

## INVENTORY FORM

**NAME OF COMMUNITY:** Bakonzo

**Date:** 21/02/2021

### Background Information

**1. Name of respondent:**

Baluku Ntinisyo

**2. Status of respondent as far as the element is concerned (e.g. Practitioner, Custodian, elder etc)\_**

He is the custodian and the team leader of Kyondo Tourism Association, which manages the site

**3. Age: 46 Gender: Male**

**4. Location:** It is situated on River Kabiri in Kyondo Sub County, Kasese District, Muyina Chiefdom

**5. Date: 21/2/2021 Time start: 9:00am End: 1:00pm**

**6. Facilitator(s):** 1. Ms Masika Ronah, Deputy Project Coordinator  
2. Mr. Nyakango Thembo Eri, Community Engagement Practitioner

### PROOF OF FREE, PRIOR AND INFORMED CONSENT OF RESPONDENTS

We have thoroughly informed the respondent(s) about this ICH inventorying exercise and its importance and (s) he has freely given us consent. (*Refer to consent form No. \_\_\_\_\_8\_\_\_\_\_*).

### SECTION 1: IDENTIFICATION OF THE ELEMENT

**1. What is the name of the element, as used by this community?**

*Ekisalhalha kya Kororo traditional justice system*

**2. For someone from outside this community, how would you briefly explain this title? (Probe for the domain under which the element falls.)**

Located at the confluence of the Kabiri and Kithangetse rivers in Kyondo Sub-County (Kasese district), in the Muyina Chiefdom of the Obusinga Bwa Rwenzururu (OBR), Kororo's waterfalls are named after an obstinate man who once lived in the area.

The legend has it that when Kororo's brother, Mwithangetse, brewed banana beer, a scuffle ensued, with Kororo claiming the brew. They were advised to share it but Kororo refused. To settle the matter, a ritual had to be performed where both parties were made to go through an arc-like structure made of *omuramura* grass. As a result, Kororo was found guilty; he collapsed upon going through the arc and staggered to the waterfall to take a mouthful of water but instead ended up drowning.

Since then, the site with its twin waterfalls has become significant for conflict resolution, the dispensation of blessings and healing. *Omuramura* literally means 'which judges': if one of the

parties went through the arc and fell, followed by an owl's hooting, they were presumed guilty, pushed down the steep hillside onto the stones leading to the falls and left to drown.

Until recently, whenever there was conflict in the community, for example, a land wrangle, the concerned parties would be brought to the site and a ritual performed by the spiritual leaders to determine right and wrong. The first wife of the ridge or spiritual leader (*Nyabalimu* – the mother of the family's gods) prepares the first meal for those going for the ritual. Chicken or a goat is slaughtered, as instructed by the gods. Pieces of meat are placed on banana leaves and placed in the *esyondekere* (shrines) for them. Musical instruments, such as the *engoma* (drum), *esyonzenda* (ankle bells), *obuyanda* (shakers), *esyondara* (xylophones) were played while singing to invoke Kororo's and the ancestors' spirits. Every ritual had a special song. Both parties would make vows: "If I am not the rightful owner of ... [the item] we are fighting for, let the waters of this fall judge me wrong."

This ritual acted as a powerful deterrent for those pre-disposed to telling lies, stealing or starting senseless fights over property. Whenever there was a conflict, the warring parties easily told the truth for fear of being taken to Kororo.

**3. Apart from this community, which other community (ies) practice this element?**

Besides the Bakonzo, Banyabindi and Basongora in this place and nearby areas, the Batoro people, Baganda, Banyankole as well as people from different countries including whites visit the site frequently.

**4. Where is this element practiced/performed? (Probe for special venues).**

The element is practiced at the confluence of River Kabiri and Kyithangetse in Kyondo Sub County. It is performed at the foot of the water falls.

**5. Briefly tell me how this element is performed /practiced.**

It is practiced through performing rituals by the spiritual leader. The rituals involve use of herbs and sacrifices of birds and animals. Whenever there are conflicting parties, an arc-like structure made of *omuramura* grass is built. Both parties are tasked to go through the arc and whoever collapses upon going through the arc is deemed guilty, and would stagger to the waterfall to take a mouthful of water but instead end up drowning.

