

**OCCASIONAL PAPER NO. 6**

**OMWESO, A GAME PEOPLE  
PLAY IN UGANDA**

**BY**

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M. B. Nsimbi

## FOREWORD

It is always a memorable event when a book appears from the pen of Michael B. Nsimbi, and doubly so when he provides an English version of the Luganda text. The African Studies Center of U.C.L.A. is to be complimented on its initiative in publishing this little book on the game, O,nweso, which is a favourite game in Uganda, and is also played throughout the Continent of Africa. It is a common supposition that the first work to be printed by Thomas Caxton on his famous printing press was *Ye Gayme and Playe of Chesse* and it is suitable that a comparable African game should provide the title for an early and attractive publication by the University of California.

Michael Nsimbi writes and speaks such fluent and accurate English that my task of editing the English version has been an extremely light one, but, important as it is, that such works as this should help to interpret an African culture to those who can only read about it in English, it is equally valuable that the Luganda in which the author writes should provide an example of elegant and idiomatic Luganda. This Machiel Nsimbi, as in all other Luganda books which he has written, has consistently done.

The value of the little book is enhanced by some good pictures and diagrams and one can but hope that its success may encourage the author to interpret for us in a similar way some of the other games which people play in Uganda.

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## OMWESO IN UGANDA

The Board Game is probably one of the oldest pastimes in Uganda. Many tribes appear to have known it for centuries. The place of its origin is still obscure although some people have ventured to advance theories which have not yet been satisfactorily substantiated. Travellers and anthropologists have seen it played in countries bordering on Uganda, namely Kenya, Sudan, Congo, Ruanda, Tanzania and further down in Central Africa, on the West Coast and in Northern Africa.

The claim that Omweso was introduced to Uganda from outside is a proposition which needs a great deal of linguistic, archaeological and ethnological study to prove. The argument from the other side is that it could have been taken from Uganda to countries outside.

Coming back to Uganda, it is interesting to note that various tribes know the board by names which have no linguistic affinity at all. A guess might be that certain tribes copied it from one tribe and coined a suitable name for it from the elements of their languages. Some tribes, however, know the board by names which have the same genetic features. This is clear evidence that certain tribes learned the game from their neighbors of the same ethnic descent or from their conquerors or from the people they conquered. See the names by which the board is known in the different languages of Uganda:

| <b>LANGUAGE</b> | <b>NAME OF BOARD</b> |
|-----------------|----------------------|
| Ateso           | aileisit             |
| Karimojong      | ngikilees            |
| Sapeiny         | kechiyek             |
| Lango           | coro                 |
| Acholi          | coro                 |
| Alur            | soro                 |
| Lugbara         | soro                 |
| Madi            | soro                 |
| Kakwa           | soro                 |
| Runyoro/ Rutoro | orusoro              |
| Jopadhola       | weri                 |
| Kumam           | elee                 |
| Lusamia         | olwero               |
| Luganda         | Omweso               |
| Lusoga          | omweso               |
| Lunyole         | ehyeso               |
| Lugwere         | ekyeso               |
| Runyankore      | ekyesho              |
| Rukiga          | ekishoro             |

I have collected some information on the history and the rules of the game in Buganda.

## HISTORY

The name *omweso* (plural *eznyeso*) means the board itself and the game as well. The board is usually carved out of wood. One square or hole of *omweso* is called *essa* (plural *amasa*). Brown seeds called *empiki* from a tree known as *omuyiki* are used as counters. Playing the game is called *okwesa*. It is highly probable that the verb is derived from the name *omweso*. A game is called *ekyeso* (plural *ebyeso*).

In Luganda, the language of the Baganda, there is some kind of linguistic evidence that may be taken to show that the game of *omweso* has been known in Buganda for a very long time. This meagre evidence is found in idioms and proverbs of which the following are the best known:

1. A very short person is compared to the *empiki* used in *omweso*. The idiom runs, “*Mumpi ng`empiki*” = He/She is as short as *empiki*.<sup>1</sup>
2. When some one is skilled in something he is compared to a player of *omweso*. The idiom says, “*Akiznanyi ng`omweso*” = He knows it as the game of *omweso*.
3. A situation in which a person finds one of his belongings suddenly missing from a place where he expected to find it is compared to a player of the game of *omweso* who all of a sudden finds an empty hole where he had hoped to collect counters. The idiom is this, “*Akutté mú lyá<sup>2</sup> `mpiki*” = He/She has put his hand in an empty hole.
4. The following proverb combines wisdom and a spirit of sportsman-ship. It instances a student who learns and eventually excels his tutor. It says, “*Gw'óyigirizd ókwesa ákugobya/nkaaga*”<sup>3</sup> = A person you teach to play *omweso* may beat you with a collection of sixteen counters.

Royal tradition throws further dim light on the likely period the *omweso* has been known in Buganda.

Soon after his accession every new Kabaka was required to go to Buddo, the coronation hill, to perform the ritual of *okwesa*. The Master of Ceremonies at Buddo hill was *Ssemanobe* of the *Mmamba* Clan (*mmanba* = lung-fish), traditional keeper of the royal hill. Authenticity of this tradition is given by no less a writer than Sir Apolo Kagwa, in his book *Empisa za Baganda*. Dealing with the accession of Bakabaka he writes, “Then *Ssemanobe* took him (the *Kabaka*) to the *lúki* tree which was near the head-quarters of *Makamba*, Chief of Buddo. From the tree he (the *Kabaka*) picked *empiki búteba* which was to be used later in the *omweso* which was kept in the court hall known as *Ggombolola* or *Másengeregansazé* in which the *Katikkiro* (Prime Minister) played *omweso* while he decided cases.”

Sir Apolo Kagwa continues, “The significance of *empiki buteba* is that the *Kabaka* shall not be outwitted by his people in his kingdom. Should they try to trick him he would always overcome their stratagem by using his tact to rule them just as an expert in the game of *omweso* defeats his opponent by using a few counters in a reverse movement.

Nobody knows the actual *Kabaka* with whom the ritual of *okwesa* started as part of the accession ceremony. However, the ritual seems to be quite ancient, if not as old as the kingship, which is said to be about five hundred years old from the time of *Kintu*.

Apart from the ritualistic game of *omweso* played at *Buddo*, the game was extremely popular in the

<sup>1</sup> An average *empiki* is about one-half inch in diameter.

<sup>2</sup> *lya* is a possessive particle agreeing with nouns of Class 5.

<sup>3</sup> This is a collection of sixteen counters which when dropped in playing the game end up in the hole from which they have been collected.

*Kabaka's* palace. The *Kabaka* played it with his principal wives and with his sisters. He could also invite the *Katikkiro* and some other senior chiefs to play with him.

Administrative chiefs and clan elders throughout the country had *emyeso* in their enclosures. Their subordinate chiefs and their subjects played the game nearly all day in the halls only to be interrupted by the chiefs' meals to which they were all welcome. The game provided chiefs with the opportunity to meet their people socially and to know them personally.

As they played the game they could talk about different topics, thereby getting to know what was going on in the country. If people brought any dispute, the chiefs and their people assembled to play the game would listen to the complaints and all the people would hear the chiefs' judgement and advice. It is from these informal assemblies open to everybody that the following proverbs arose:

(a) *Ákiika émbugá ámanya ensonga* He who frequents a chief's place becomes well informed.

(b) *Nnantakiika nti 'Ehy'embugá birííbwa báganzí'* = He who does not call on the chief, or attend his court, complains that only the chief's favourites are welcome to his bounty.

From their sub-chiefs and subjects assembled to play *omweso* chiefs would choose trusted men to go on different errands. In case of an immediate decree coming from the *Kabaka* to senior chiefs demanding the collection of certain taxes, e.g. white ants, barkcloths, hoes, etc., or ordering chiefs to summon warriors, the sub-chiefs and other men found at the chiefs' place playing *omweso* would be the first to vouch loyalty and to receive commissions. In this way, the game created a kind of depot from which chiefs recruited men for both national and private services, and it helped men of ability in leadership to be recognized for promotion to senior posts.

Another important aspect of the game is that it relieved boredom. Senior chiefs and relatives waiting to see the *Kabaka* played *omweso* in the waiting house called *akagango* which was close to the *Kabaka's* residential house called *Twekobe*. Princesses also had their own house in which they played the game while they waited to see the *Kabaka*.

As referred to above, the *Katikkiro* played the game in his court hall *Masengeregansaze*, in which he sat settling disputes and discussing matters of state with his chiefs. It is believed that *Mukasa*, who was *Katikkiro* during part of the reign of *Mutesa I* and *Mwanga II*, was a genius in playing *omweso*. It is said that he could play the game and at the same time listen to the statements of two people in a suit. At the end of the statement he could repeat the plaintiff's and the dependent's statements with amazing accuracy and then give his judgement, which is said to have been often correct and fair.

We must now turn to some other aspects of the game. There were restrictions forbidding certain people to play the game.

With the exception of princesses and the wives of the *Kabaka* and those of senior chiefs, ordinary women were generally not free to play the game. For women in the lower grades of society it was almost taboo to play the game. They were warned that if they put their hands into the holes of *omweso* their crops would not bear food. Since women were solely responsible for growing food for the home, the warning was clearly one for them to follow.

Young girls were advised that if they engaged themselves in the game their breasts would not develop and as a result, they would never get married. The thought of remaining unmarried was enough to keep them away from the game. As wives and their daughters did all the domestic work in the home it is obvious that if they were left free to occupy themselves in this time-consuming game they would never get through their daily chores.

Another important point to remember is that the game of *omweso* brought together many people under conditions in which they could easily become familiar with one another. Husbands feared that if their wives and daughters were to mix freely with men the standard of their morality would be adversely affected.

As for young boys, they were not allowed to play the game at any time in their homes. They had enough occupations in the home, e.g. herding goats and cattle, and going on errands. However, while they were away from home, grazing goats and cattle, they would dig holes of *omweso* in the ground and enjoy playing the game. They would use pebbles or some round berries instead of *einpiki*. This might be the explanation for the *emyeso* holes found on flat rocks in many parts of Uganda. If this is true, one wonders what kind of tools they used for digging the rock out!

Because of the way the game engrossed people engaged in the game, some overcautious village chiefs hated to see their people playing it. They feared that the whole village could be massacred or plundered in some surprise attack launched by an enemy or by a decree from the *Kabaka*. Such chiefs would throw away counters if they found their men playing the game.

Tradition ruled against playing the game at any time during the night after sunset. People were told that if they played the game at night and a jackal or an owl or a hyena happened to cry while they were playing, they would be required to take the counters to the spring one by one and wash them. This would be the only way to avoid a possible calamity that would be caused by breach of the tradition.

Anyone who was about to go to court as a defendant or as a plaintiff was also advised not to engage in the game. The analogy was probably that if he lost the game he would lose the case as well.

## **TEMPORARY DECLINE OF OMWESO**

As might be expected, by the beginning of the last quarter of the 19th century *omweso* together with other kinds of traditional pastimes and sports were being affected by the impact of western civilization, which was beginning to change the pattern of traditional social life. New forms of economy and a different kind of administrative machinery were being established. Spasmodic wars to plunder were ending through the action of the British who were assuming responsibility for the government of the country through the chiefs. People were becoming less dependent on the chiefs for their livelihood. As a result, the number of people hanging around chiefs' places was dwindling. Men with a spirit of adventure were taking to retail trading in clothes, hides, etc.

After Uganda had been made a British Protectorate in 1894, all able-bodied men were required, from time to time, to carry the loads of Government Officers, particularly the District Commissioners, traveling on duty. Nobody liked to do this kind of forced labour for which they received very little in return. One temporary escape from it was to avoid congregating at chiefs' places.

When cotton was introduced in Uganda in 1904, to enable peasants to have the means of paying poll tax. Baganda men started for the first time to cultivate the soil. Before then it was shameful for a man to dig the soil. Cotton growing kept most men busy in the fields and reduced their time for playing *omweso* that came to be regarded as an occupation for the lazy.

Another serious set back for the game had come through the coming of jigger-fleas (called *enrrmzd*)

which were brought to Uganda from Tanzania by Baganda ivory traders who had penetrated as far as the country of the *Wanyamwezi* (they called it *Bunyaanyimbe*). From the time of their coming, jigger-fleas were a scourge in Buganda. They buried themselves in dirty feet, and wherever anyone went with them in the feet he would scatter their eggs about, which would quickly hatch out and spread in the place where the eggs had been laid. Since the game collected together many people it soon came to be regarded as a means of collecting jigger-fleas. To minimize the danger of collecting those people began to keep away from omweso. Jigger-fleas thus created another demoralizing effect on the life of *omnweso*.

