Conclusion

...it is difficult to realise the immense importance locally of the death of this rebel who has defied two Governments for five years and was a leader of an anti-European Secret society which has terrorised the RUANDA - RUKIGA county for four generations.

This study has shown how the Nyabingi Movement arose on the various social grievances from both within society and from outside. Within society, the Nyabingi Movement was against ruling classes in areas with states like Rwanda, Mpororo and Kinkizi. In other areas, it was against the privileged members of society, like heads of households.

What became evident was that to confront the principal enemy, colonialism, there had to be internal reforms. Secondly, it also became clear that in the absence of an organised political forum and an armed force to defend the peasants’ rights, they had to do it themselves. Abagirwa took up the initial initiative to mobilise them.

With a dynamic armed force, the colonialists posed a direct threat to abagirwa’s privileged positions, social status and religion. To protect these, abagirwa had to mobilise their fold. This led to the flaring up of the Nyabingi Movement up to the 1930s. Nyabingi institution transcended other religions by its active politics. Abagirwa of the Nyabingi credence devised new ideologies and practices to retain and encourage their fold.
It is important to note that, unlike other religions in highly developed class societies, where religion is an ideology of oppression and exploitation, Nyabingi became a solid ideology for the peasants’ struggles. The successive leadership recognised the importance of religion in the area. Even the most advanced and sophisticated guerrilla movement under Ndochibiri and others recognised this and exploited it intensively. Another important thing was that the leadership tried to incorporate some of the pre-colonial practices, methods of struggle, language, and so on, to enrich the movement.

One of the major weaknesses lay in strong belief in Nyabingi religion. This was dominant between 1910 and 1914. The peasant resisters put too much faith in the Nyabingi institution. This was worsened by abagirwa claiming to be personifications of Nyabingi. While this transformation had the positive effect of encouraging resisters, it led them to defeats and massacres by the colonial forces.

In the same manner, the dialectical character of the Nyabingi Movement of bringing up new leadership, whenever the existing one got separated from the membership, had positive and negative effects. While it encouraged and sustained the resistance, it led to defeats due to lack of continuity.

The Nyabingi Movement developed with the World War I. The movement got new leadership from those who had been recruited in the colonial army, and those who had been deported or detained. They brought in the enemy’s military hardware and methods of struggle, planning and commanding. They exposed the enemy’s strengths and weaknesses, and devised new methods. It was this new leadership which paralysed colonialism and forced it to make various reforms. However, the Nyabingi movement was not an organised armed force. While the supply of resources to the state was compulsory, those given to the movement was by the peasants’ willingness. They withdrew from the struggle when they realised that the movement was not likely to defeat the enemy.

Gradually, the Nyabingi Movement got defeated though it was not wiped out. The colonial state achieved this through combining various methods. These included the military option, which it sustained throughout, and various reforms that it was compelled to make. In administration, it was forced to replace proxy administrators with local ones, and avoided taxing women. It was careful to make Kigezi a labour reservoir instead of introducing production of cash crops and high technical skills, industries or any other major investments. It had to modify its demands in taxation, forced labour, and so on. The state also intensified
deportations, deprived resisters of resources to fuel the movement and maintained its scorched-earth policy.

On the ideological front, it encouraged and financed the new missions to promote their work. It broadened its social base among the peasants using pecuniary and non-pecuniary incentives. The latter categories included medals and honours. It also intensified its propaganda. With time, peasants were able to compare results of colonial policies vis-à-vis the blind opposition of abagirwa to these policies. Through all these, the state managed to anchor into the peasantry while undermining the Nyabingi Movement. It increased legislations against Nyabingi religion. Gradually, peasants began to withdraw into the new religions.

The Nyabingi Movement is a concrete testimony to people’s persistent struggles to defend their rights and independence. It demonstrates that no matter how backward a people may be perceived by others, they will always resist any threat to their rights, irrespective of the level of advancement of the adversary. The Nyabingi episode demonstrated practically why and how religion could be instrumental in providing a platform for struggle, theories, ideology and leadership. It also showed that in a situation characterised by backward forces of production, with no state or other strong social or political organisation, people would find a base in any form of organisation like religion to advance and defend their interests. It is in such a situation that we find religion taking on a progressive role. On the other hand, we see colonialism using Christianity to penetrate and control these new colonies. It is in the latter case that religion gets introduced for reactionary purposes as ‘an opium of the people’ for oppressive and exploitative purposes.

