PETITION TO PARLIAMENT OF UGANDA AND HISTORY OF MARAGOLI COMMUNITY IN UGANDA
14th May 2015

The Chairperson,
Marogoli Community in Uganda,
KIRYADONGO DISTRICT.

CONSIDERATION OF THE CONSTITUTION (AMENDMENT) BILL, 2015.

The Legal and Parliamentary Affairs Committee is currently considering the Constitution (Amendment) Bill, 2015 in accordance with Rule 118(2) of the Rules of Procedure of Parliament.

The Committee received your petition citing the need to include your community in the 3rd Schedule of the Constitution of the Republic of Uganda.

The Committee requires you to appear and present your submission.

The purpose of this letter is to invite you to make your submission to the Committee at 11:30am on Thursday 21st May, 2015 in Room 139, First Floor, East Wing, Parliament Building.

Please carry 30 copies of your written submission for the Members of the Committee.

Please find a copy of the proposed Bill attached.

Yours faithfully,

Gilbert Ainomugisha - 0771871852
For CLERK TO PARLIAMENT
THE SPEAKER OF THE 9TH PARLIAMENT
RT. HON REBECCA KADAGA
KAMPALA


Madam speaker, through you, we wish to petition the august house about our existence in Uganda as here under.

Maragoli history records a migration from the north beginning with a man called Mulogoli. He was descended from Kintu, who led the progenitors of the Luhya to their current area. (Were Gideon 1967 and Jumba Simon, Author of the Maragoli history and family and http://www.abeingo.org/HTML_files/marahistory.html-Annex I). They are said to have journeyed from Arabia through Egypt via the Nile into Uganda. A number of them settled in Bunyoro and Busoga among others. This was way back before the 19th century.

The existence of the Maragoli community in Uganda appears to be more verifiable with the migration path validated by names of places, people and things which are synonymous to most Bantu dialects especially Runyoro. A number of them migrated from Uganda mainland from around Bunyoro through Busoga and moved to what is now South Nyanza and other parts of Kenya. See:


The Maragoli community qualifies to be citizens of Uganda as per article 7 (1) of the 1962 constitution and article 9 and 10 (a) of the 1995 constitution of the republic of Uganda which state that:

7 (1)"Every person who, having been born in Uganda, is on 8th October 1962 a citizen of the United Kingdom and colonies or a British protected person shall become a citizen of Uganda on 9th October 1962:

Provided that a person shall not become a citizen of Uganda by virtue of this subsection if neither of his parents was born in Uganda".

From the history mentioned above, the Maragoli community started settling in Uganda much earlier than 1900. Around 1903, during the construction of the East African Railways, a number of our people came to Uganda from Kenya and joined their counterparts who had settled in Uganda earlier. The Maragoli dialect being similar to Runyoro, created a strong socio-cultural bond between the Two which eventually culminated into the agreement between Bunyoro Kitara kingdom that
Madam speaker, our prayer is that we be considered as citizens as per Article 7 (1) of the 1962 constitution of Uganda.

Article 9 of the 1995 constitution of the republic of Uganda states that:

"Every person who on the commencement of this constitution is a citizen of Uganda shall continue to be such a citizen".

Madam speaker, this article preserves article 7 (1) of the 1962 constitution of Uganda. Furthermore, article 10 (a) and (b) of the 1995 constitution of the republic of Uganda states that:

"The following persons shall be citizens of Uganda by birth:

(a) every person born in Uganda one of whose parents or grandparents is or was a member of any of the indigenous communities existing and residing within the borders of Uganda as at the first day of February, 1926, and set out in the third schedule to this constitution; and

(b) Every person born in or outside Uganda one of whose parents or grandparents was at the time of birth of that person a citizen of Uganda by birth".

Given the history mentioned above, it means a number of the Maragoli settled in Uganda way back before 1926, implying that we qualify to be one of the indigenous communities existing and residing within the borders of Uganda as at the first day of February, 1926. This means there was an oversight at the time of the promulgation of the 1995 constitution not to include us as one of the indigenous communities in the third schedule to the constitution.

Madam speaker, our prayer therefore, is that the Maragoli be included as one of the indigenous communities in the third schedule to the constitution since we existed and resided within the borders of Uganda as at the first day of February, 1926 as observed above.