When schools were started towards the end of the first decade of the present century the game was not encouraged in schools along with foreign indoor games, e.g. draughts, ludo, snakes-and-ladders. Some few boarding schools later provided pupils with emyeso in the schools but only some pupils cared to play the game since it had already been given a bad name in their homes. However, some traditionalists kept emyeso in their homes and used them occasionally with some of their close friends. These men kept the knowledge of playing the game alive, and we are grateful to them.

Mention may be made of yet another possible obstacle, which stood in the way of continued interest in the game. Until quite recently there was a deplorable lack of quick and reliable transport between towns and the villages where most employees in Government and private companies lived. Working hours for all non-Government employees were also not yet fixed by law. Moreover, it is a fact that most employees lived between three and fifteen miles from the towns. Their main means of transportation to their places of work was the “famous” bicycle. They obviously spent a good deal of their time in cycling home, and by the time they got there, they had little time left to play the game, even if they had the mind to. The less well-paid workers did the journeys on foot and when they got home, they would be too tired to play the game. Their only desire would be to get a meal—any meal they could afford. It is no wonder that for such men the game of onweso was out of the question.

## **REVIVAL OF OMWESO**

It is difficult to pinpoint any one single factor as the sole cause of the current new interest in the game of onweso. The easiest and the best thing that one can do is to mention all factors which are likely to have contributed to the popularity which the game enjoys to-day in Buganda. One should perhaps mention first the Bataka Movement, which was boosted in 1947 by James Miti, Sezario Mulumba and their colleagues, then the return of Sir Edward Mutesa II from exile in London, in 1955. Next comes “the gospel of African Personality” first preached in West Africa, then the coming of town buses with some kind of regular service, and the use of hire-taxis in towns and the suburbs. Mention should also be made of the use, on a large scale, of light motorcycles, and the fixing, by Government, of regular working hours for employees in towns. The last of the factors is the influx of Africans into towns and their suburbs. The coming of many Africans to live in towns and the suburbs means that there are many among them who like to spend their leisure time playing omweso.

All the above have directly or indirectly played their part in arousing new interest in the game.

Today an observant person who goes through marketplaces in Kampala and other big meeting places outside the town during the lunch hour and in the late afternoon, may see small or big, closely packed, groups of men all of them intently watching the game. The game is as interesting to the spectators as to the players. Competitions that are held from time to time raise tremendous enthusiasm among contestants and their supporters. In some places, competitors play for money and spectators make bets.

Modifications in the traditional rules of playing the game have helped to cut short the time which one game may take. In the past one game used to last between ten to twenty minutes but now it lasts between three and seven minutes.

The wonder of it all is that this game which has suffered so many setbacks should survive to withstand the onslaught of its many adversaries. Time has proved its worth. Let anyone who says that it is an uncultured game learn to play it and see for himself that the intricacies involved in mastering and enjoying it compare very favourably with the best indoor games the world over.

## RULES FOR PLAYING OMWESO IN BUGANDA<sup>4</sup>

1. Sixty-four counters (called *é'mpiki*) are used. If there are not enough of them for a game, pebbles or other kinds of seeds may be added to make up the required number.
2. Each player sits or squats on one side of the board which is placed crosswise between them, on level ground or a stand. The counters are divided equally between the two players.
3. Each player controls or owns all the counters in the sixteen holes in the two rows of holes next to him.
4. Each side may have more than one player all working as a team.
5. To make sure, before play, that each side has the required number of 32 counters, each player groups his counters in fours in each hole, in the back row (see front cover of book).
6. To get ready to start a game each player arranges his counters in groups of different numbers and in holes where he knows them to be in the strategic positions. Arranging counters in such positions is called *ókúteéka* in Luganda. Counters so arranged are called *ékyeso* (plural *ebyeso*). *Ebyeso* or groupings of counters before play starts are divided into senior and junior groupings (known as *ébyeso ebikulu* and *ebyeso ébito*). Senior groupings have, in one hole, more than sixteen counters and junior groupings do not have more than sixteen counters in any one hole. There are many different kinds of groupings but about six have definite names, i.e. *ʼNsánve* (with seventeen counters in one hole), *ʼNkáága* (with sixteen counters in one hole), *ʼNtáánwe* (with fifteen counters in one hole), *ʼNnvínya* (with fourteen counters in one hole), *Nsátwe* (with thirteen counters in one hole), *ʼMbírye* (with twelve counters in one hole).

Some other groupings which have names are not often used, e.g. *ʼNnyénda* and *ʼNnáána* (with nineteen and eighteen counters respectively in one hole). These generally pile up after a player has made some rounds of moves.

The aim in all kinds of groupings is to marshall one's counters into some kind of relay positions from which one can make more than a full round movement. (See diagrams 1, 2, 3, 4a, 4b, 5, 6a, 6b, 7, 8, 9, 10, 11 for above groupings and others which have no definite names.)

7. At the start of play any side may open the game. This is called *ókwálíka*. After the first game the loser normally starts the next game. It is possible that originally it was the winner who started the next game. Even today, if he wishes to do so he can. He starts by announcing “*ʼOmiúgohé tansóóká kúwerà=*” The defeated does not precede me in vowing loyalty and bravery.
8. At the opening stage each player drops his counters in his holes according to the accepted rules for the particular grouping of counters he followed. One player may drop one or two counters in one hole. With certain junior groupings it is permissible for a player to move some counters from holes in the back row straight to the holes in the front row.

<sup>4</sup> in some of the conventional rules have been modified

9. As soon as one side has captured some counters from the other side (which is called *ókúttá* (literally to kill) dropping counters in the holes follows the normal rule, i.e. one counter in each hole during any one move.
10. In actual play a player scoops up all counters in a hole (there must be at least two) and drops them one by one in each hole, in an anti-clockwise direction. The dropping of counters in holes in this way is what is technically called *ókweśa* (see direction of movement in diagram No. 12).
11. Dropping counters in holes is done in turns. The turns alternate between the two sides.
12. Each player tries to capture as many counters from his opponent as he can, taking care that in doing so he does not expose many of his valuable counters to seizure by the other side.
13. All the 64 counters remain in play until one side wins. They are merely transferred from one side to the other when they are captured.
14. Dropping counters in holes, in actual play, is very much like running a relay race. When the last counter in a player's hand is dropped in an occupied hole, the player collects all the counters from that hole and continues his movement, beginning with the hole next to that from which he has collected the last counters. If the last counter of his second collection also falls in an occupied hole he again collects the counters and continues his onward movement. He goes on doing this until his last counter falls in an empty hole and he then stops. Stopping in this way is also called *ókwálíká*.

In moving counters each player tries to entice the other by offering him counters the capture of which, if not properly calculated, may mean a bigger loss of counters through a capture in return. To save his counters from being captured, a player tries to avoid placing them in two directly opposite holes, one in the front row and one in the back row.

## **CAPTURING COUNTERS**

15. When one of the two contestants has counters in any two of his opposite holes, one in the back row and the other directly opposite it in the front row, the counters in the two holes are open to capture. When during a move, the other player's last counter drops into one of the holes in his inner row and directly opposite the other player's exposed counters those counters can be captured providing the player making the seizure has one or more counters in that hole. The player capturing the counters collects them all from the two holes and continues his move with them in the ordinary way, on his own side of *omweśo*. Starting from the hole next to that from which he collected the counters with which he made the capture. If the last of the captured counters drops into a hole opposite some other exposed counters, he collects them as well and continues his move, as before. During one single move, a player may capture counters several times before his last counter falls into an empty hole. Skill in the game consists in knowing well ahead how many captures are possible in one's next move while avoiding exposing one's counters to capture by the other side.
16. If one player fails to collect counters that have fallen a prey to him during his move his opponent may opt to group them in any one of the two holes in which they are lying or to force his opponent to collect them. If he chooses to add them together he considers in which of the two holes

they will be most beneficial to him. If he prefers his opponent to take them, he says to him, “*Toleka báfu mábega*” = Do not leave dead bodies behind.

## **CAPTURING COUNTERS IN A REVERSE MOVE**

17. When a player sees some exposed counters, he may capture them in a reverse move. He moves his own counters in a clockwise direction from any of his last two holes in each row, on his left hand side. In the reverse movement, counters are dropped backwards, one in each hole as usual, starting in the hole next to that from which they are collected. It is permissible to make more than one reverse move to capture counters. Counters captured first in the reverse move are dropped again back-wards to capture other exposed counters, providing the captures are made in one move. When a player has captured in the reverse move all the counters he cares to capture he continues with his normal forward placing of counters, using the last counters captured in the last reverse move. He starts from the hole next to that from which he made the reverse movement.

To move in the reverse mode is called *ókutebuka*. The first counter a player drops when reversing is called *buteba*. The maximum number of counters that can be used in any single reverse movement is nine. No player is allowed to make a reverse movement except for the sole purpose of capturing counters. (See holes and direction of reverse movements in diagrams 13, 14, 15, 16, 17.)

18. A player cannot be forced to make a reverse movement if he does not like to do so.

## **DESIGNATIONS OF MOVES**

There are two ways of counting counters:

### a) FORWARD PLAY:

Counters which when dropped in holes, in playing, end up in the hole from which they are collected must be sixteen. These are known as *nkáága* = the sixteen.

Counters which go one hole beyond that from which they were taken must be seventeen and they are called *nsánve* = the seventeen.

Counters which extend to two holes beyond that from which they were taken must be eighteen and they are known as *nnáána* = the eighteen.

Counters which reach three holes beyond that from which they were taken must be nineteen and they are known as *nnyénda* = the nineteen.

Groups of counters numbering 20, 21 and above have no definite names and in fact they seldom occur.

### b) BACKWARD PLAY:

A collection of counters which falls one hole short of that from which they were taken must be fifteen and they are called *ntámwe* = the fifteen.

Those which fall two holes short behind that from which they were taken must be fourteen and they are called *nnyínya* = the fourteen.

Those which fall three holes short behind that from which they were taken must be thirteen and they are called *nsátwe* = the thirteen.

Those which fall four holes short behind that from which they were taken must be twelve and they are called *`mbírye* = the twelve.

Counters which fall five holes behind that from which they were taken must be eleven and they are called *`kkumi n'emu* = the eleven.

Counters which fall six holes short behind that from which they were taken must be ten and they are called *`kkumí* = the ten.

Counters which fall seven holes short behind that from which they are taken must be nine and they are called *lwánga* = the nine.

Counting backwards does not go beyond the nine. This system of counting is used when a player is calculating how far he can go and from what holes he will be able to capture counters during the move he is about to make. In actual counting, during play the words are shortened as follows: -`ttá --`nnva --`ssátu -`bbirí — ómu -`kkumí — lwánga. Those are the words which one hears when players are calculating counters during play.

Two counters, one in the front row and one directly behind it in the back row, which are open to capture, are called *kayiki*. (See diagram No. 18.)

## **KINDS OF VICTORY**

There are four kinds of victory:

### (a) NORMAL VICTORY

This is achieved by one of the players capturing from his opponent so many counters that he leaves him with so few that he cannot continue to play effectively. Even if one player still has quite a number of counters left on his side, if those counters are spread one in each hole, he counts his game as lost because a single counter cannot be used to make a move. To make a move a player needs at least two counters in one hole.

Normal victory is counted as one score gained by the winner in the set. The play may end after any number of games played. (See diagram No. 19 for a game lost in the normal victory.)

### (b) THE DOUBLE SCORE (Conventional)

When a player accidentally or deliberately puts counters in the two extreme pairs of holes, one at each end of his rows, the state of his counters is said to be of two heads (known as *émítwe-ebíri*). If his opponent manages to capture in one move, the counters in both those pairs of holes, he wins by what is known as *ókutema* to cut.' As the winner drops the last counter to win the game he cries out his victory (this is called *ókulayira*). He shouts such words as, "My friend the host," "My ancestor`Nnámuguizi é Kása`gga." "My master *Ssekiboobo*," etc. If the winner fails to cry out his victory, he automatically forfeits it.

Winning by *ókutema* counts for two scores in the set. (See diagram No. 20 for counters in the state of two heads.)

### (c) WINNING BY A SET IN ONE GAME

If one player places counters in every single hole in his rows he puts them in serious danger. If his opponent succeeds in capturing them all in one move, he wins by a full set called *ákawumbi*. *`Akawumbi*

consists of twelve scores and twelve scores make up a set in the game of *omweso*.

After winning by *akawumbi* the winner turns the hoard upside down, scattering all the counters about. He then asks the loser to turn up the board with his teeth and replace all the counters in the board again using his teeth only. The request is of course never complied with and this often means the end of the play.

Victory by *akawumbi* is a rare thing. (See diagram No. 21 for a state of counters in which a player may win by *akawumbi*.)