The defeat of the Nyabingi Movement was a landmark to their loss of independence and incorporation into the broader capitalist system. It was a turning point for the pre-capitalist area. On the other hand, the fixing of borders and lumping together of different peoples under one administration was a step forward. Former antagonisms were dropped and peasants began to cooperate towards self-emancipation.

However, the colonial state was quick enough to understand the effects of such nationalism and began fragmenting them. It denied them rights to grow and develop crops for export, killed their industries and developed them into labour reservoirs. Furthermore, it disrupted their social set-up, and outlawed their socio-economic, political and military practices.
Peasants gradually became more scared of colonialism and tried to combine both pre-colonial religions with the new ones. They took on European names as an external sign of conversion to European religions while maintaining their pre-colonial religions in secret. This became the genesis of the synergism between European and African religions. This segmentation of the resistance groups fragmented the fighting forces. It became a handy weapon and strategy for the colonialists to nip these resistances in the bud.

What needs to be observed is that appealing a ruling per se cannot signify the end of the Nyabingi rebellion. Rather, it is the theoretical signification of the action of capture then prosecution from which an appeal was sought that shows political surrender and submission to the new political alignment of which the court system was a vital part.

The Nyabingi Movement showed, in concrete terms, the need for leaders of religious organisations to get involved in solving people’s problems; the need for them to give courageous and untiring leadership. It showed that dependence on any single section of society spelled out peril for that society.

Though the Nyabingi Movement got defeated, it still represented popular interests. It faced the limitations of circumstances and leadership. The circumstances of peasant life were highly fragmented. No wonder, their unity was overly shaped by ideological factors. While the religious vision articulated by the leadership emphasised the unity of the people, it could not conceal the conflicting aims of the leadership for long. Its anti-colonial aims were intertwined with its aspirations to safeguard its internal dominance. Its alternative to colonial control was its own control within the context of safeguarding the status quo.

Of course, the nature of the leadership changed, as did circumstances. New types of leaders kept on arising from the ranks of peasants, particularly from amongst those who, like soldiers, had had a close colonial encounter. While their influence could not reverse the fortunes of the movement in the immediate run, it did steer the course of resistance in Kigezi into the fold of Uganda - the larger entity the British had created to satisfy their own appetite.

**Emerging Issues and Policy Recommendations**

One of the intersecting issues that emerges from the study is the important influence of a shared common language in uniting people to network in the pursuit of a common cause. Nyabingi Movement was able to withstand colonial assault because of the use of a shared language among its supporters across the
region. The same female prophetesses ruled in the Bantu-language speaking areas extending up to South Africa.

Arising from the above was the influence of and role of networks, vivid in the patterns observable across the African continent, especially among the peoples who were led by female prophetess. The Maji Maji rebellion versus German colonialism in Tanzania was also religion-based, with religious beliefs and practices.

The popular belief that cut across most of these movements was that water and concoctions could kill fire power. The Maji Maji taught that sprinkling water mixed with millet seeds would stop bullets from killing the believers.

Such networks demonstrated the power of religion to unite people and provide them with political hope. This clearly demonstrates that the concept of networks and power had developed in Africa long before colonialism. As such, they formed an ideal political model for emulation in developing political territories and control.

The policy implication is the potential and relevance of religious and other forms of networks in political leadership and control which can be exploited. Networking as a concept is a policy tool worth replicating in political science and in the exercise of political administration.

The other implication emanating from the above is a comparative one. That is the centrality and fusion of religion with political control, both within medieval Europe and pre-colonial Africa. The same model was continued by the colonial administration in executing the imperialist project. This raised the policy implication of the relationship between political power and religious prophecy which is used as a tool of ideological conviction. Even within the contemporary political dispensation, this is still the case. Instances as the inclusion in the national constitutions of state religions, the use of religious symbols in the national slogans and mottos such as ‘for God and my Country’ in the case of Uganda, are vivid examples.