During the 1995 constitution making process, the first draft had only 56 indigenous communities; later, others like the Nubians among others, were felt to be qualifying and they were later added on the list in the third schedule; increasing the number to 65. Remember in the earlier constitutions
there were no such lists. This means the number of the indigenous communities was not exhaustively covered.

We started the struggle to be included in the late 1990s after realizing that we were missed out in the 3rd schedule of the 1995 constitution. Through the then area MP Kibanda constituency Hon. BaiteraMaiteki George, we reached up to the then Minister of state for presidency Hon. Dr. RuhakanaRugunda. We also petitioned the 8th parliament through one dated 12th/12/2010 and reached the then Minister of internal affairs Hon. Eng. Onek Hillary through the current MP Kibanda Constituency; Hon. Otada Sam Amooti. (Annex VI) All these efforts did not yield any fruits as we didn’t have clear direction on how to approach the matter.

This time round, when we approached the minister of internal affairs Hon. Gen. ArondaNyakairima, on the onset of the ID registration, he advised us to first be naturalized since he had no powers to amend the constitution to include us in the 3rd schedule. Madam speaker, given our history mentioned above; we find naturalization contradicting the constitutional provisions; the reason why we are petitioning. We are happy that you have accorded us an opportunity to present our petition officially at a time when parliament is about to consider some amendment to the constitution. Naturalization would deprive us our perpetual interests especially in land causing perpetual insecurity. Madam speaker, the future of citizenship by naturalization is determined by parliament as stated in article 13 of the 1995 Ugandan constitution; which puts the future of the Maragoli community at the mercy of a given parliament.

Madam Speaker, the Maragoli community is faced with a number of challenges and the major ones being citizenship and registration for identity card being the most urgent. We pray that parliament intervenes and expeditiously considers this matter to enable us access the list in the 3rd schedule of the 1995 constitution and register for the IDs.

We shall be very grateful if our petition goes under your heart felt consideration.

Your humble petitioners,

[Signature]

Mr. ASYABUGWA MUSA
CHAIRMAN MARAGOLI COMMUNITY
0782-620 577

Attached is a list of the other petitioners
Cc. Minister of Internal Affairs
Cc. Minister Bunyoro Kitara
Cc. MPS- Kiryandongo District
Cc. L.C.V. Kiryandongo
Cc. R.D.C. Kiryandongo
Cc. PM Bunyoro Kitara Kingdom
Cc. NRM Chairman Kiryandongo District
Maragoli tribe (Luhya)

From Wikipedia, the free encyclopedia

Maragoli history records a migration from the north. The story of the Maragoli people begins with a man called Mulogoli. He was descended from Kintu, who led the progenitors of the Luhyas to their current area.

When the Luhyas first arrived in what is now northern Kenya, their ruler of the time was Kitanga. The Turkana people later came to occupy the area where the Luhya ancestors had settled, and called it Lok-Kitang meaning 'the place of Kitang.' (Lokitaung is a modern town in North-Western Kenya)

Mulogoli was born from the union of Andimi and Mwanza. Andimi had three wives: Mwanza, the mother of Mulogoli; Amugovolie who had no children and Ndiegu, the mother of Mwenje or Anyole (these are the Wanyore, who inhabit Vihiga district together with the Maragoli).

Naturally the Nyores and Maragoli are one, they are from the same stock, the stock of Andimi. Mulogoli had a wife called Khaliyesa. She had four male children. These four make the four major clans. The children were: Musaali, Kizungu, Kilima and M'mavi.

In Maragoli, the word 'Abaluhya' or 'Avaluhya' is pronounced as A(b/v)ya-roo-shia, ('b' and 'v' are interchangeable) which means, "the people of the North," "the people of the higher place," "the people from the North," or simply "Northerners."

Luhyas, a people who needed a constant source of water for their crops, animals and various industries like metalworking, and building, kept moving along the Susan River depending on various environmental or human triggers, into what is now Western Kenya and Eastern Uganda, and settled near the source of that river, Mt. Elgon.

They displaced a people akin to the Khoisan of Southern Africa and settled in their current homeland of what is now Western Kenya.