(d) THE KNOCK OUT (Also known as *ókitema*)

If one player captures counters twice from his opponent before the other player has made any capture at all the former wins by *ókitema*. The winner gains two scores as in (b) above.

There are, however, five conditions which must be fulfilled to make this kind of victory valid:

1. Both sides must have agreed at the start of the game that they are going to play a knock out.
2. The second and final placing of counters to win must not be made in a reverse movement.
3. The winner must have offered his opponent some counters which he failed to capture.
4. The final placing of counters to win must not be made in a relay movement. It must be a direct move to the opponent's exposed counters which are captured to win.
5. Just as in victory (b), the winner must cry out his victory. This kind of victory is quite new.

## MODES OF PLAY

Today there are three modes of playing *omweso*.

(a) COUNTING (Technically known as *Ek yokubala*)

In this kind of play each player is allowed to spend some time counting and deliberating on the advantages and disadvantages of different moves open to him. In such calculations a player is able, before making a move, to know what counters he will be able to capture from his opponent and where his movement is going to end. He can also find out how best he can avoid exposing his own counters to capture. If, however, one player spends too much time on deliberation his opponent may become impatient and if he does he may say to him while shuffling the board forwards and backwards, "The board is being eaten away by white ants." On hearing this remark the other player usually makes his move.

(b) THE "IRRETRIEVABLE-MOVE" MODE PLAY (Known as *Ekisibé*)

In this kind of play the two players exchange two counters at the beginning of a game, as a symbol of a contract which neither of them is allowed to break. The contract prevents each player from changing his mind once he scoops counters from a hole to make his move. He cannot put the counters back in the hole to collect others he considers more useful for his move.

(c) NOT COUNTING OR NON-STOP (Known as *Ek yobutabal*)

In this kind of play no player is allowed to spend a moment calculating or deliberating the advantages and disadvantages of different moves open to him. As soon as one player has finished his turn the other must immediately start his move. If he hesitates for a moment his opponent at once makes a second consecutive move in the way of a penalty. The penalty is known as *ókútdnza*. This mode of play is fairly recent but it is the most commonly used today, particularly in towns. It has made the game more brisk and lively but it requires quick observation and decision.

## FURTHER NOTES ON THE GAME

### 1. CHEATING

In playing *omweso* there are some forms of cheating just as there are in many other games. The following are some of them:

- (a) Hiding a counter in the little finger to avoid finishing in the next correct empty hole.
- (b) Dropping one or more counters into or out of the lot one plans to use in his next move, to improve their deployment.
- (c) Ingeniously slipping a counter or counters into or out of an opponent's hole to improve one's own chances of winning.
- (d) Skipping a hole or dropping two counters in one hole to make one's move more profitable.
- (e) Feigning to drop one's counters accidentally into an opponent's hole or holes in order to recover more or fewer from him — which- ever suits.

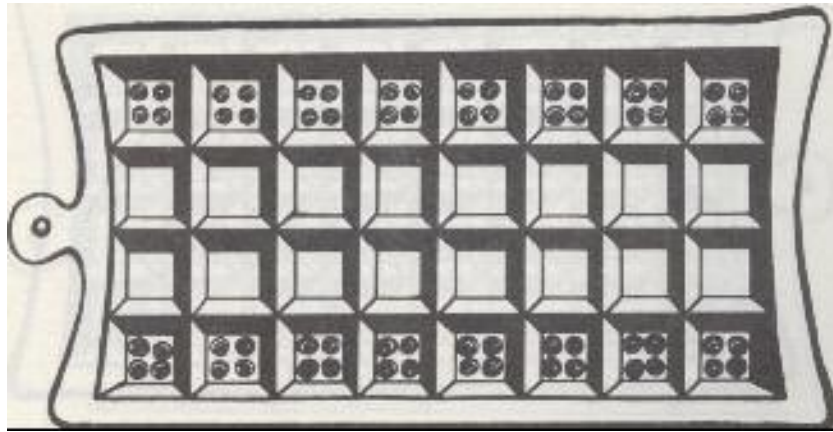
All forms of cheating are called *ókúbbira*. If one player notices his opponent cheating him he stops him continuing the move and asks him to rectify the mistake. In serious competitions umpires are now appointed to watch against cheating and to settle disputes.

### 2. PIECES OF WOOD (Known as *ébití*)

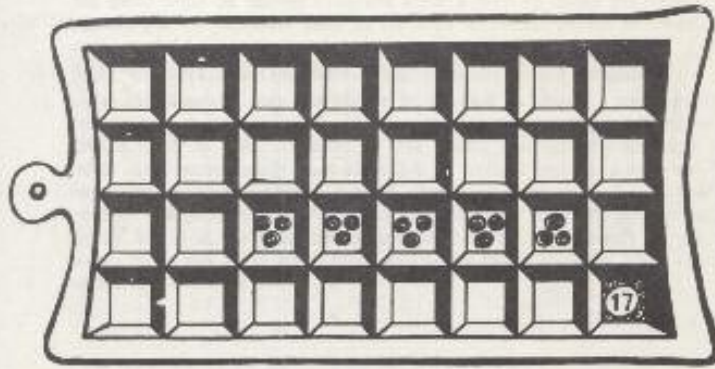
To aid memory in counting scores, some players keep pieces of wood called *ébití* (singular *ékíti*). They number twenty-four in all. Each time a player is defeated in the normal way he is given one piece of stick to keep on his side. A player who is defeated by the double score (*okutema*) of each kind, is given two pieces. At the end of a play the games played are represented by the sticks held by each player. A player with the least number of sticks is the winner of that tournament. A player with twelve sticks is defeated by a set known as *ákagoba*.

Another practice is for each player to have twelve sticks at the beginning, which he tries to reduce by each victory he gains, leaving them only on the side, which has lost most games at the end of the play.

## DIAGRAMS



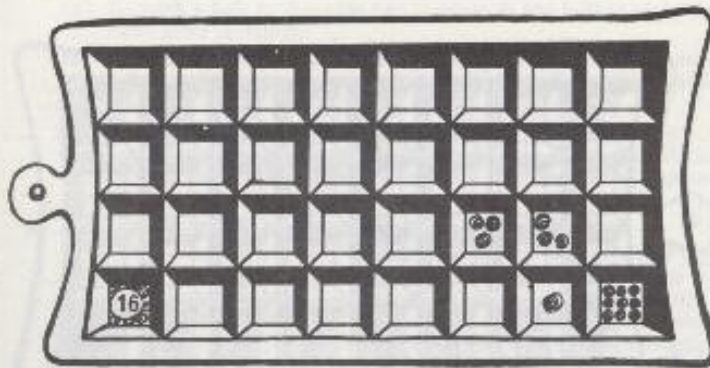
Preliminary step or checking counters before play. **Diagram K**



**NSANVE — THE SEVENTEEN**

EKYESO EKIKULU — Senior Grouping

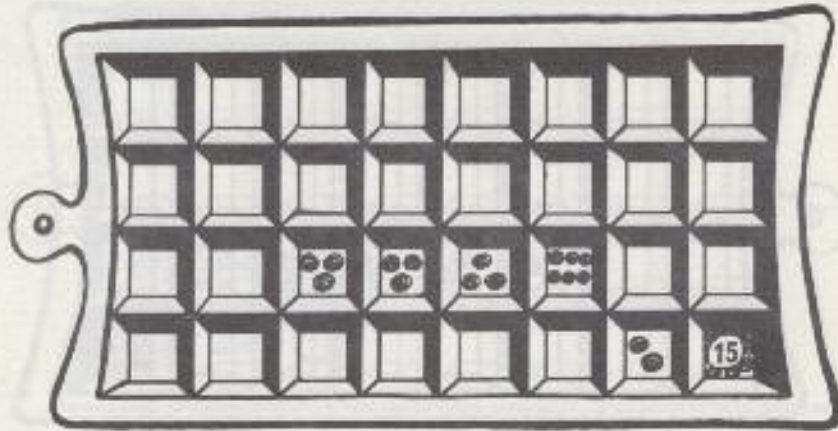
**Diagram 1**



**NKAAGA — THE SIXTEEN**

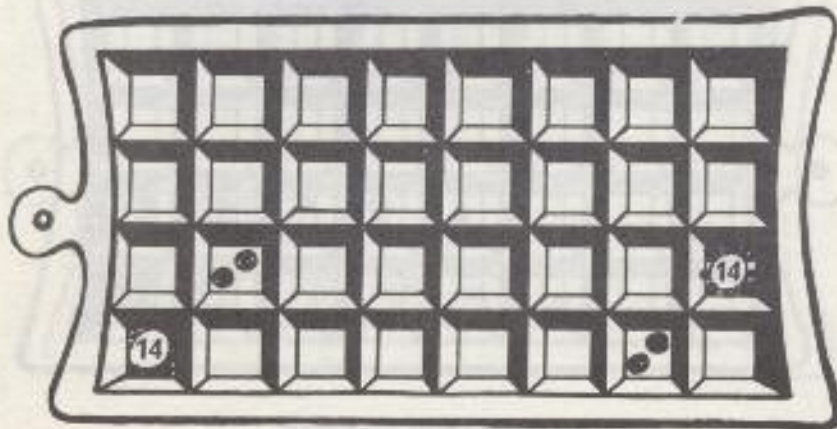
EKYESO EKITO — Junior Grouping

**Diagram 2**



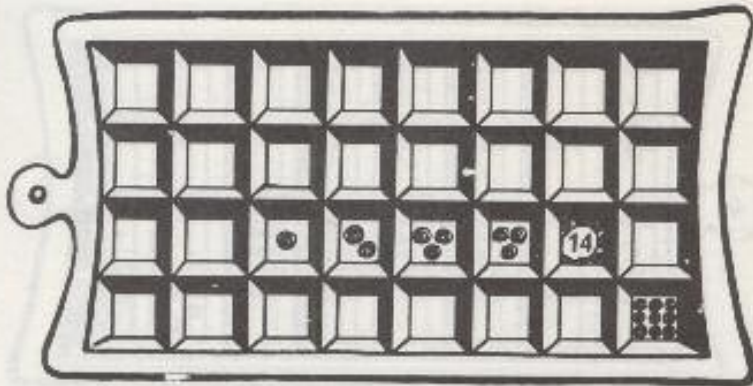
NTAANWE — THE FIFTEEN  
EKYESO EKITO — Junior Grouping