The role of ‘king makers’ played by competing religious denominations in campaigning and convincing their followers to elect a given candidate during election time and going to the extent of intimidating with death some candidates and the wavering voters is further testimony of the influence and power of religious prophecy and power. These demonstrate how the new religions were able to seize the ground, push to the background the pre-colonial African religions and dominate the scene with state support.
The implication of this reality, for political and development studies, is that religious power has to be watched, controlled and harnessed in the exercise of political control. There is a mutually exclusive relationship between religious activity and political power. Both strive to control each other, for gain, influence and access to economic resources. These influences have to be delicately controlled and promoted to ensure a successful political activity.

Failure to do this can result into the use of religious activity to mobilise for conflict and destabilisation of the power relations and technologies of power. It can also lead to regime change. Such conflict can take a number of forms as evidenced in the various guerrilla strategies employed by the Nyabingi Movement at the various moments in time; they sprang up with various effects. The most damning conflict manifested is in The Movement for the Restoration of the Ten Commandments of God cult that wreaked economic and social havoc and led to the loss of thousands of lives.

The role and the emancipation of women are stressed in the leadership roles they played. These demonstrate that ignoring a section of society in the economic and political activities becomes a recruiting ground for rebellion and ethnic conflicts, reflected in the various movements in Africa. The most recent examples in Uganda include the Holy Spirit Lakwena Movement and its successor, the Lord’s Resistance Army, and the Allied Democratic Forces. These have to be checked.

An important policy implication should be deduced from the colonial use of religion to fight religion; that is, using Christianity, Mohammedanism and Emandwa as state religions to fight and finally dislodge the Nyabingi Movement. This shows the use of ideology to fight ideology. The state resorted to use Emandwa religion to fight Nyabingi religion amongst similar people, who shared language, customs, norms, habits and cultures.

In actual fact, this was another form of the use of proxies. In other words, it was another form of using indirect rule through another type of agents. Indirect rule was an effective weapon used against people resisting political control and domination, as other African experiences show. It was a divide and rule strategy that effectively worked in the short term and continues to be practised even in contemporary leadership styles in different countries.

The colonial government, as part of the general strategy to fight Nyabingi, used formal law to outlaw the Movement. As in other countries Africa, it declared Nyabingi an outlawed organisation and characterised its activities as repugnant to
morality and good values based on Western Christianity. Within this framework, the colonialists also put in motion a propaganda campaign of legally representing the Nyabingi Movement as a criminal syndicate.

All over Africa, this was the label given to such movements. The use of the term – criminal syndicates – was instructive. The syndicate was the networks or political network across Africa. The unity and wide coverage harmony was possible because of such attributes as trust which underlies all literature on such networks.

The resilience of the Nyabingi culture in the face of legal suppression, use of law and police indicates an empirical divergence such that the Nyabingi persisted in spite of colonial bans. This resilience demonstrates the incapacity of law as a tool to rout out other cultures and tradition of a people unless they accept it. The other factor was religious beliefs. Whereas it is not written anywhere, still, it is vivid in the primary data of this book.

The heinous human rights violations and atrocities were perpetrated through the supposed spread of Christianity, which claimed to espouse and claim high morality and adherence to the ‘Almighty God’. The practice in the GLR was that political struggles manifested in the use of ‘modern’ religions in forms of Christianity and Mohammedanism and later the colonially integrated traditional ‘Emandwa’ versus the ‘traditional’ Nyabingi Movement.

Religion manifested enormous contradictions. However, these contradictions placed in context of the Capitalist developments elsewhere, were a true reflection of the ‘primitive accumulation’ which were witnessed elsewhere in the operations of capitalism, the forced taxation, and so on.