Culture

Luhyas are comparable to most Bantu cultural practices. Polygamy was a common practice in the past but today, it is only practised by few people, where the man marries under traditional African law or Muslim law. Civil marriages (conducted by government authorities) and Christian marriages preclude the possibility of polygamy.

About 10 to 15 families traditionally made up a village, headed by a village headman (Riguru). Riguru is a post colonial title for a village leader coined from the English word "Recruit". Within a family, the man of the home was the ultimate authority, followed by his first-born son. In a polygamous family, the first wife held the most prestigious position among women. The first-born son of the first wife was usually the main heir to his father, even if he happened to be younger.
than his half-brothers from his father's other wives. Daughters had no permanent position in Luhya families as they would eventually become other men's wives. They did not inherit property, and were excluded from decision-making meetings within the family. Today, girls are allowed to inherit property, in accordance with Kenyan law.

Children are named after the clan's ancestors, or after their grandparents, or after events or the weather. The patemal grandparents take precedence, so that the first-born son will usually be named after his paternal grandfather (Guku), while the first-born daughter will be named after her paternal grandmother (Guku). Subsequent children may be named after maternal grandparents, after significant events. Some Maragoli names usually have names whereas others do not. For instance, names like Injugu (born during groundnut harvesting), Kabwoni (born during sweet potato harvesting) and Anzala (born during extreme drought) have meanings. Other names like Afandi, Inzira, Mwachi, Aliviza and Asaya have no known meaning. Names of events are also common. For example, Imbaramba (born during road construction), Msurue (born when a white missionary called Miss Reeves first came to Maragoli land)and Sirinji (born when money was first introduced in the land). Traditionally, Luhya practised arranged marriage. The parents of a boy would approach the parents of a girl to ask for her hand in marriage. If the girl agreed, negotiations for dowry would begin. Typically, this would be 12 cattle and similar numbers of sheep or goats, to be paid by the groom's parents to the bride's family. Once the dowry was delivered, the girl was fetched by the groom's sisters to begin her new life as a wife.

Instances of eloping were and are still common. Young men would elope with willing girls, with negotiations for dowry to be conducted later. In such cases, the young man would also pay a fine to the parents of the girl. In rare cases abductions were normal but the young man had to pay a fine. As polygamy was allowed, a middle-aged man would typically have 2 to 3 wives. When a man got very old and handed over the running of his homestead to his sons, the sons would sometimes find a young girl for the old man to marry. Such girls were normally those who could not find men to marry them, usually because they had children out of wedlock. Wife inheritance was and is also practised. A widow would normally be inherited by her husband's brother or cousin. In some cases, the eldest son would also inherit his father's widow (though not his own mother). Modern day Luhyas do not practice some of the traditional customs as most have adopted the Christian way of life. Many Luhyas also live in urban towns and cities for most of their lives and only return to settle in the rural areas after retirement or the death of parents in the rural areas.

The Luhya had extensive customs surrounding death. There would be a great celebration at the home of the deceased, with mourning lasting up to forty days. If the deceased was a wealthy or influential man, a big tree would be uprooted and the deceased would be buried there, after the burial another tree, Mukumu would be planted (This was a sacred tree and is found along most Luhya migration paths it could only be planted by a righteous Lady mostly Virgin or a Very Old Lady). Nowdays, mourning takes shorter periods of time (about one week) and the celebrations are held at the time of burial. "Ovogogo" and "rovego" are post burial ceremonies held to complete mourning rites.
Animal sacrifices were also traditionally practised. There was great fear of the "kvaroju" (witches) and "Babini" (wizards). These were "night-runners" who prowled in the nude running from one house to another casting spells.

Most modern day Luhyas are Christians and for some, (if not all), the word for God is Nyasaye or Nyasae.

The word Nyasae when translated into English roughly corresponds with 'Nya (of) and Asayé/Asaye/Sayé/(God). The Luhya traditionally worshipped a god of the same name. When Christianity was first introduced among the Luhya in the early 1900s by various Christian missionaries from Europe and America, the Luhya took the name of their traditional god, Nyasae, forgot about that idol, and gave that name to the Living God of Christianity, the father of Abraham, Isaac and Jacob, and whose son is Jesus Christ of the Bible.