Diagram 3

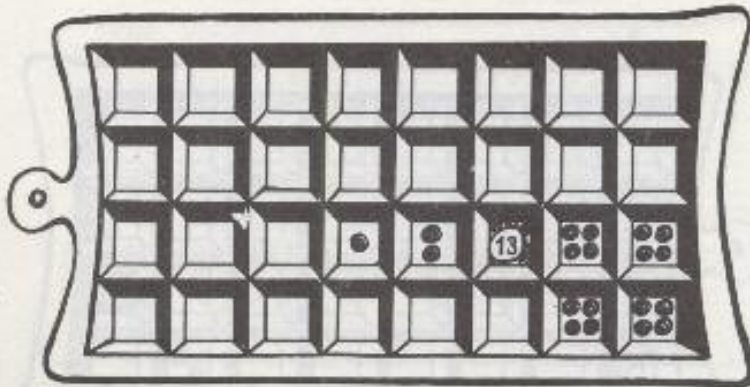


NNYINYA — THE FOURTEEN

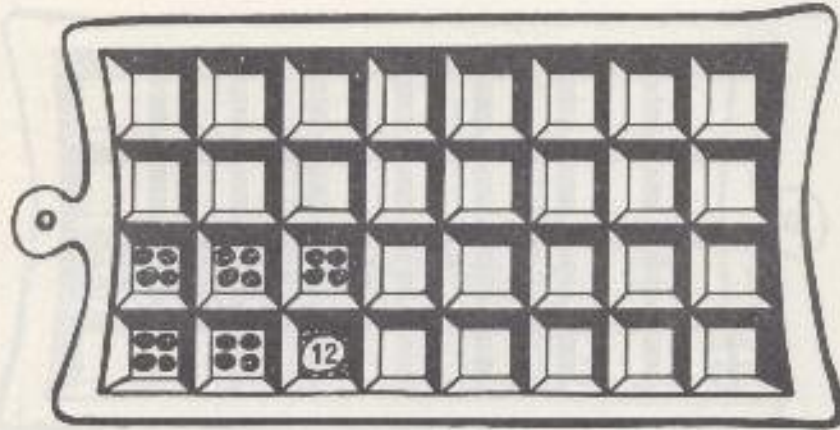
Diagram 4a



**NNYINYA — THE FOURTEEN**  
EKYESO EKITO — Junior Grouping  
Diagram 4b

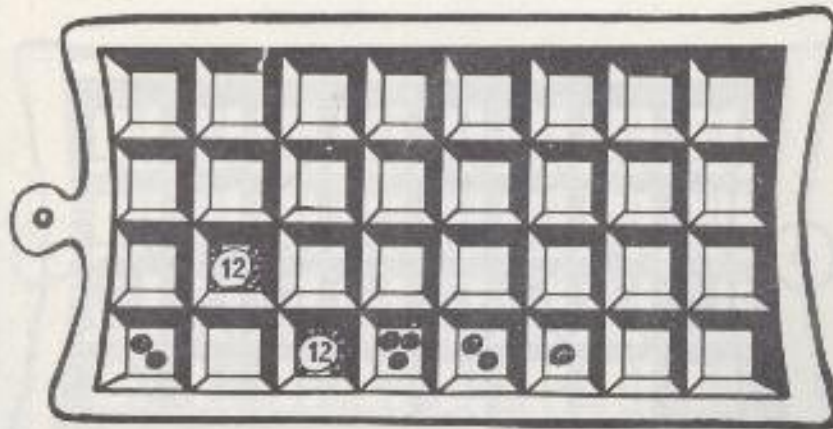


**NSATWE — THE THIRTEEN**  
EKYESO EKITO — Junior Grouping  
Diagram 5



MBIRYE — THE TWELVE

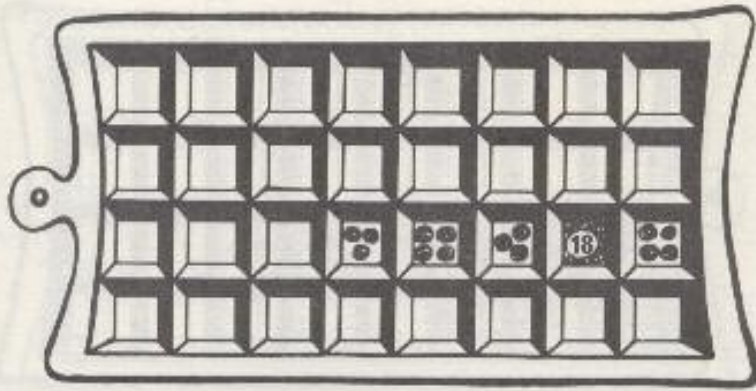
Diagram 6a



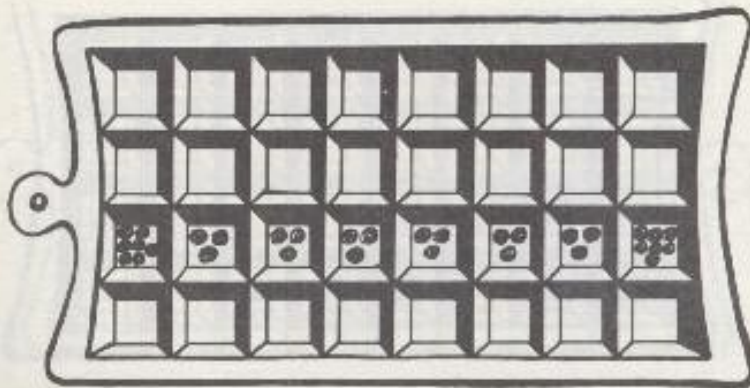
MBIRYE — THE TWELVE

EKYESO EKITO — Junior Grouping

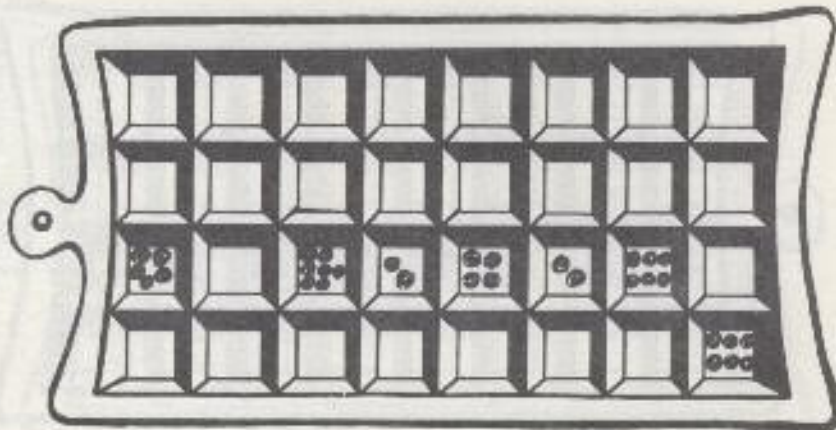
Diagram 6b



**NNAANA — THE EIGHTEEN**  
EKYESO EKIKULU — Senior Grouping  
Diagram 7

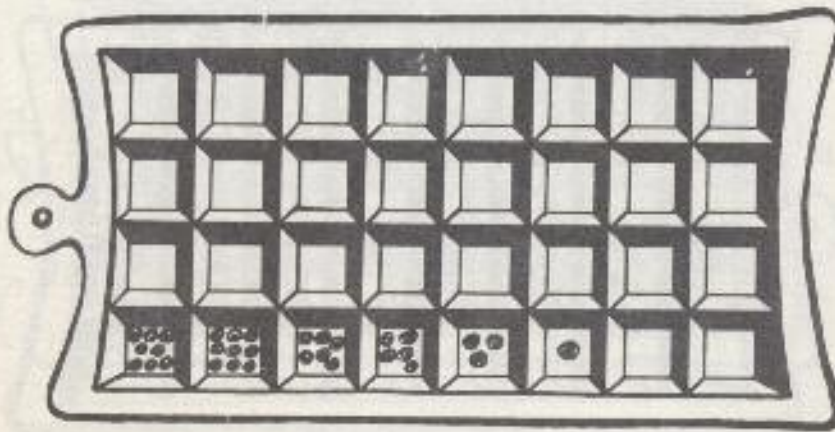


**EKYESO EKITO — Junior Grouping**  
Diagram 8



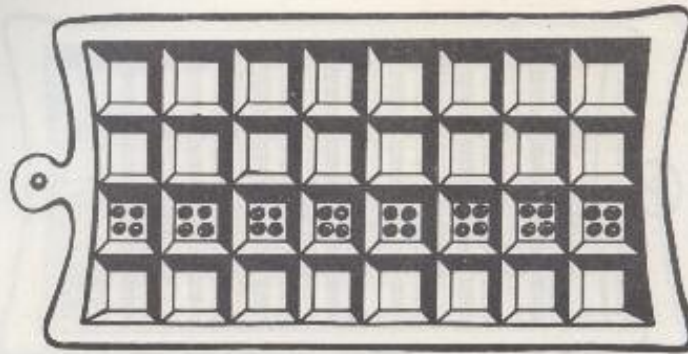
EKYESO EKITO—Junior Grouping

Diagram 9



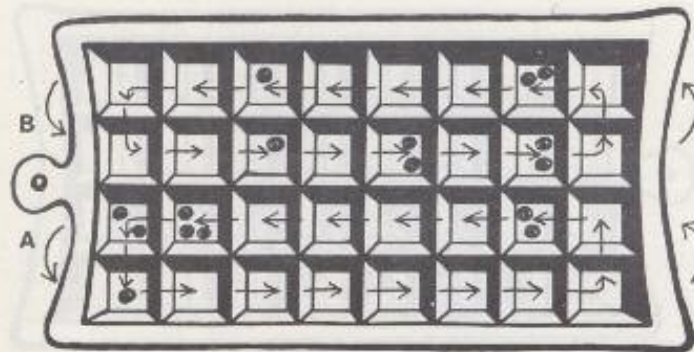
EKYESO EKITO—Junior Grouping

Diagram 10



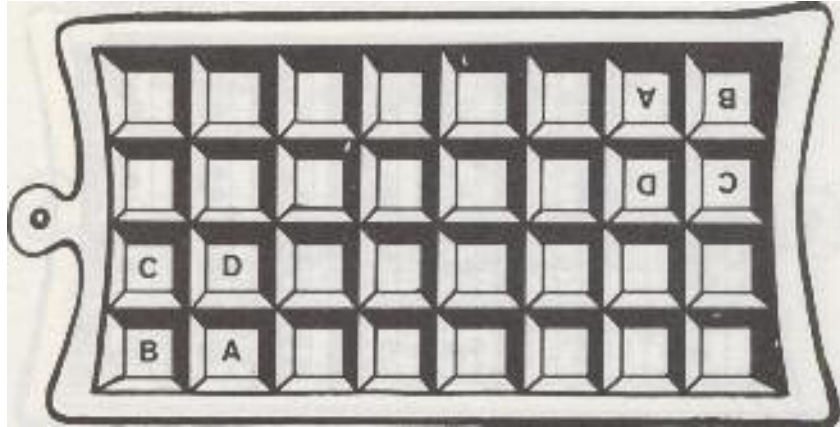
EKYESO EKITO—Junior Grouping

Diagram 11



Normal direction of movement.

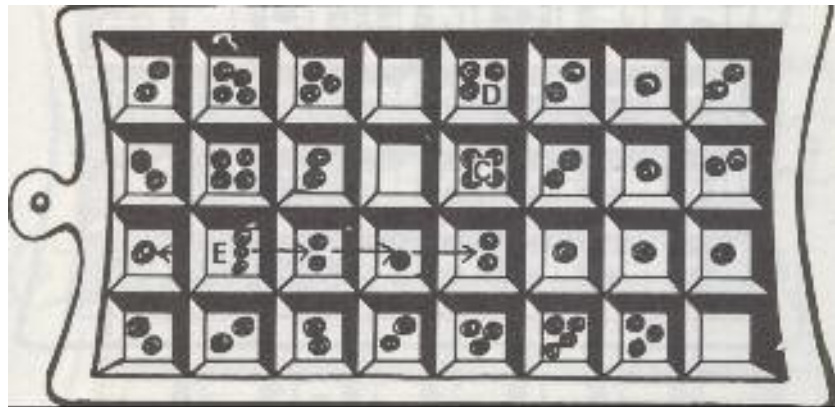
Diagram 12



**THE REVERSE MOVE**

a, b, c and d are the squares or holes from which reverse movements may be made, one at a time, or consecutively, according to the positions of counters in the opponent's squares.

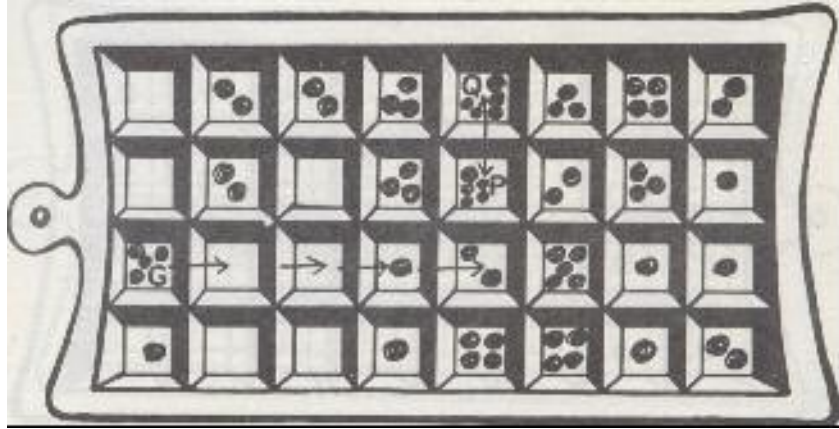
**Diagram 13**



**THE REVERSE MOVE**

Reversing with three counters from square E to capture counters in squares C and D.

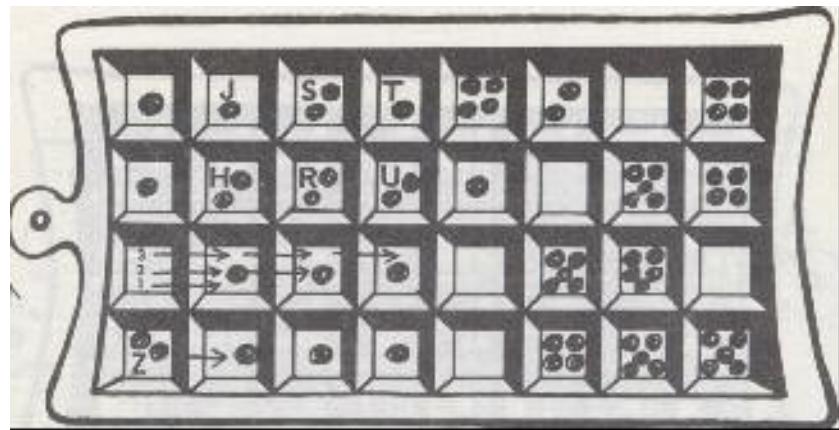
**Diagram 14**



**THE REVERSE MOVE**

Reversing with four counters from square G to capture counters in squares P and Q.