Incidentally, the human rights violations were being perpetrated with state sanction as was witnessed in the corresponding (coincidental) passage of national laws to give effect to these practices. Examples are the 1902 Order-in-Council that declared the majority of practices such as religions and movements as Nyabingi Movement ‘repugnant’ and, therefore, illegal in Uganda. Mohammedanism also got its laws (as some rewards) such as the Marriage and Divorce of Mohammedans Act. This is the same period of increased activity of these religious and political contestations as highlighted in this work. The two religions enjoyed substantial state funding to undertake their ideological functions.

Significantly, there is no evidence that these human rights violations legitimated by the laws enacted by the very perpetrators - the colonial administration - were ever reproached or their victims compensated in form of reparations as provided
for under International Law. Instead, the colonial establishment, in protracted fashion, succeeded in ideologically presenting it as a fight of ‘modernity’ against ‘traditionalism’ or ‘primitiveness’; of ‘good’ versus ‘evil’. It is an issue that such bodies as the UN and other human rights bodies, national and local, have to take up. While this was being presented simplistically as a fight against primitiveness, it was in reality a political struggle.

That was the network or syndicate trust that was used in guerrilla warfare including the Mau Mau and the NRM to effectively operate political belts unnoticed or undetected and the use of religions, rituals, symbols and practices derived from those similar to the movements. Syndicates survived on legend figures and mythology such as cats to claim the NRM leaders’ magical and supernatural powers that made them supernatural beings. This was used to fortify and morale-boost the rebels to scare the enemy and to mobilise support for the rebellion that effectively succeeded in five years, thus setting a global record.

The pre-colonial Abachwezi and their offspring in the GLR plus monarchical claims based on similar supernatural ideological forces provided strong foundations for similar claims by the abagirwa. Museveni’s current references to the Abachwezi and his protection of their historical sites need further reflection. Could it be a continuation of the African spiritual power being invoked for political purposes? Could it be that the past is being blended with the present political and spiritual practices to address the current and future needs?

The Nyabingi abagirwa who ably exploited those supernatural claims included Muhumuza, Ndungusi, Ndochibiri, Kaigirirwa, Komunda and those other individuals who were arrested in Bukoba and Masaka. It is this that presents reverence of leaders as charismatic. This comes from Nyabingi works such as the stone with feet – foot prints, and so on. Others practice this in their quest for political power.

The implication of the division of the areas to fight religious prophets had a lasting impact. This was the division of the peoples of the same ethnic origins, shared languages and history into smaller ethnic entities by putting them in different countries, regions and borders. This is one of the causes of contemporary ethnic divisions and conflicts noted in Rwanda and Burundi, the Sudan, Uganda, the DRC and Kenya. This is a political question that has to be grappled with, resolved, understood and rediscovered in order to explain African politics and to set foundations for political and constitutional stability.
Summarily, this study has demonstrated that the real contestations for colonisation of the GLR, as it is currently known, took place largely in the Kivu-Mulera-Ndorwa-Rukiga-Mpororo region. All the contestations and negotiations marked the forging of the Great Lakes States as they are known today. Put differently, the Great Lakes States resulted from the 1909-1926 compromises in Rukiga to divide the territory. This is the history of the Great Lakes States that has been ignored and marginalised in speech, discourse and writing.
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## Glossary

