatawunjawunja.

Mu 1994 Ssabasajja Kabaka Ronald Muwenda Mutebi yalambula essaza
In 1994 His Majesty Kabaka Ronald Muwenda Mutebi paid a very successful Visitation to Boston
Bositoni mu masaza amagatte aga Amerika. Ekibuga kyakubiba mu Waltham era
The Statio Orbis was exactly established in the Massachusetts City of Waltham
n'Olubiri lukyaliyo. N'okuva olwo Waltham tukiyita Kiganda.
The Lubiri is still there. And since then, to us, Waltham turned into a locality known as Kiganda.

Ekyaddirira mu 1998 ye Ttabamiruka eyasooka, okubeera mu New Jersey. Mu 2001
Following in 1998, was the first Ttabamiruka which took place in New Jersey. In 2001. In 2001 Ttabamiruka identified
Ttabamiruka eyakubibwa e Dallas, mu Texas, yatubugumiriza ne tuyisa n'ebiteeso
As the Royal Economic and Cultural Summit 2001 was held in Dallas Texas. It was a great meet with
makuge. Naye olw'omuwaatwa wakati wa Dallas ne leero, atuyise ebinyoobwa,
specific resolution. However, for the hiatus between Dallas and today, I wonder what kind of answer to give
nga omuzira Dawudi Mukubira bwe yakola, tuba tumudda wa? Kye nva nteesa nti Situva mu
to preminent David Mukubira if he would continue to describe us as surging peanuts? I therefore wish to
Ttabamiruka ono nga situteesezza ku nteekateeka za Ttabamiruka mu biseera
move that we do not depart from this Ttabamiruka without clear commitment about what we chart for
eby'omu maaso. Era mu kuteesa kuno Nsaba nnyongereko na kino nti
ourselves for the future. In these deliberation, in addition, may I also suggest that
Ttabamiruka addirira abeere Bositoni.
The next Ttabamiruka be held in Boston.

Obuganda tubukolere ki?

What ought we to do for Obuganda.

Ebintu bingi bye tusaanye okukolera Obuganda. Naye okusenziira ku

There are many things that we should do for Obuganda. However, depending on what

bikooneddwaako, Buganda okudda mu nteeko, Eddembe ly'Obuntu,

has been touched upon here, for Buganda to gain equilibrium, Human Rights

Obwemalirirvu n'Ennamula eya Kinnamateeka bye bimu ku bintu Buganda

Self-determination, and the Rule of Law are some of the necessities Buganda

by'erina okuyaayaanira n'okweyagaliza. Buganda erina okwebangira

ought to aspire for and make itself deserve. Buganda ought to frame for itself

Konsisitisoni yaayo ng'omusingi ogutalekeka bwe tuba nga tuli bakweyagaliza

Its own written Constitution as an indispensable base if we are to pursue aspirations connected with

Eddembe ly'Obuntu, Obwemalirirvu n'Ennamula eya Kinnamateeka.

Human Rights, Self-determination and the Rule of Law.

Ssabasajja Kabaka Awangaale.

Long live His Majesty the Kabaka.

References

Ebijulirwa

Apter, David E. 1997. *The Political Kingdom in Uganda*. London: Frank Cass

Ddiba, J.L. 1965. *Eddini mu Uganda*. Masaka: St. Liberatum Press

Lugira, Aloysius M.M. 1970. *Ganda Art: A Study of the Ganda Mentality with Respect to Possibilities of Acculturation in Christian Art*. Kampala: Osasa Publication.

Nsereko, Daniel Ntanda. 1990. *Eddembe Lyaffe*. Kampala: Magezi Muliro

Nsereko, Daniel Ntanda. 1993. *English-Luganda Law Dictionary*. Kampala: Magezi Muliro

Rwabwoogo Mugisha Odrek. 2002. *Uganda Districts*. Kampala: Fountain Publishers

Sempebwa, Joshua Wantate. 1978. *The Ontological and Normative Structure in Social Reality of Bantu Society: A Systematic Study of Ganda ontology and ethics*. Heidelberg: Ruprecht-Karl Universitaet.