The first Luhyas who were converted into Christianity applied words that defined some aspects of the religious traditions that they were born into and gave them to Christ and the Christian god.

The Friends Church (Quakers), opened a mission at Kaimosi and the Church of God based in Anderson, Indiana took over the mission in Bunyore. During the same period the Catholic order Mill Hill Brothers came to the area of Mumias. The Church of God of Anderson, Indiana, USA, arrived in 1905 and began work at Kima in Bunyore. Other Christian groups such as the Anglicans (CMS) came in 1906. In 1924 the Pentecostal Assemblies of Canada began their work in Nyan'giti. The Salvation Army came to Malakisi in 1936. The Baptists came to western Kenya in the early 1960s.

The first Bible translation in the Luhya language was produced by Nicholas Stamp in the Wangi dialect. Oundwa says he did this translation in Mumias, the former capital of the Wangi kingdom of Mumia. There has been a strong Christian witness among the Luhya in the twentieth century. A religious sect known as DiniyaMsambwa was founded by Elijah Masinde in 1948. They worship "Were," the god of Mt. Elgon, while at the same time using portions of the Bible to teach their converts. They also practice traditional arts terms witchcraft. This movement originally arose as part of an anti-colonial resistance.

Various sources estimate that Luhya are 75-90% professing Christians. [21]

2002-Irriambuka; 2009-DC(Disiwakavaga)
Avalogooli

Nindiokwalange. Avanavitu, nindiokwalange

Migration

The journey from Uganda appears to be more verifiable with the migration path validated by names of places and people. This migration involved the immediate generations preceding Mulogooli. Avasurum clan has been suggested by some scholars as the greater clan to which Mulogooli ancestors belonged. The clan seems to have migrated from Uganda mainland from around Bunyoro and moved to what is now South Nyanza. The migration was from Bunyoro through Busoga and then to Ibada in southern Busoga and crossed over to Sigulu Island.

Osogo suggests that Muhindira, Mulogooli’s grandfather was born at Sigulu Island. From Sigulu the migration proceeded through sailing to Igoye Bay in Nyanza in Yimbo location. Andimi and his son Mulogooli were born in current Yimbo in Bondo district in Nyanza province. Future migration moved Mulogooli to the Maseno area and to South Maragoli.

Mulogooli who was son of Andimi who was son of Muhindira had four sons, Saali, Kizungu, Kinya and Mavi.

The migration narrative indicate an original separation from the Bunyoro of Uganda. Avalogooli moved south with Avagusii and Avasura at a place called Imujinga or present day Jinja. Avalogooli and the Avagusii moved further on Lake Victoria in boats to Rusinga Islands.

The tradition states that the Avagusii were blown south by a storm and settled on Karachonyo Hill in South Nyanza in what is now Nyanza province of Kenya. Avalogooli settled in Esseme and used smoke signals from the hills to acknowledge each others welfare. Avalogooli moved from Esseme to Maseno which is named after a tree that is typically large an forns land marks Umuseeno. On their journey from Uganda the Avalogooli formed a third settlement at Kitsava. It is believed that Kaliyesa the matriarch of the Avalogooli died at this location.

Kitsava also formed a dispersal area with groups of Avalogooli moving West and North. The last of the settlements was established on a hill near Liamagahe the place was named Mung’oma.
They looked North and West and saw that the land was good, had plenty of rain and sunshine and the soils were good (*mavombola, masai*, *ne viroka*).

When they arrived and this location the people who had started this journey were old, they died and were buried. The place was also called *Mwigomo* (where they slept).
THE Ankole Ranching Scheme

In an area such as east Ankole, which may be more suited environmentally for pastoralism than to cultivation and which has a growing market, a cattle ranching scheme has reasonably good prospects. The Ankole Ranching Scheme allows an opportunity for the individual, alone or cooperatively, to share in this potentially profitable market. The twenty-eight ranches of 1965 will increase by a further thirty in 1966. If the more traditional pastoralists grazing the tsetse-infested areas north of the present scheme are encouraged by what they see, further schemes may follow in the future. The region is strategically placed to serve the area of meat deficiency in Congo and Rwanda, as well as in Uganda, and a small freezing plant might well augment present marketing facilities. In this way, Ankole may again become renowned for its cattle as in the past.