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ababaizi</td>
<td>Carpenters, carvers.</td>
</tr>
<tr>
<td>Ababirigi</td>
<td>Belgians.</td>
</tr>
<tr>
<td>Ababuumbi</td>
<td>Potters.</td>
</tr>
<tr>
<td>Abadaaki</td>
<td>Germans.</td>
</tr>
<tr>
<td>Abafumu (Sing. Omufumu)</td>
<td>Traditional doctors or healers.</td>
</tr>
<tr>
<td>Abagirwa (Sing. Omugirwa)</td>
<td>Priests or priestesses.</td>
</tr>
<tr>
<td>Abahaniki/Abajubi</td>
<td>Rain makers.</td>
</tr>
<tr>
<td>Abaheesi</td>
<td>Smiths.</td>
</tr>
<tr>
<td>Abahuuku</td>
<td>Male slaves.</td>
</tr>
<tr>
<td>Abaibiki</td>
<td>Apiarists.</td>
</tr>
<tr>
<td>Abairukazi</td>
<td>Women slaves. It also refers to women of the Iru ethnicity – a section of the Banyankore of Ankore.</td>
</tr>
<tr>
<td>Abakazi/omukazi</td>
<td>Plural/singular of women. Omukazi is related to omukozi – worker.</td>
</tr>
<tr>
<td>Abambari</td>
<td>Priests or priestesses.</td>
</tr>
<tr>
<td>Abanya-Kigezi</td>
<td>People of Kigezi.</td>
</tr>
<tr>
<td>Abaraguzi</td>
<td>People who claim to see into the past, present and future and to prophesy.</td>
</tr>
<tr>
<td>Abarangi</td>
<td>Priestesses/priests of a new religious movement that is unfolding in Kigezi.</td>
</tr>
<tr>
<td>Abashumba</td>
<td>Male slaves.</td>
</tr>
<tr>
<td>Abazaana</td>
<td>Female slaves. It is sometimes applied euphemistically in reference to women.</td>
</tr>
<tr>
<td>Aheibanga or Nyakibengo</td>
<td>A cliff over which pregnant girls were thrown. Another infamous form of punishment was to maroon them at the Ahakampene Island, on Lake Bunyonyi. This seems less merciless as the objective was not to kill but to enable men incapable of paying bride wealth to pick wives. This practice is said to have been abandoned after a pregnant girl surprised her brother who had gone to throw her over the cliff by clinging to him firmly and they went down together. It is said that the loss of the son changed the people’s attitude to this heinous practice.</td>
</tr>
<tr>
<td>Amateeka</td>
<td>Public rallies.</td>
</tr>
<tr>
<td>Term</td>
<td>Description</td>
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<tr>
<td>-------------------------------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Amatembane</td>
<td>Inbreeding.</td>
</tr>
<tr>
<td>Askari</td>
<td>Soldier.</td>
</tr>
<tr>
<td>Bakopi</td>
<td>Peasants.</td>
</tr>
<tr>
<td>Bakuru B’emiryango</td>
<td>Lineage heads/leaders.</td>
</tr>
<tr>
<td>Baraza</td>
<td>From Swahili, meaning Monday. In the colonial context, it was the day of public address, which was Monday.</td>
</tr>
<tr>
<td>A/Batwa / Watwa</td>
<td>A people derogatorily termed ‘pygmies’.</td>
</tr>
<tr>
<td>Boma</td>
<td>A town or a place where administration was situated. It is from Swahili and its etymology translates to bombs – implying a place where bombs were kept, controlled or shot from.</td>
</tr>
<tr>
<td>Dhanna Bad (Bengali)</td>
<td>Thank you.</td>
</tr>
<tr>
<td>Duka</td>
<td>A shop or business premises.</td>
</tr>
<tr>
<td>Ebibiina</td>
<td>Cooperatives, people’s associations.</td>
</tr>
<tr>
<td>Ebinyandaro</td>
<td>Pre-marital pregnancies and children from them.</td>
</tr>
<tr>
<td>Eka (pl. Amaka)</td>
<td>Home.</td>
</tr>
<tr>
<td>Ebirubi</td>
<td>Forges</td>
</tr>
<tr>
<td>Ebitenga</td>
<td>These are provisions from mother-in-law or any other relative or friend.</td>
</tr>
<tr>
<td>Ebitooma bya Muhumuza</td>
<td>Site of Muhumuza’s homestead.</td>
</tr>
<tr>
<td>Emandwa</td>
<td>A religion mainly for the status quo. It was also a state religion.</td>
</tr>
<tr>
<td>Emihunda</td>
<td>Sharp-pointed metallic staves.</td>
</tr>
<tr>
<td>Emondi</td>
<td>Solanum potatoes.</td>
</tr>
<tr>
<td>Endaaro</td>
<td>A shrine.</td>
</tr>
<tr>
<td>Endiga</td>
<td>A sword.</td>
</tr>
<tr>
<td>Engabo Rugatanga Rutangamyambi</td>
<td>Shields</td>
</tr>
<tr>
<td>Enganda (Sing. Oruganda)</td>
<td>A combination of various lineages sharing historical origins, totems, symbols, taboos and so on.</td>
</tr>
<tr>
<td>Engisha/orugisha</td>
<td>Talisman</td>
</tr>
<tr>
<td>Enkumba</td>