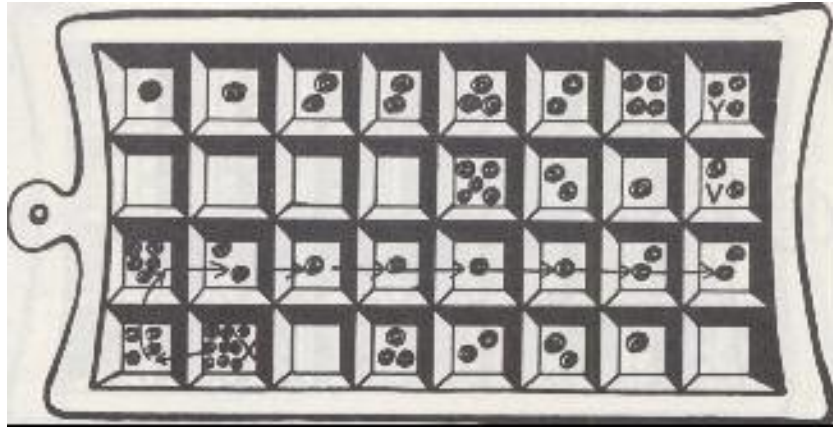
**Diagram 15**



**THE REVERSE MOVE**

Three consecutive reverse moves from square Z: 1st to capture counters in squares J and H; 2nd to capture counters in squares R and S; 3rd to capture counters in squares U and T.

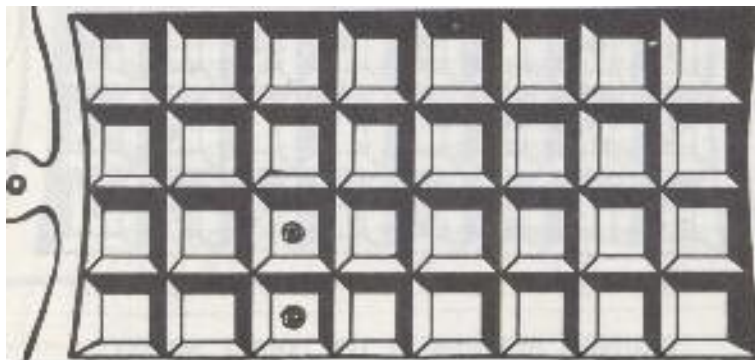
**Diagram 16**



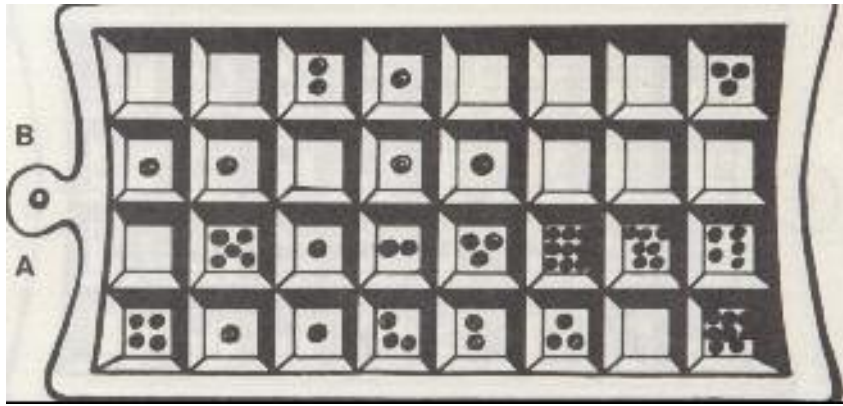
**THE REVERSE MOVE**

Reverse move with nine counters from square X to capture counters in squares V and Y. When this move is made a series of relayed moves results in the capture of more counters.

**Diagram 17**

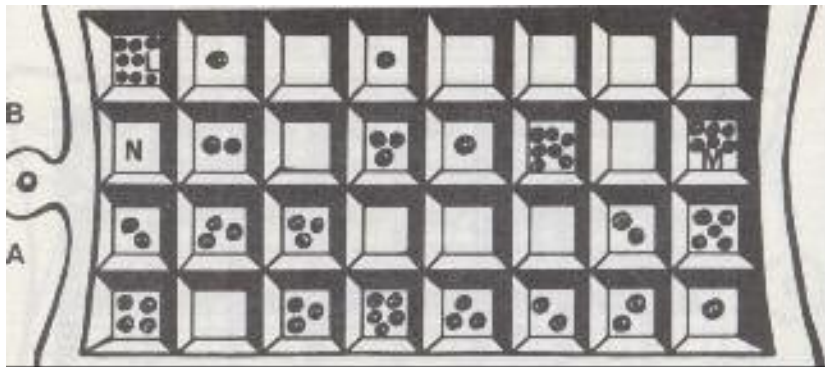


**KAYIKI**  
**Diagram 18**



Side B has suffered normal defeat.

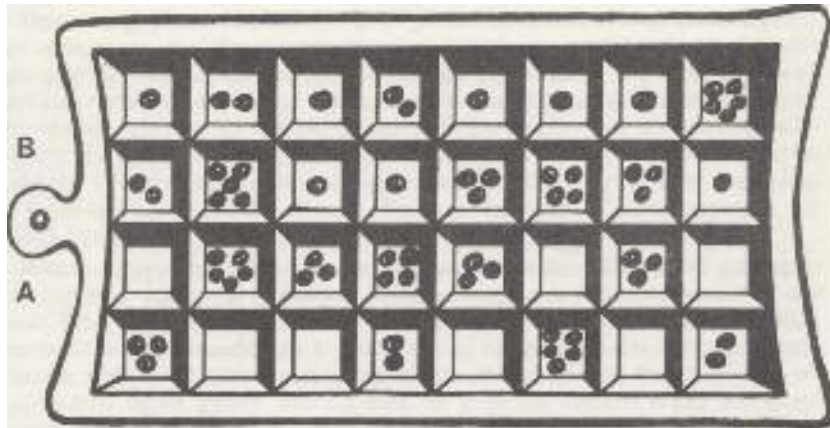
Diagram 19



**OKUTEMA (WINNING BY THE DOUBLE SCORE)**

Side A has two heads (Emitwe Ebiri). If player on side **B** is to play next he can win by the double score (okutema) by moving counters in square L up to square M and then by a relayed forward move to square N.

Diagram 20



**AKAWUMBI**

If player on side A is to play next he can win by "akawumbi" by making one relayed non-stop move during which he captures all his opponent's counters.

**Diagram 21**

## OMWESO MU UGANDA

Omweso guyinza okuba nga gwe gumu ku mizannyo gy'omu Uganda egy'edda ennyo egy'okwewummulizaako. Amawanga mangi gafaanana okuba nga gamaze emyaka bikumi na bikumi nga gaguzannya. Omweso gye gwatandikira tewali amanyiddeyo ddala newankubadde nga waliwo abantu abawa ebirowoozo byabwe ku nsibuko yaagwo. Ebirowoozo ebyo tebinafuna bibikakasa mu ngeri ematiza bull muntu. Abatambuze n'abayizi b'ebifa ku mpisa z'abantu ez'obuwangwa, omweso bagusanga ne mu nsi zino eziri ku nkingi za Uganda: Kenya, Sudan, Congo, Ruanda, Tanzania, n'okweyongerayo mu Africa eya wakati.

Abantu abamu bagamba nti omweso gwava mu nsi z'ebweru ne guyingira mu Uganda. Ekyo okukikiriza kisaana kumala kwekenneenyebwa mu bintu bino — ennimi ez'enjawulo ezoogerwa mu Uganda, ebintu eby'edda ebisangibwa mu bitundu bya Uganda ebitali bimu, ensibuko z'abantu b'omu Uganda abali mu bitundu ebitali bimu. Ate abantu abalala bwe bagamba nti omuzannyo ogwo gwava mu Uganda ne gugenda ebweru n'abo tetusaana kumala gabawakanya.

Ka tuddeyo ku Uganda. Kye tulaba amangu kye kino nti abantu abamu aboogera ennimi ez'enjawulo balina amannya agatava ku kikolo kimu ge bayita ekintu kye beesezaamu. Ekyo kiyinza okutugambisa nti bull ggwanga omuzannyo ogwo lyaguvumbula lyokka. Naye ate tuyinza n'okugamba nti oboolyawo ng'amawanga agamu gaagukoppa ku malala ne negaguyiyiiza amannya mu nnimi ze googera. Sso nno ate waliwo agamu agayita ekintu kye beesezaamu amannya agalabika nga gava ku kikolo kimu eky'ennimi ze googera. Ekyo kiragira ddala ng'amawanga ago omuzannyo gaaguggya ku mawanga agagaliraanye bwe gall mu kika ekimu oba ku mawanga agaagawangula oba ge gaawangula mu biro eby'edda. Laba amannya ekintu ekyo kye beesezaamu ge kiyitibwa mu nnimi ezitali zimu:

**OLULIMI**

Ateso  
 Karimojong  
 Sabiny  
 Lango  
 Acholi  
 Alur  
 Lugbara Madi  
 Kakwa  
 Lunyoro/ Rutoro Jopadhola Kumam Lusamia  
 Luganda Lusoga  
 Lunyole Lugwere Runyankole  
 Rukiga

**ERINNYA**

aileisit  
 ngikilees  
 kechiyek  
 coro coro soro soro soro orusoro  
 weri elee olwero  
 omweso  
 omweso  
 ehyeso  
 ekyeso  
 ekyesho  
 ekishoro  
 by'omweso ne ku mateeka g'okwesa mu

Nafuna ebigambo ku byafaayo Buganda by'omweso ne ku mateeka g'okwesa mu

**EBYAFAYA**

Erinnya 'omweso' (mu bungi 'emyeso') litegeza ekibajje mwe beeseza ate n'omuzannyo gwennyini. Omweso gutera kubajjibwa mu muti. Ekinnya ky'omweso ekimu kiyitibwa 'ssa' (ebingi 'masa'). Ensigo enzirugaalirivu eziyitibwa empiki, eziva ku muti oguyitibwa omuyiki, ze zikozesebwa mu mweso. Okuzannya kwennyini kuyitibwa 'kwesa. Ekigambo ekyo kiringa ekyava mu linnya 'mweso.' Omuzannyo guyitibwa 'kyeso' (ebingi 'byeso').

Mu lulimi Oluganda mulimu ebifaanana okulaga ng'omweso gwa dda nnyo mu Buganda. Ebiraga ebyo hisangibwa mu njogera ze tuyita *ebisoko* era ne mu *ngero*. Enjogera ezimanyiddwa ennyo ze zino:

(1) Mu Luganda, omuntu omumpi ennyo bayinza okumugeza ku mpiki. Bagamba nti, "Mumpi ng'empiki"<sup>5</sup>

(2) Omuntu bw'amanya ennyo okukola ekintu bamwogerako nti "Akimanyi nga mweso."

(3) Omuntu bw'asanga ng'ebintu bye we yabadde asuubira okubisanga tebiriwo bamugeza oba yeegeza ku muntu ayesa n'atasanga mpiki mu ssa mw'abadde asuubira okuzisanga. Bamwogerako nti, "Acutte mu lya<sup>6</sup> mpiki."

(4) Ate luno olugero Iwo lubuulirira bantu buteekuza. Lugererwa ku muntu ayiga ekintu n'akikugukamu okusinga eyakimuyigiriza. Lugamba nti, "Gw'oyigiriza okwesa akugobya nkaaga."

Ebyafaayo by'obwakabaka nabyo birinayo ekiraga ng'omweso gwa dda nnyo mu Buganda. Bull Kabaka omuggya olwamalanga okusika n'agenda e Buddo, ku lusozi olwatikkirirwangako Bakabaka engule, n'akolayo n'omukolo "gw'okwesa." Omukulu w'emikolo gy'oku Buddo yabanga Ssemanobe Ow' emmamba, omukuumi w'olusozi lw'Obwakabaka. Akakasa omukolo gw'okwesa" ku Buddo ye muwandiisi omwatiikirivu, Sir Apolo Kagwa. Mu kitabo kye ekiyitibwa *Empisa ~a Baganda*, yawandika bw'ati ku mukolo "gw'okwesa": "Bwe yamuggyanga awo (Ssemanobe) n'amutwala mu luyiki, lwabeeranga kumpi n'awaabeeranga embuga ya Makamba Omwami w'oku Buddo. Omwo mwe yanoganga empiki buteba eyabeeranga mu mweso ogwabeeranga mu kigango Ggombolola oba Masengeregansaze, Katikkiro gwe yayesezangamu ng'asalira abantu emisango. Naye empiki eyo buteba amakulu gaayo nti 'Kabaka taasingibwenga magezi mu bwakabaka bwe eri abantu be; abantu be bwe banaamusaliranga amagezi ag'okumusanga era ye y'anaasinganga okubasalira amagezi amalungi ag'okubafuganga, ng'omwesi ow'amagezi bw'agobya munne empiki entono eza buteba'."