K. PEACE

SOME FACTORS INFLUENCING THE PATTERN OF RURAL SETTLEMENT IN MARAGOLI, WESTERN KENYA

Maragoli is an area comprising two locations in the Kakamega District of western Kenya. It lies immediately north of the Equator, and most of the area is situated to the west of longitude 34°40' east. Outstanding amongst the topographical features of this area are the Maragoli Hills which rise to heights of 6,068 feet (Maragoli) and 6,043 feet (New Maragoli). The southern boundary of these hills is defined by the Museno and Maragoli faults running eastwards from Ruhoro Hill. The Vuhani river, which flows southwards towards Lake Victoria, has deeply incised the area between the two peaks. North of the hill area a peninsular, lying generally at 4,500 to 5,000 feet above sea level, tilts gently westwards. The area is underlain by sediments of the Kavirondian system and by volcanic rocks of the older Nyamurian system. Major plutonic intrusions of post-Kavirondian age are also in evidence, especially in the hill area of the south. The soils derived from the volcanic rocks are fertile, except in the zones bordering the hills, where sandy soils predominate. Annual rainfall in the area varies between 40 and 60 inches per annum, with a double maximum in the long rains (March — June) and the short rains (September — November). A striking feature of the area is the abundance of surface drainage; numerous rivers and streams, most of which are permanent, flow from the Nandi and Maragoli Hills westwards to form the Yala river which debouches into Lake Victoria. There are also numerous springs, some of them artificially developed.

This is the physical background of an area which supports one of the highest population densities in East Africa, and an attempt is made here to distinguish factors which help to explain the pattern of rural settlement. Such historical evidence as is available appears to show that the Maragoli people, a sub-tribe of the Abaluyia, migrated from somewhere in Uganda, probably from Butoor during the eighteenth century, taking a southeasterly route, they crossed the present Busia District and reached South Nyanza after negotiating the Kavirondo Gulf. Here their southward progress was arrested by several factors, amongst which was the inhospitable environment of the miombo woodlands of northern Tanzania with tsetse infestation spreading its tentacles into the Lambwe valley. Other factors included the lack of adequate water supplies.
OFFICE OF THE OMUKAMA

The General Secretary,
Maragooli Community,
Kigumba Sub-County
Kiryandongo District

Dear Sir,

RECOGNITION OF MARAGOOLI COMMUNITY OF KIGUMBA,
IN KIRYANDONGO IN BUNYORO-KITARA.

It has come to the knowledge of the Omukama that unscrupulous people have made attempts to grab land and obtain land titles with intent to displace the Maragooli from the lands they were allowed to settle on by the Omukama in 1957 and on which they have lived as cultivators ever since. At the time of writing this letter the Maragooli have been residents of Kigumba in Uganda for well over 45 years.

The Maragooli migrated to Uganda with the full knowledge and agreement between the Government of Uganda and the Omukama of Bunyoro-Kitara, Sir Tito Winyi IV (Deceased) who allowed them to settle at Kigumba and each family was allotted 20 acres of surveyed land to live on perpetually.

It is criminal to evict the Maragooli and displace them from the lands the Late Sir Tito Winyi VI allotted them. The Omukama condemns this abuse of Maragooli rights. Land grabbers seeking to displace the Maragooli are doing so on the pretext that the Maragooli are natives of Kenya and therefore aliens.

The Maragooli migrated from Kenya 45 years ago. His Majesty, the Omukama acknowledges them as his subjects who paid allegiance to his father and now pay him allegiance too. The majority of the current Maragooli are a second generation who have adopted the local culture and live amicably with other Kiyandongo ethnic communities. They have boosted agriculture in Kigumba and are an engine for maize production.
Any persons of whatever description who have obtained land titles on the lands of the Maragooli have done so in error and such land titles are null and void. The Omukama recommends to the Uganda Land Commission to cancel any such land titles because they have been fraudulently obtained. When the Maragooli were first settled on these lands the Omukama was consulted and they did so with his full consent. No one may undo what the Omukama did 45 years ago.

The Maragooli should in no way be discriminated against and denied opportunities to use land and to access other services and privileges because of their Kenyan origin having lived in this country for well over 45 years.