<td>Porridge from raw sorghum.</td>
</tr>
<tr>
<td>Enkwatamata</td>
<td>Arms’ bearers, warriors, fighters.</td>
</tr>
<tr>
<td>Entaara</td>
<td>Trays for winnowing grains.</td>
</tr>
<tr>
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<td></td>
</tr>
<tr>
<td>------------------</td>
<td></td>
</tr>
<tr>
<td>Enteeko/ Karubanda</td>
<td>Councils or courts in pre-colonial times.</td>
</tr>
<tr>
<td>Enturire</td>
<td>A very intoxicating brew from sorghum malt and honey.</td>
</tr>
<tr>
<td>Enyama enkuru</td>
<td>Delicacies of meat.</td>
</tr>
<tr>
<td>Enyerere, emiringa, entayomba, enjojyera, amajugo</td>
<td>Locally smithed ornaments which glitter, enhance beauty, make particular rhythms as the wearers move, thus reflecting their wealth.</td>
</tr>
<tr>
<td>Esente/Empiiha</td>
<td>Money. It is derived from cents, the way empiiha is derived from rupee – the first currency that the colonialists introduced in East Africa.</td>
</tr>
<tr>
<td>Ezekibeere</td>
<td>Cows taken by force for free milk contribution.</td>
</tr>
<tr>
<td>Kahukeiguru</td>
<td>One of the pre-colonial religions.</td>
</tr>
<tr>
<td>Kaj Shesh</td>
<td>Work is finished (from Bengali language)</td>
</tr>
<tr>
<td>Kashanju</td>
<td>Forced paid labour.</td>
</tr>
<tr>
<td>Mafuka/kateera-rume</td>
<td>A go-between in marriage.</td>
</tr>
<tr>
<td>Magaj/magezi</td>
<td>Knowledge, brains in Hindi/Bengali and Bantu languages.</td>
</tr>
<tr>
<td>Kuzimuura</td>
<td>The act of paying back the bride wealth after separation or divorce.</td>
</tr>
<tr>
<td>Magendo</td>
<td>Smuggling, cross-border trade, illicit trade.</td>
</tr>
<tr>
<td>Matama</td>
<td>Swahili name for sorghum.</td>
</tr>
<tr>
<td>Mugasya</td>
<td>One of the pre-colonial religions.</td>
</tr>
<tr>
<td>Mukaaka</td>
<td>A religious movement that emerged in 1970. It was a precursor to the Abarangi Movement. The word means grandmother.</td>
</tr>
<tr>
<td>Muzeire-Kasente</td>
<td>The name that Nyabingi acquired from 1927-1928 when its leadership began mobilising financial resources for the struggle.</td>
</tr>
<tr>
<td>Nyabingi</td>
<td>A militant revolutionary religion. Its other names included Biheeko, Rutatiina-Mireego, Nyinekyaro, Omukama and Muzeire-Kasente.</td>
</tr>
<tr>
<td>Nyakibengo</td>
<td>A cliff over which pregnant girls were thrown.</td>
</tr>
<tr>
<td>Obuhemba</td>
<td>Bread kneaded from sorghum. It was derogatorily nicknamed John Kyankarate wanyiha habi in an effort to undermine and denounce it as unpalatable food only eaten by those in destitution.</td>
</tr>
<tr>
<td>Obuhiri/kateera-bagomi</td>
<td>Clubs.</td>
</tr>
<tr>
<td>Obusherera</td>
<td>Sorghum/millet porridge.</td>
</tr>
<tr>
<td>Obwijuranda</td>
<td>Bulging of stomach owing to abnormal circumstances.</td>
</tr>
<tr>
<td>Expression</td>
<td>Meaning</td>
</tr>
<tr>
<td>--------------------------------------------</td>
<td>--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Oine obwesigye agongyerera owa Nyinazaara</td>
<td>He who has courage drunkenly praises himself in his mother-in-law’s compound.</td>
</tr>
<tr>
<td>Okubagana</td>
<td>To divide property among the family members; to inherit.</td>
</tr>
<tr>
<td>Okubanga</td>
<td>Beautification by shaping teeth with a chisel.</td>
</tr>
<tr>
<td>Okubegyera</td>
<td>The practice of leaving part of the cooked food for those who prepared the meal - women and children.</td>
</tr>
<tr>
<td>Okucwa</td>
<td>Ostracising or banishing disobedient people from the community. This excessive punishment was practised by elderly people to maintain discipline and their political control over their families.</td>
</tr>
<tr>
<td>Okucwa oruganda</td>
<td>Destroying the lineage or nationality by bearing girls only.</td>
</tr>
<tr>
<td>Okuha enjeru</td>
<td>The practice of sharing prepared food on a farm with others, especially when they are working in neighbouring gardens, or with a passer-by during a break.</td>
</tr>
<tr>
<td>Okujuumba</td>
<td>One of the pre-colonial methods of acquiring a bride.</td>
</tr>
<tr>
<td>Okuhereka</td>