Tewali amanyidde ddala Kabaka eyatandika 'okwesa' ng'omukolo mu kusika kwa Bakabaka kyokka omukolo gwo gulinga ogw'edda ennyo newankubadde nga guyinza obutaba gwa dda nnyo

<sup>5</sup> Empiki eya bulijjo eweza 'h insi okuva erudda okutuuka erudda singa ogikubyemu akatuli wakati (diameter).

<sup>6</sup> lya ke kagambo akategeza obwannannyini mu lubu lw'amannya ga class No. 5.

<sup>7</sup> t nkaaga ze mpiki ezaalika mu ssa mwe zivudde; ziba 16.

ng'Obwakabaka obulowoozebwa okuweza emyaka ng'ebitaano okuva ku Ssekabaka Kintu.

Omukolo gw'okweseza e Buddo mu kusika ng'ogutadde ebbali, omweso gwayagalihwanga nnyo mu lubiri Iwa Kabaka. Kabaka yayesanga ne bakyaala be abakulu era ne bannyina, abambejja. Oluusi yayitanga Katikkiro n'abaami abakulu n'ayesa nabo.

Abaami n'abataka abakulu bull gye baaheeranga yonna nga baba n'emyeso mu bisaakaate byabwe. Abaami abakulu n'abato n'abasajja be baafuganga baayesanga kumpi hull lunaku enkya n'eggulo.

Akatuuso ke kaabasalangako anti nga bonna basembezebwa ku mmere y'emhuga. Mu mweso abaami mwe baafuniranga omukisa okulaba abantu baabwe n'okuhamanya mu ngeri y'omukwano. Bwe baahanga beesa nga banyumya ku bintu bingi ebya bull ngeri. Mu kwesa abaami ne basajja baabwe mwe haamanyiranga ebifa mu nsi. Bwe waabangawo abajja okubasalira ebibakaayanya ng'abaami ne basajja baabwe abali mu mweso bawuliriza ensonga zonna. Abaami bwe baasalanga ensonga nga basajja baabwe nabo bawulira ensala y'abaami n'amagezi ge baawanga abantu abaabanga babatwalidde ebigambo ebyetaaga okutawulula.

Mu nkiiko ez'engeri eyo eza bonna ezitaabanga ntongole mwe mwava engero zino:

1. Akiika embuga amanya ensonga.
2. Nnantakiika nti "Eby'embuga biriibwa baganzi."

Mu basajja baabwe abaabanga baku77aanye okwesa, abaami mwe baalondanga abasajja be beesiga ne babatuma eza bull ngeri. Kabaka bwe yatumanga amangu ahahaka mu baami okumusolooleza omusolo, gamba ng'ogw' enswa oba ogw'emhugo oba ogw'enkumbi oba ogw'engeri endala oba okutwala abatabaazi, abasajja abaasangibwanga ku mhuga nga beesa be baasookanga okuwera n'okugabwa okukulemba abalala. Mu ngeri eyo omweso gwabanga ng'ekku7 j aaniro abaami mwe baggyanga abantu ab'okubaweereza n'okuweereza Kahaka. Omweso gwayambanganga abantu abasobola emirimu okumanyika amangu mu baami n'okuweebwa ebifo ebikulu.

Ekirala ekikulu ekyali ku mweso kwe kumala ku bantu ekiwuubaalo. Abaami abakulu n'abantu abalala abaabanga balindiridde okulaba Kabaka haamulindiriranga nga heesa mu kagango akaabanga okumpi n'ennyumba Twekohe, Kabaka mwe yasulanga. Abambejja nabo baalina akagango akaabwe mwe baaheeranga nga heesa okutuusa Iwe haasoholanga okulaba Kabaka.

Nga bwe tulabye waggulu, Katikkiro yayesezanga mu kigango Masengeregansaze, mwe yatuulanga ng'asala emisango n'okutawulula abaabanga n'ebibakaayanya. Bagamba nti Mukasa eyaliko Katikkiro wa Mutesa I ne Mwanga II yali kayingo mu kwesa. Mbu abantu baamuwolezanga ng'eno bw'ayesa. Bwe haamalanga okuwoza n'addamu ebigambo omuwaabi by'awozezza era n'eby'omuwwaahirwa. Mbu byonna yahiddangamu mu ngeri eyeewuunyisa. Bwe yamalanga okubiddamu nga n'abaami hamaze okukubira omusango, n'alyoka asala omusango. Bagamba nti ensala ye yabanga ya magezi era nga ya hwenkanya.

Ka tutuuke ku hirala ebifa ku mweso. Edda omweso gwaliko emizizo. Egimu ku gyo gye giro: Okuggyako abambejja ne hakyala ba Kahaka n'ab'abaami abakulu, abakazi aba hulijjo tehaayesanga. Mu bakopi ddala kyali kizirira ddala omukazi okwesa. Baagamhanga nti omukazi hw'akwata mu mweso tayeza mmere. Kale nno omulimu gw'okulima emmere mu maka nga bwe gwali ogw'abakazi hokka, omuzizo ogwo ahakazi haagukwatanga mango. Abawala abato bobaabagambanganga nti singa beesa tebagenda kusuna mabeere. Kale nno obutasuna mabeere nga kitegeeza mpozzi na butafumbirwa. Okutya obutafumbirwa kwagoberanga ddala abaana abawala ku mweso.

Abakazi ne bawala baabwe nga bwe baalina omulimu gw'okukola ku by'emmere byonna mu maka era

n'emirimu emirala, kyangu okulaba nti singa baalekerwa eddembe okwessa ku mweso ogumala ebiseera bwe gutyo tebandisoboddenga kumalawo mirimu gyabwe egya bull lunaku egyali emingi bwe gityo.

Ekirala ekikulu kye tusaana okumanya kye kino nti omweso gwaku'j'jaanyanga abantu bangi aba buli ngeri ate nga mu kuku<sup>77</sup>aana okwo baggyangamu okumanyagana ennyo. N'olwekyo abasajja abafumbo baatyanga nti singa baleka bakazi baabwe ne bawala baabwe okubeera mu mweso n'abasajja aba bull ngeri kiyinza okuvaamu ebitali birungi.

Abalenzi abato nabo tebakkirizibwanga kubeera awo nga beesa ebbanga lyonna, anti nabo baalina eby'okukola bingi, ng'okulunda embuzi n'ente, n'okutumwa e'j'jendo eza bull ngeri. Kyokka bo bwe baabanga ku ttale nga balunda embuzi oba ente beesaliranga amagezi ag'okwesaako. Baasimanga emyeso ku ttaka ne beeseza omwo. Mu kifo ky'empiki zennyini baakozesanga mayinja oba ensigo z'ebimera ze basobolanga okufuna. Abasumba bayinza okuba nga be baasima emyeso egisangibwa ku njazi, mu bitundu bya Uganda ebimu. Naye oba ng'ekyo bwe kiri, kizibu okumanya ebintu bye baasimisanga amasa g'emyeso ku njazi e<sup>77</sup> umu bwe zityo!

wokubanga omweso gwatuuzanga abantu ne batayagala kuguvaamu, ne gubeerabiza n'ebintu ebirala byonna, abaami b'ebyalo abamu abaakuumanga ennyo ebyalo byabwe, tebaayagalanga kulaba basajja baabwe nga beeseza mu byalo byabwe. Abaami ab'engeri eyo baatyanga nti singa omulabe azinda ekyalo amangu oba Kabaka okugaba ekiwendo eky'amangu, ekyalo kyonna kiyinza okuttibwa oba okunyagibwa. Abaami abaatyanga eby'engeri eyo bwe baasanganga basajja baabwe nga beesa nga bayinza okubaggyako empiki ne bazisuula.

Okwesa kwaliko omuzizo omulala omukulu:

Abantu tebakkirizibwanga kwesa kiro ng'enjuba emaze okugwa. Baagambanga nti singa abantu beesa ekiro akabe ne kamala kakaaba oba ekiwuugulu oba empisi ng'olwo nno ababadde beesa zibasanze. Baalagirwanga okutwala empiki zonna ku luzzi okuzooza ate nga bull mpiki bagitwala yokka. Okwoza empiki lye ddagala lyokka lye bakkirizanga nti lye liyinza okuggyawo akabi akayinza okujja ng'ekimu ku bintu ebyo kikaabye ng'abantu beesa ekiro.

Omuntu agenda okuwoza omusango naye teyeyesanga. Mpozzi befaanaanyirizanga nti singa omuntu agenda okuwoza ayesa ne bamugoba mu kwesa, ne mu kuwoza bayinza okumusanga.

### **OMWESO NGA BWE GWADIBA OKUMALA EKISEERA**

Kino kyali ng'omuntu bwe yandikirowoozezza. Mu matandika g'ekitundu 'S ekyafundikira omulembe gwe 19. omweso wamu n'emizannyo gy'ekinnansi egy'engeri endala gyali gitandise okugenda nga gifeebesebwa empisa z'abagwira b'Ebuvanjuba ezaali zigenda zikyusa embeera za bannansi ez'edda. Enfuna y'ebintu wamu n'ebyobufuzi byali bitandise okukyuka. Entalo z'okunyaga ebintu n'abantu zaali zikomezeddwa Abangereza abaali batandise okufuga ensi nga bayita mu baami hannansi. Ebyokufuna abantu baali tebakyahiggya nnyo ku baami. N'olwckyo abantu baali batandise obutakyabeeranga nnyo mu baami nga beesa. Ab'amaanyi baali batandise okusuubulanga ehintu ng'engoye n'amaliha.

Uganda ng'emaze okukkiriza okukuumibwanga Ahangereza, abasajja abalamu baatandika okulondebwanga okwetikka emigugu gy'abakozi ba Gavumenti, naddala Baddiisi, nga ball ku mirimu gya Gavumenti. Abantu tebaayagalanga kukola mirimu gya ngeri eyo kubanga empeera gye baagifunangamu yabanga ntono nnyo. Okuwona ku mirimu egyo, abantu kye baakolanga kwe kwewala okukunnaaniranga mu baami okwesa.

Ppamba bwe yaleetebwa mu Uganda mu 1904, okusobozesa abantu okufuna ensimbi z'omusolo, abasajja Ahaganda ne batandika okulima so ng'okuva edda n'edda kyabanga kya nsonyi omusajja Omuganda okulima. Okulima ppamba kwasihanga abasajja bangi mu nnimiro ne mu maka, nga balongoosa ppamba. Emirimu gya ppamba ahasajja tegyabalekerangawo kiseera kya kwesa. Ate n'oluvannyuma omweso haaguyita omuzannyo gw'ahagayaavu.

Ekirala ekyali kyagala okudibya omweso ze nvunza ezaaleetebwa Abaganda abasuubuzi b'amasanga, nga haziggya mu Tanzania. Abasuubuzi abo baatolontokanga ne batuuka mu nsi y'Abanyamwezi, Unyamwezi (Abaganda baagiyitanga Bunyaanyimbe). Envunza zaali zeefudde za kabi nnyo mu Buganda. Zaayingiranga mu higere by'ahantu abajama ne zikulira omwo. Omuntu eyabanga n'envunza ennyingi mu higere bwe baabanga bazimutundudemu ng'ebigere birwala. Mpozzi okulwala kw'ebigere by'envunza kwe baayita 'okuvunda' n'obuwuka *obwabivunzanga* ne babuyita 'envunza.'

Omuntu eyabanga n'envunza ennyingi mu bigerc buli we yagendanga ng'alekawo amagi gaazo. Amagi tegaalwanga nga gaalula, nga gasaasaana mu kifo ekyo mwe gaahanga gaaluulidde. Omweso nga bwe gwaku77aanyanga abantu ahang'awamu, gwalabika nga guku'yaanya n'envunza. Olw'okwagala okudduka envunza abantu kyehaava hatandika okwewala omweso. Envunza bwe zityo bwe zaali zaagala okutta omweso.

Amasomero bwe gaatandikibwa mu myaka ng'ekkumi egyatandika omulembe guno gwe tulimu, omweso tegwassibwamu nnyo maanyi ng'emizannyo gy'abagwira egy'omu nnyumba, okugeza nga *draughts, ludo*, emisota n'amadaala. Kyamazima amasomero awamu ag'ebisulo oluvannyuma gaafunira abayizi emyeso naye abayizi abaayesanga tehaabanga bangi nnyo olw'okubanga omweso gwali gumaze okuvumaganibwa nti 'guleeta envunza.' Kyokka abantu abamu abakulu, abaagazi b'ebintu byaffe eby'obuwangwa, bo emyeso baagikuuma mu maka gaabwe ne beesezangamu oluusinooluusi ne mikwano gyabwe. Abantu abo be baawonya omweso okuzikirira wonna mu Buganda era tusaana okuheebaza ennyo.