Bunyoro-Kitara Kingdom accommodates and tolerates cultural pluralism. This has been done with the Chope, Baruuli, Bagungu, Nubians and many other ethnic communities that have made this kingdom their homeland.

The Omukama recommends to the Uganda Constitutional Commission to recognize the Maragooli among Uganda’s ethnic communities as has been done with the Nubians and others. This letter may be sighted as the position of Omukama of Bunyoro-Kitara on Kigumba Maragooli community issues.

Signed:

YolamuNsamba
PRINCIPAL PRIVATE SECRETARY TO OMUKAMA

cc. Katiikiro of Bunyoro-Kitara Kingdom
The Minister of Internal Affairs
The Uganda Land Commission
The RDC Kiryandongo District
The CAO, Masindi District
The Chairman, Kiryandongo District Land Board
The Sub-County Chiefs of Kigumba and Masindi Port
1. Umepewa shamba la kutengeneza nambari...katika kipande kwa nchi ya Kigumba, kwa kunja na nia kufanya tabia za wanyega wa nchi ya Bunyoro.

2. Ewana nkubwa wa makuu staeteyorisha:
   a) Kukupata pamoja na watu wako bure chakula ya: Posho maharani na chumbi; "Suka utakapo weza kujisidia paka yenye kwa chakula au kwa mici wa milima - kipini kitakapokuwa na m.a mifu.
   b) Utabata Mboitu za pambaa na tombako bure.
   c) Utasamecheva kodi ya utawala wa Uganda niya utawala wa Gunyoro kuwa tu kwake ujividi. (Kusamecheva huku hakubawasaidia wale ambapo wamekushahilia kodziwa hakutemena utawala wa Bunyoro.)

3. Usipofika katika kipande hicho uliochopera basa ya mici mitatu tanga bure ulipta mapatano haya au utakapo cndoka kipande "swako, kwa mia wa mici mitatu bila kufanya matayarisho yiyote na Ewana nkubwa wa Makuu; kitapova mumbaji mingine bila kukuhasiri pia bila malipiyiyote jua ya matooole au utakapo kwake umetenda katika kipande hicho.

4. Hakuna rukusa... "Kipwaniya au kumpa au kuuzwa mahali padi kwa mutu mingineo bila kuruhusi wa kwa usaidishi utakapo kwa Ewana nkubwa wa Makuu haya.

5. Makuu ya kigumba iko katika Saza Kibendo na utawala wa Kigumba na "wao kan huku lazima" kusikia na kuufu mtawala kwa man... yiyote.


Waranti za Relwe hutolewa bure kwa kwenda "chini kwake kwa kutengeneza habari zote. Waranti ya kukuwezesha kukuhashirisho pekeyako, mkec na watoto kwa kutoka kwenye mpaka katika mji wa Masindi Town. Silazima nyote kuja pamoja lakini waranti za bure hutolewa kwa safari moja tuu.

Mimi... MUSA ASYABUGA... mimesoma na miolewa maneno yote ya yaliyo pengwa hapo jua na mimohebali mapatano yote.

Sahili ya mkaani
WEAHAJA WA BUNYORO.

1. Usafiri wako kama shamba zinakupa kufanya mara nyingi na kuifanya mara nyingi.

2. Mawekeje kwa njia.
   (a) Kila mtu lazima kujifunza vilongo vyache, chakula vinavyo fika kwa kusababisha mbinu za kila mtu. Kila mtu azikwamba naye kwa nyumbani mwaka.
   (b) Kila mtu lazima kupanda shamba la muhoga la yadi 35 x 35 kwa pekeyake na mukewa via. Chakula hii hwezi kutumika mpaka upande ruhusa kutoka kwa mtama.
   (c) Kila mtu lazima kupanda shamba la visizi la yadi 35 x 35 kwa mwakilimo moja pia, na mashamba sawa sawa na hili kwa kila mwakilimo mwinin'ono.

3. Usajio.

   Lazima nyuma le na ukuta wa uleli wa kibebazi, xhala futi saba ha inatakiwa kuwa na madirisha. (Independenza ikiwa dirish moja kwake) chini panasa kuweka mchonzi uwe inchi sita jua ya mwanza wa ukurasa kupitia ule wanje, kwa kupafanyea zahisi kwa kutengeneza na ubokezi mhalili pa kulala. Njace panasa kuwe pasi pimefanziwa na peke pa mtelomuko majeni ya kuzua maji kama (paspelum) kakatika m Kalembu.