<td>Entrusting livestock to someone’s care under mutually understood terms.</td>
</tr>
<tr>
<td>Okukaraba</td>
<td>A practice of atonement after a person had killed another accidentally.</td>
</tr>
<tr>
<td>Okuhindiza/Okuhingiza</td>
<td>Invoking the gods, spirits or ancestors to punish a transgressor.</td>
</tr>
<tr>
<td>Okuhonera omwonyo</td>
<td>Collecting lake salt (from a distance) as a commodity.</td>
</tr>
<tr>
<td>Okuhonga</td>
<td>Presenting fines for appeasement of the elders.</td>
</tr>
<tr>
<td>Okuhoora enzugu</td>
<td>Revenging.</td>
</tr>
<tr>
<td>Okushaba</td>
<td>Marriage negotiations.</td>
</tr>
<tr>
<td>Okushaka</td>
<td>Searching for food in times of famine.</td>
</tr>
<tr>
<td>Okusigira</td>
<td>A practice by elders of leaving food for children.</td>
</tr>
<tr>
<td>(O)kusinda</td>
<td>To avoid calling elders by name as a sign of respect.</td>
</tr>
<tr>
<td>Okutaana</td>
<td>Grazing cattle in shifts between households.</td>
</tr>
<tr>
<td>Okutamba empazi</td>
<td>Literally: <em>Treating red ants</em>. This implies sexual intercourse between a man and his mother-in-law.</td>
</tr>
<tr>
<td>Okutanzya ekiiru</td>
<td>Historically, the practice of fining a son-in-law for an unbecoming behaviour. With the coming of colonialism, the marriage arrangements changed to western modes. With this shift, any man who elopes with a girl has to pay this fine to his in-laws.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>--------------------</td>
<td>----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Okutendera</td>
<td>Working for a man with daughters and receiving a bride as payment.</td>
</tr>
<tr>
<td>Okuteekyesa amahega</td>
<td>Giving a new couple some property and freedom to start their own life.</td>
</tr>
<tr>
<td>Okuterekyerera</td>
<td>Offering religious sacrifices.</td>
</tr>
<tr>
<td>Okutweija</td>
<td>Offering religious sacrifices.</td>
</tr>
<tr>
<td>Okuvuumba</td>
<td>The act of seeking free alcohol. People who do this are known as abavuumbi.</td>
</tr>
<tr>
<td>Okuzira</td>
<td>A practice in which a man refuses his wife’s food or refuses to enter her room because of a disagreement.</td>
</tr>
<tr>
<td>Okuzimura</td>
<td>Paying back the bride wealth after a marriage has failed.</td>
</tr>
<tr>
<td>Okwaruka</td>
<td>Celebration to mark the end of Okwarama.</td>
</tr>
<tr>
<td>Okwarama</td>
<td>The time (three months or more) when a bride stays in her mother-in-law’s house immediately after marriage.</td>
</tr>
<tr>
<td>Okwevuga</td>
<td>Reciting individual heroic successes.</td>
</tr>
<tr>
<td>Omukama</td>
<td>King or ruler. In Kigezi’s context, this referred to Nyabingi.</td>
</tr>
<tr>
<td>Omukazi</td>
<td>Woman. It comes from Omukozi – a person who works. In Bengali it is kaj. Moreover, in Bengali like in Rukiga, the imperative, do work is Kola kazi. Kola, to do or perform and kazi, to work.</td>
</tr>
<tr>
<td>Omukimbo</td>
<td>Tributes or payment to Abaraguzi or doctors for their services.</td>
</tr>
<tr>
<td>Omuraguzi/abaraguzi</td>
<td>Prophets and prophetesses, prognosticators, seers.</td>
</tr>
<tr>
<td>Omuramba</td>
<td>A potent brew from sorghum.</td>
</tr>
<tr>
<td>Omuryango</td>
<td>Lineage</td>
</tr>
<tr>
<td>Omwari</td>
<td>Bride, newly married woman.</td>
</tr>
<tr>
<td>Oruganda</td>
<td>Clan, community, people. This concept is used in many parts of Africa to mean people of the same blood, clan, community, and so on. Variations of this concept do exist because of linguistic and spatial differences but the stem and meaning remain the same. For example, the word is Jouganda among the Alur in the Democratic Republic of Congo; Oganda among the Jaluo in Kenya; Oluganda/oruganda among the different nationalities in the GLR. These constructions might have led the British colonialists to name the country Uganda as the concept was all-encompassing and inclusive.</td>
</tr>
<tr>
<td>Orupikya</td>
<td>A locally invented language formed by mixing words for defence purposes.</td>
</tr>
</tbody>
</table>
He who lacks a sister (to bring in bride wealth) can never marry. This is a proverbial song.