Ka tulabe n'ekintu ekirala ekifaanana okuba ekimu ku bintu ebyaziyiza omweso okweyongera ennyo mu maaso:

Okutuusa jjo Juno, mu biro ehitali bya wala nnyo, tewabadde bidduka ebyesigibwa, ebyanguya abakozi ba Gavumenti n'abatali ba Gavumenti okubaggya mu byalo, abasinga ohungi gye basula, okubatuusa ku mirimu gyabwe ate n'okuhazzaayo. Essaawa z'abakozi bonna abatali ba Gavumenti ez'emirimu nazo edda zaali teziriiko mateeka ga Gavumenti amakakafu nga bwe kiri kaakati. Ate kimanyiddwa ng'abakozi abasinga ohungi okuva gye basula okutuuka ku mirimu gyabwe mailo zitera kuba wakati wa ssatun' ekkumi n'ettaano. Ekidduka ekikulu abakozi ahasinga obungi kye baalina mu biro ebyo ke kagaali 'lumala mawano.' Kale nno abakozi hyamalanga ebbanga ddene mu kkuho nga hasotta ohugaali. Ate nno ku nsozi nga basindika husindike. We baatuukiranga ewaahwe nga n'abandyagadde okwesa tehakyalina kiseera kimala.

Abakozi abaafunanga emisaala egiteeyamba baakubanga kigere. Abo nno we baatuukiranga eka nga booya husera, nga n'agecsa tebagalina ate era nga n'enjuba emaze okugwa mu nnyanga. N'abandihadde n'ekiseera ekyesa, mu budde obwo haabanga heegomba kufuna kaakuzza eri mumwa. Kale nno tekewuunyisa okulaba ng'ahakozi baali tebakyasohola kwesa oha okukulowoozaako.

## OKUDDAWO KW'OMWESO

Kizihu nnyo okulondawo ekintu ekimu ne tugamba nti kye kyazzaawo omweso ne gikwagazisa n'ahantu nga hwe hagwagala kaakano. Ekisinga obwangu kwe kugatta awamu ehintu hyonna bye tulowooza nga birina kye byakola ku kuzzaawo omweso n'okugwagazisa abantu.

Mpozzi kye tusaana okusookerako okumenya kye kibiina ky'Abataka, James Miti ne Sezario Mulumba ne hannaahwe abalala kye baasitula ennyo mu 1947. Ekibiina ekyo kyakuhiriza nnyo Ahaganda okwagala ebyabwe ehy'obuwangwa. Okwo kwe tuzza okudda kwa Sir Edawrd Mutesa II ku Bwakabaka, ng'ava mu huwa anguse mu London, mu 1955. Ekiddirira ekyo bye higambo ehyatandikira mu Africa ey'Ebugwanjuba nga hikubiriza Abafrica okwemanya nga nabo hantu mu nsi, abasaana okweyagalira mu nsi zaabwe n'okwagala ebyabwe ehy'ohuwangwa era n'okubikuza.

Okujja kwa hbaasi ezikola mu bibuga, nga zigezaako okutambulira mu biseera ebimanyiddwa, ate n'okufuna mmotoka za takisi ezikola mu bibuga ne mu miriraano gyahyo by'asobozesa abantu hangi okutuukanga amangu mu maka gaahwe nga hamaze okukola ne basobola n'okwesaako. **Okwo** ssaako okweyongera kwa bupikipiki ohutono ate ne Gavumenti okussaawo essaawa ez'ettecka ezinnyukirwamu mu bibuga. Abafrica okweyongera obungi mu hihuga ne mu miriraano gyahyo naky'o kyayongera ku bungi bw'abantu ahayinza okwesezaamu nga hahadde tebagenze mu mizannyo mirala. Ebyo byonna bye mmenye birina kye hikoze ku kuddamu okwagazisa abantu omweso.

Mu nnaku zino. omuntu amanyi okutunula ennyo bw'ayita mu butale, mu Kampala ne mu bifo cbirala ehiku'l'laanirwamu abantu ahang' ehuri ebweru wa Kampala, mu ssaawa ez'ekyemisana n'ez'olwegguloggulo, yinza okulaba ebikuukuulu bwahantu nga heetoolodde omweso. Aheesa, omweso gubanyumira nga hwe gunyumira abatunuulizi. Abaagazi b'omweso oluusi hassaawo empaka ne zinyumira abazihaamu n'abalaha ababa bawagira abazannyi. Mu hifo ebimu abantu oluusi beeseza nsimhi ate abatunuulizi abamu ne basibawo ensimbi.

Okujjulula ku mateeka g'okwesa ag'edda kuyambye nnyo okukendeeza ku kiseera ekyeso ekimu kye kimala okuggwa. Edda ekiseera ekyeso ekimu kye kyamalanga okuggwaamu kyabanga wakati wa ddakiika 10 na 20 naye kaakano kiri wakati wa 3 na 7.

Ekyewuunyisa ennyo kwe kulaba ng'omweso ogwayolekerwa ebizibu ebingi bwe hityo ate gwe gusinze okuyita obulungi mu balabe baagwo bonna, neguddamu okwagalibwa ennyo. Bye guyiseemu bikakasiza ddala nga bwe guli omuzannyo omulungi.

Omuntu yenna agamba nti omweso si muzannyo gwa magezi kirungi ayige okuguzannya, yeerabireko ng'obukodyo bw'ateekwa okuyiga okuba omukugu mu gwo n'okugunyumirwa bwenkana n'obw'emizannyo gy'omu nnyumba egisinga obulungi egisangibwa wonna mu nsi.

#### AMATEEKA G'OKWESA MU BUGANDA<sup>8</sup>

1. Empiki ezikozesebwa nga beesa ziba nkaaga mu nnya. Empiki zennyini bwe ziba nga teziwera bassaamu obuyinja oba ensigo ez'engeri endala okujjuza omuwendo ogwo
2. Buli omu ku bazannyi atuula ku ludda lw'omweso nga gwerambise bukiika mu maaso ge. Empiki 64 bazigabanira wakati.
3. Buli omu ku bazannyi y'aba nnannyini mpiki zonna eziba mu masa 16 ag'omu nnyiriri ebbiri eziri ku ludda lwe.
4. Oludda olumu luyinza okubaako abazannyi abasukka ku omu, nga bonna bakolera wamu. Okukakasa nga buli ludda luweza empiki zaalwo 32, ng'omuzannyo gugenda okutandika, buli

<sup>8</sup> Amateeka agamu ag'edda gajjuluddwako.

muzannyi assa empiki nnya nnya mu masa omunaana ag'omu lunyiriri olumuliraandidde ddala (labs ekifaananyi ku ddiba ly'ekitabo).

5. Mu kweteekerateekera okutandika okwesa kwennyini, buli ludda lussa emiwendo gy'empiki egya bull ngeri mu masa gaalwo, mu ngeri gye lumanyi ng'eneerugamba okugoba. Okutegeka empiki mu ngeri eyo kwe bayita 'okuteeka.' Engeri omuntu gy'aba ategeseemu empiki ze kye bayita 'ekyeso' (mu bungi 'byeso'). Ebyeso byawulwamu *ebikulu n'ebito*. Ekyeso ekikulu kibaamu empiki ezisukka 16 mu ssa erimu; ekito tekibaamu ssa lirimu mpiki ezisukka ku 16. Waliwo ebyeso bya ngeri nnyingi ebitekebwa naye ebirina amannya amakakafu biri nga mukaaga:
6. *Nsanve* (kiba n'essa eririmu empiki 17), *Nkaaga* (kiba n'essa eririmu empiki 16), *Ntaanwe* (kiba n'essa eririmu empiki 15), *Nnyinya* (kiba n'essa eririmu empiki 14), *Nsatwe* (kiba n'essa eririmu empiki 13), *Mbirye* (kiba n'essa eririmu empiki 13), *Mbirye* (kiba n'essa eririmu empiki eziwera 12). Ebyeso ebirala ebirina amannya tebitera kutekebwa, okugeza *Nnyenda* ne *Nnaana*. Empiki ezo zijjula bujjuzi mu masa ng'abantu beesa. Ekikulu mu kuteeka ebyeso kwe kulaba ng'oyinza okuyitamu ng'ositudde empiki okulambulula olugendo (laba ebifaananyi 1, 2, 3, 4a, 4b, 5, 6a, 6b, 7, 8, 9, 10, 11 ebiraga ebyeso ebyogeddwako waggulu n'ebirala ebitalina mannya makakafu).
7. Okwesa bwe kuba kutandikira ddala omulundi ogusooka, buli ludda luyinza okutandika (okwo kwe bayita 'okwalika') naye oludda olumu bwe luba lumaze okugoba omulundi ogusooka, omugobe, y'asooka okwalika mu kyeso ekiddirira. Kyokka kiyinzika okuba ng'edda eyagobanga nga y'asooka okwalika mu kyeso ekiddirira kuba ne kaakano bw'ayagala ayinza okutandika nga bw'agamba nti "Omugobe tansooka kuwera."
8. Mu kutandika okwesa buli ludda lwesa ng'ekyeso kye luteese bwe kitandika. Ayesa ayinza okusuula empiki emu oba ebbiri mu ssa ebimu. Mu byeso ebito ebimu omuntu ayinza n'okuggya empiki mu ssa ery'emabega n'azibuusa n'azisuula mu masa g'omu lubu olw'omu maaso.
9. Oludda olumu bwe lumala okuggya empiki ku ludda olulala (kwe bayita 'okutta') ng'okwesa kwennyini kutandika okugoberera etteeka erya bulijjo ery'okusuula empiki emu emu mu buli ssa.
10. Mu kwesa kwennyini ayesa ayoola empiki mu ssa n'agenda ng'asuula empiki emu mu buli ssa ku ludda lwe, nga yeetooloola okufaanana ng'essaawa gye banyoola nga bagizza emabega. Okusuula empiki mu masa kwe bayitira ddala 'okwesa.' (Laba ekifaananyi ekiraga empiki gye zidda No. 12.)
11. Okwesa kuba mu mpalo, kwe kugamba nti oludda olumu bwe lumala okwesa n'olulala ne kwesa.
12. Buli ludda lugezaako okutta empiki z'oku ludda olulala zonna ze lusobola naye nga lwegendereza lwo luleme okuttibwako empiki ennyingi oba empiki ez'omugaso.
13. Empiki zonna 64 tezigibwa mu mweso; zibeeramu okutuusa ekyeso omu lw'akigoba. Okutta kwe kugenda kuzikyusa okuva ku ludda olumu okudda ku lulala.
14. Omuntu bw'asitula empiki okwesa ng'ekyeso kimaze okutaba agenda asuula empiki emu mu buli ssa, ng'atandikira mu ssa eriddirira eryo mw'aba ayodde empiki z'ayesa. Empiki envannyuma gy'aba nayo mu ngalo bw'egwa mu ssa omuli empiki emu oba ennyingi ng'ate ayoola ezo nga nazo agenda azisuula mu masa era ng'ava ku ssa eriddirira eryo mw'aziggye. Agenda ayeesa bw'atyo okutuusa empiki envannyuma gy'aba nayo mu ngalo lw'egwa mu ssa eritaliimu mpiki yonna n'alyoka amala. Okumala okwesa mu ngeri eyo nakwo kuyitibwa 'kwalika.' Mu kwesa, buli ludda lugezaako okuwa olulala empiki nga lugenderera okulutega luzitte ate lwo lutte empiki ezisingako obungi oba okuba ez'omugaso ku ludda olwo oluba lumaze okutta. Okuwonya empiki ze ez'omugaso okuttibwa buli muzannyi agezaako obutaziweerera.