Jiko lazima likeninga mhalili mabali na nyumba na stowa iwepo nzuri kati kiko niko. Huiruhusiwa sta kidogo mte yiyote kulala jikoni, sita chakula kisaliti kwa kufikia mwanza na nyumba.

Ukiwa ha mabali lazima zime na nyuma ya peke wa hakuna ataye lela kuma.

Choo, lazima kuchimba futi, thelathini kutoka katika nyumba na jiko pia choo iwe ya futi kuma la kwa mwenza chini na lazima pawa na kifuniko kila mara waketi hekuruini.

4. Kusimamisha Mchang'a uchakuliwa na mali.
   (a) Shamba la lazima lipendwe na majano katikati ya kila yadi thelathini.
   (b) Upasa wa yadi tatu pawachwe na majani katikati ya shamba ha lengeye.
   (c) Kipande cha majani hiki kwe kina katika mteremuko.
   (d) Kipande cha majani kile sawa sawa kila mwalili ikiwa hakuna mteremuko.

Kulima we kipande hicho atamua angalekeza mhalili pakuachia majeni na mwalili pake kusimamishia mchang'a.

5. Kutengeneza Mpaka.
   Fila mkaasi wa Bunyoro anategemea kutengeneza mpaka zinazo zonguka shamba lake.


   Majani hatayachoma wakati ya mwisho ati kila mwaka.

1. Lazima kupeleka mbeen, ne vitu vyekutuma huku Kigumba.
   Mbe kumi viupa banzi kwa kina Fasindo: Faranga, Maharagi, Tumbaka, Mbege na muhogo, Mbege ya Viaziv, mbege ya ndizi, kaheba.
KIGUMBA SUB-COUNTY LOCAL GOVERNMENT
SECURITY TAX

RECEIPT

No. 204

Name: Mukwada Tendam

Village: Kigumba

Date: 11/11/2010

Cashier: A. W. A.

Cash/Cheque No.: 500

USHS.: 500

Note: This receipt is for the payment of Security Tax.

Musa, C/Man
0788-7???

Date: 8/24/2003

Assessment No.: 18

Name: Mukwada Tendam

Village: Kigumba

District: Kigumba

Note: This document is part of the Kigumba District Local Government records for the year 2003-2004.
CERTIFICATE OF REGISTRATION

I hereby certify that Mr/Mrs. [Name] of [Village], [Sub-County], [County] in Masindi District has been registered on the [Date] of 198[.]

MUSAGESELL COMMUNITY
M.L. [Name]

DATE: [Date]

for: DISTRICT COMMISSIONER
MASINDI

[Signature]

[Other handwritten notes and signatures]
Graduated Tax

1967

Name: OMAHA

Village: KADUKU

Sub-county: KIGUMBA

Signature: [Signature]

Date of Issue: 4/1/67

CPUDI: 240-00-180

MUNA: MAN 

0785 - 620574

SANSI JOSHDAT GEN-SEC.

0767-249381 8988-777-464
1. ADOLF NELSON ADENO
2. AMATA ERASTUS
3. SAIGUA MESOR
4. NACOLI DAVID
5. MULENGERA BERNARD
6. SAISI JOSEPHAT
7. OBAGU SIMON
8. MUGONGAI DAVID
9. ANJERIA TIMOTHY
10. AMUHANDA DANIEL
11. ELIAKIM ADOLI
12. ADOAM RONALD
13. ONDOYO PETER
14. MUSALIA CHRISTOPHER
15. KAGUNZA BOGE
16. SAFANI BALINTA
17. MONGOLI PATRICK
18. KASIGUKA MACHA
19. TRAZAKARWA KEMPERS
20. NAPHTALI JOSHUA
21. MONGOLI LEVIN
22. KIRABUKA RICHARD
23. OTIOKO PETER
24. OTIOKO ROSMARY
25. OMUGA DAVID
26. CHELEDI MIKE
27. NZOVA
28. MUSIBI
29. AMY