Potoro
A corrupted version of patrol aimed at netting tax defaulters and criminals.

Ruharo
Forced unpaid labour.

Rukiiko
Council or meeting.

Rutatiina-Mireego
Another name for Nyabingi because of its militancy and courage. It means *One who is never scared by bows and arrows.*

Ruvaivuro
A religious movement that emerged among the converts of the Protestant Church in early 1930s.

Wimbi
Swahili word for millet.

**N.B.**
Unless otherwise mentioned in this work, PC refers to Provincial Commissioner of Western Province; DC refers to District Commissioner of Kigezi; ADC refers to Assistant District Commissioner of Kigezi; and Governor refers to the Governor of Uganda. Given that there was no alphabet other than Arabic in this region prior to colonialism, the author acknowledges the contribution of the colonialists and their train for putting the local languages in alphabet for the first time. This is regardless of their imperialist motives. This book acknowledges Partha Chatterjee’s exposé on colonial politics which enhanced the status of certain languages over others and made them official by putting them in print; codifying them and transforming them into languages of instruction, education, writing, administration and the court, and so on (Chatterjee, 1993). Out of this objective limitation and the failure of the colonialists and their train to grasp correctly the sounds and pronunciations of the local words, those who first captured the names in writing spelled them the way they seemed to sound. Those written by the British were spelled differently from those by the Germans in Rwanda-Burundi and so were those by the Belgians in Belgian Congo. As such, the following names should not be taken to refer to different personalities or places.

1. Abatutsi - Watussi
2. Abatwa - Watwa
4. Bufumbira - Ufumbiro - Mufumbiro - Mfumbiro
5. Kinkizi - Chinchizi.
<p>| | |</p>
<table>
<thead>
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<tbody>
<tr>
<td>16.</td>
<td>Nduraiana - Ruhayana</td>
</tr>
<tr>
<td>19.</td>
<td>Ruanda - Rwanda</td>
</tr>
<tr>
<td>20.</td>
<td>Rizizi - Rusisi</td>
</tr>
<tr>
<td>21.</td>
<td>Rizirakuhunga - Luzira - Kalinga</td>
</tr>
<tr>
<td>22.</td>
<td>Bufumbira</td>
</tr>
<tr>
<td>23.</td>
<td>Urundi - Burundi</td>
</tr>
</tbody>
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