**OKUTTA EMPIKI**

15. Ayesa bw'aba n'empiki mu ssa lye ery'emabega ng'ate alina n'empiki mu ssa ery'omu maaso eryesimbide ddala mu eryo ery'emabega, empiki ze eziri mu ssa lye ery'omu maaso zigambibwa nti 'mpeerere.' Empiki zonna eziri mu masa ago gombi munne ayinza okuzitta bw'aba ng'asobola. Okutta empiki empeerere oyo azitta atekwa okuba n'empiki emu oba ezisingawo, mu ssa lye ery'omulunyiriri olw'omu nda eriri ddala mu mutwe gw'essa eririmu empiki empeerere. Okutta empiki empeerere, ayesa ayoola empiki ezize z'alaba nga zinatta eza munne, n'agenda ng'azisuula mu masa ge okutuusa empiki ye envannyuma lw'egwa ssa lye eriri ddala mu mutwe gw'essa lya munne eririna empiki empeerere. Empiki za munne eziri mu masa gombi aziyoolamu n'azeesa ng'atandikira mu ssa eriddirira essa eryo mw'aggye empiki ezisse eza munne. Bw'aba akyayesa n'asanga empiki za munne endala empeerere nazo azitta n'azeesa nga bwe yayesezza ezaasoose, okutuusa lw'ayalika. Omuntu bw'aba tannayalika ayinza okutta empiki za munne zonna empeerere z'asobola okutta mu lwesa !we olumu. Obukugu mu kwesa buli mu kumanya mpiki omuntu z'ayinza okutta ng'ate ezize taziweeredde mu ngeri mbi.
16. Ayesa bw'atatwala mpiki empeerere z'asse nnannyinizo ayinza okulondawo okuzigattira mu limu ku masa ago mwe ziri n'azeesigaliza nga zize ddala. Okwo kwe bayita 'okugatta empiki.' Bw'aba tayagadde kuzeesigaliza ayinza okulagira azisse okuzitwala, nga bw'amugamba nti, "Toleka bafu mabega." Olwo azisse aba atekwa butekwa okuzitwala.

**OKUTEBUKA**

17. Ayesa bw'alaba empiki za munne empeerere z'ayinza okutta ng'adda emabega akkirizibwa okuzitta ng'asinziira mu limu ku masa ge ana agasembayo ku kkono we. Essa mw'asobola okuggya empiki n'ezitta eza munne, ly'asinziiramu n'ayesa ng'adda emabega. Bw'aba ayinza okuttayo empiki emirundi ebiri oba n'okusingawo, akkirizibwa okuzitta mu ngeri eyo ey'okutebuka, nga buli mulundi empiki agenda azisuula emabega mu masa ge, nga bw'akola mu kutta okw'okugenda mu maaso.

Empiki z'asembayo okutta ng'adda ennyuma z'ayesa ng'agenda mu maaso, ng'asinziira mu ssa eriddirira eryo lye yavuddemu okudda emabega. Okwesa ng'odda emabega olw'okutta empiki kwe bayita 'okutebuka.' Empiki omuntu gy'asooka okusuula ng'atebuka gye bayita 'buteba.' Empiki omuntu z'ayinza okuyoola ng'atebuka teziyinda kusukka ku 9. Tewali akkirizibwa kwesa ng'adda emabega bw'aba nga talina mpiki z'agenda okutta mu kutebuka (laba amasa omuntu g'ayinza okusinziramu okutebuka, n'engeri y'okutebuka, mu bifaananyi 13, 14, 15, 16, 17).

**OKUBALA EMPIKI MU KWESA**

Waliwo okubala kwa ngeri bbiri:

**(a) OKW'OKUGENDA MU MASSO**

Empiki omuntu z'ayesa n'ayalika mu ssa mwe yaziggye ziba 16, ziyitibwa 'nkaaga.'

Empiki ezigenda mu maaso essa erimu okuva we zaavudde ziba 17; ezo ziyitibwa 'nsanve.'

Ezigenda mu maaso amasa abiri okuva we zaavudde ziba 18; ezo ziyitibwa 'nnaana.'

Ezigenda mu maaso amasa asatu okuva we zaavudde ziba 19; ezo ziyitibwa 'nnyenda.'

Empiki ezibalibwa ng'ogenda mu maaso, ezirina amannya amakakafu zikoma awo. Ezeeyongerayo

okuwera nga 20, 21 n'okusingawo tezirina mannya era mu kwesa tezitera kuwera nnyingi bwe zityo.

(b) OKW'OKUDDA EMABEGA

Empiki ezeesebwa ne zirekayo essa limu okutuuka we zaavudde ziba 15; ezo ziyitibwa 'ntaanwe.'

Ezirekayo amasa abiri okutuuka we zaavudde ziba 14; ziyitibwa

Ezirekayo amasa asatu okutuuka we zaavudde ziba 13; ziyitibwa 'nsatwe.'

Ezirekayo amasa ana okutuuka we zaavudde ziba 12; ziyitibwa 'mbirye.'

Ezirekayo amasa ataano okutuuka we zaavudde ziba 11; ziyitibwa 'kkumi n'omu.'

Ezirekayo amasa omukaaga okutuuka we zaavudde ziba 10; ziyitibwa 'kkumi.'

Ezirekayo amasa omusanvu okutuuka we zaavudde ziba 9; ezo ziyitibwa 'Iwanga.'

Okubala ng'odda emabega awo we kukoma. Embala eyo omuntu agikozesa ng'ayagala okumanya empiki z'ayagala okwesa gye zinaamutuusa, n'empiki z'anaasobola okutta.

Kyokka omuntu bw'aba abala, ebigambo ebyo ayongera okubisalako n'alekawo bino by'owulira ng'abala: tta, nnya, ssatu, bbiri, omu, kkumi, I wang a.

Empiki emu bw'eweererwa endala emu, zombi wamu ziyitibwa 'kayiki' (laba ekifaananyi 18).

**ENGERI Y'OKUGOBA EKYESO**

Okugoba kuba kwa ngeri nnya:

(a) OKWA BULIJJO

Okugoba okwa bulijjo kwe kw'okutta empiki z'omulala ennyingi n'aba ng'asigazizza empiki z'atayinza kwesa n'agoba. Kyokka okusigaza empiki entono si kwe kugobwa; okugobwa mu ngeri eya bulijjo kusenziira mu ngeri empiki gye zirimu mu masa gaazo. Omuntu ne bw'aba ng'akyasigazza empiki eziwerako naye bw'aba nga mu buli ssa alinamu empiki emu era aba agobeddwa kuba empiki emu teggibwa mu ssa n'eyesebwa nga temaze kuleeterwako mpiki ndala. Ekyeso ekigobe mu ngeri ya bulijjo kibalwa nga kyeso kimu. Abeesa bayinza okumala okwesa nga beesezza ebyeso byonna bye baagala. (Laba ekyeso ekigobe mu ngeri eya bulijjo, mu kifaananyi ekya 19.)

(b) OKUTEMA (okw'edda)

Ayesa bw'awubwa oba bw'akigenderera n'aweerera empiki mu masa ge abiri agasemba erudda n'erudda, ekyeso kye kigambibwa nti kiriko 'emitwe ebiri.' Empiki zonna eziri mu masa ago ana munne bw'azitta mu Iwesa olumu oyo gwe bazisseeko aba 'atemeddwa' (agobeddwa mu kye bayita 'okutema'). Agenda okutema olusuula empiki envannyuma mu ssa n'alayira mu ngeri yonna gy'ayagala, okugeza, "Nnannyinimu ali ku bbali," "Jjajjange Nnamuguzi e Kasagga," n'ebirala. Okutema kubalibwa ng'okugoba ebyeso ebibiri. Kyokka atema ekyeso bw'atalayira okutema kwe tekubalibwa era talina kyeso ky'abalirwa nti agobye. (Laba ekyeso 'eky'emitwe ebiri' mu kifaananyi 20.)

(c) OKUGOBA AKAWUMBI

Omuntu bw'aweerera empiki ze zonna mu kyeso, munne n'azitta n' azimalamu mu kwesa olumu, oyo gwe bazisseeko baba bamugobye kye bayita `akawumbi.' *Akawumbi* bakabalamu ebyeso kkumi na bibiri. Ebyeso ekkumi n'ebibiri bye bayita `akagoba.' Agobye *akawumbi olumala* okwesa n'avuunika omweso, empiki zonna ne ziyiika wansi, ate n'alagira gw'agobye okuvuunula omweso n'amannyo n'okulonda empiki zonna n'amannyo ngazizza mu mweso. Kyokka gwe bagobye ekyo takikola era okwesa kw'omulundi ogwo awo we kuggweera. Okugoba akawumbi si kya bulijjo. (Laba ekifaananyi 21 ekiraga ekyeso ekiyinda okugobwa akawumbi.)

(d) OKUTEMA (okuggya)

Mu kugoba *Ekyekitema* (ekiggya) oludda olumu bwe lutta empiki emirundi ebiri ng'oludda olulala temmnattayo ku mpiki, oludda olwo Iwe baba basseeko empiki emirundi ebiri luba lugobeddwa mu ngeri gye bayita okutema okw'engeri ey okubiri.

Atemye abalirwa okugoba ebyeso bibiri nga mu (b). Waliwo ebintu bitaano ebiteekwa okutuukirizibwa omuntu alyoke akkirizibwe nti atemye mu ngeri ntuufu:

1. Abeesa bamala kukkiriziganya nti beesa kya *Kitema*.
2. Olwesa olutema terukkizibwa kuba lwa *kutebuka*.
3. Gw'otema oteekwa okuba nga wamuwadde empiki ne *zimulema okutta*.
4. Olwesa olutema luteekwa okutuukira ku mpiki zennyini ezittibwa okutema. Ayesa *okutema* bw'ayoola empiki n'azeesa ne zikwata ku ndala ate n'ayoola ezo okutta munne omulundi ogw'okubiri,
5. Nga bwe kiri mu kugoba *Ekyekitema* ekiri mu (b) ne mu kino atema atekwa *okulayira*.

## NGERI Y'OKWESA

Kaakano waliwo okwesa kwa ngeri ssatu:

### (a) OKW'OKUBALA (oba Eky'okubala)

Mu kwesa okw'okubala buli ludda lukkirizibwa okubalirira empiki nga terunnayoola mpiki kwesa, lusobole okulondawo ezinaasinga kwesa obulungi oba okutta ennyo ez oludda olulala oba okwalika nga teruweeredde mpiki zaalwo ez'omugaso. Kyokka era oludda oluba lubala bwe lulwawo ennyo nga lubalirira oludda olulala luyinza okwetamwa ne lugamba, nga bwe luseetulaseetula nomweso, nti, 'Omweso enkuyege zigulya.' Okwo kuba ng'okulabula oludda olwo lwese mangu.

### (b) EKISIBE

Mu kyaso kye bayita *Ekisibe* abagenda okwesa basooka kuwaanyisa mpiki. Bull, omu aggya empiki emu ku ludda Iwe ng'agiwa munne n agissa mu zize. Okwo kwe kuba okusiba ekyeso. Mu kyaso *ekisibe* bull aba ayesa bw'ayoola empiki ze mu ssa n'asuulako emu mu ssa aba takyakkirizibwa kuzizza mu ssa mw'aziggye okutwala endala z'aba alabye nga ze zinaasinga okumugasa. Ateekwa kutwala ezo z'aba asoose okusitula.

### (c) EKY'OBUTABALA

Mu kyaso ekiyitibwa *eky'obutabala*, buli ludda lusitula busituzi mpiki ze lulaba amangu nga zigasa, ne Iwesa, awatali kumala kuzibalirira. Mu kyaso ekyengeri eyo ayesa omu bw'alwawo kwesa munne ayinza okusitula empiki ezize n'ayesa newankubadde ngaba amaze oluwalo iwe. Bw'ayesa bw'atyo nga munne tannayesa mu luwalo Iwe aba akola kye bayita okutanza. Okwesa Eky'obutabala kuggya nnyo naye kaakano kwe kusinga okwagalibwa, naddala mu bibuga, era kunyumisa nnyo omweso ate nga kugwanguya okuggwa, kyokka kwetaaga okulaba amangu empiki ezisaana kwesa.

## EBIRALA EBIFA KU KWESA

### 1. OKUBBIRA

Mu kwesa mulimu okukozesa obukujjukujju n'obukodyo omuntu asobole okugoba, nga bwe kiri mu mizannyo emirala. Bino wammanga bye bimu ku by'obukujjukujju ebitera okukolebwa mu kwesa:

- (a) Okukweka empiki mu nnasswi omuntu aleme okwaliika mu ssa ly'abadde agenda okwalikamu.
- (b) Okutoola oba okwongera empiki endala, mu bubba, ku ezo z'ogenda kwesa, zisobole okukugasa nga bw'oyagala.
- (c) Okutoola oba okwongera empiki ku za munno nga talabayo, ezizo zeeyongere okuba ez'omugaso ng'ozeesa.
- (d) Okubuuka essa oba okulisuulamu empiki ebiri osobole okutuuka w'oyagala.
- (e) Okusuula empiki mu ssa lya munno ng'olinga awubiddwa, osobole okuggyamu empiki z'oyagala.

Eby'obukujjukujju ebikolebwa mu kwesa bye biyitibwa `okubbira'. Omuntu bw'alaba nga munne *amubbira* amuyimiriza n'amulagira okugolola ensobi gy'akoze nga tanneeyongera kwesa mpiki ezo z'aba nazo mu ngalo. Mu byeso eby'empaka kaakano mubaamu abalamuzi be bayita `abasazi.'

### 2. EBITI