**SECTION 2: CHARACTERISTICS OF THE ELEMENT**

**1. a) What are the materials/implements/tools/props used while performing/practicing this element?**

The materials/implements/tools used while performing this element include: musical instruments such as xylophones, drums, flute, shakers and medicinal herbs. Chicken, goats and sheep are sacrificed, and local brew is used during the process.

**b) Are the materials/implements/tools/props easily available in the community? (Probe to establish whether these materials are freely available in the community or are bought from far and whether they are in abundance or scarce.)**

The materials are easily available in the community at an affordable cost.

**2. a) Are there any special costumes/clothing used while performing/practicing this element?**

Yes, there is special clothing and costumes required such as backcloth, special animal skins, beads, medicinal runner-plants, ankle bells and raffia skirts.

**b) Are the costumes/clothing easily available in the community? (Probe to establish whether these costumes are freely available in the community or are bought from far and whether they are in abundance or scarce).**

Some costumes are still easily available except animal skins whose supply has been affected by the government law against poaching.

**3. Which are the other ICH elements associated with this element?**

Other ICH elements associated with this element include:

- Ritual for blessings
- Sacrifice for peace during times of civil strife
- Ritual to shed-off or bathe-off bad omen
- Rituals for women's fertility
- Rituals cleansing the ridges and stopping the floods

**4. Which languages are used while performing/practicing this element**

Lhukonzo language

**5. Is there any special language and phrases used in performing/practicing this element?**

The spiritual leader use proverbs, parables, hidden language in mentioning the names of gods and human activities related to sex.

**6. How did this element originate? (Probe for the individual who is perceived to have started the element, where and when the element is perceived to have started.)**

Legend states that the elders during Kororo's time established and used the element. No one alive today tells the story beyond that.

**SECTION 3: PERSONS AND INSTITUTIONS INVOLVED WITH THE ELEMENT**

**1. Who in this community performs/practices this element? (Probe for name(s), age, gender, location social status, and/or professional category).**

The element is practiced by caretaker, who also is the team leader of the community-based organization. He is 46 years old. The ridge leader, chieftain and elders are members of this organization.

**2. Are there any other people who are concerned with the element? If so, who are they and what is their role in the performance/practice of the element? (Probe for name(s), age, gender, location social status, and/or professional category)**

Yes, there are other people concerned with the element. The ritual performance involves other concerned players such as drummers and dancers. Also, the first wife of the spiritual leader is the one tasked with the responsibility of cooking food for the ceremony.

### **3. What are the customary values and practices governing the element?**

The customary values and practices governing the element include taboos:

- Avoiding abusing the site by engaging in sexual activities while at the site
- Avoiding carrying out agricultural activities at sacred areas
- The performance of a ritual must include a black chicken

### **4. In which ways is the element passed on to the young generation? (Probe for who transmits the element).**

- The ridge/spiritual leadership is hereditary and is by choice of the spirits. The reigning leader makes sure he mentors his successor.
- The element is also passed on orally through cross-generational dialogues between elders and the young.

### **5. Which organizations participate in performing/practicing and/or promoting the element and how?**

The organisations that participate in performing/practicing and/or promoting the element include:

- The cultural institution of Obusinga Bwa Rwenzururu, right from the subjects to the ridge/spiritual leader, chieftain and other cultural leaders who are involved in carrying out the rituals. Community members participate by contributing materials for sacrifice and food to eat.
- Uganda Wildlife Authority (UWA), a government conservation body charged with managing national parks. The site located adjacent to the park, which provides good opportunity for UWA to link it to the park for community tourism promotion.

## **SECTION 4: STATE OF THE ELEMENT: VIABILITY**

### **1. What challenges and constraints have the community experienced in performing/practicing the element?**

The challenges include:

- The high costs of the materials to use
- The negativity attached to cultural practices as a result of western religious influence
- Civil strife and political interference/influence, for instance, at the peak of the rift between the central government and the OBR cultural institution
- Climate change as a result of increased human activities that have had negative impact on the sites

### **2. What challenges and constraints have the community experienced in passing on the element from one generation to another?**

- There is a generation gap between the young and old as a result of young people moving to the cities and increased mortality rate of the elderly.
- There is significantly reduced quality family time as parents who are the custodians of cultural knowledge are busy fending for their homes.
- The influence of western culture, education, religion and globalisation has also affected the interest of young people in their culture. They regard it as backwardness.

### **3. Which measures have been taken in safeguarding the element?**

- The community-based organisation serves as a platform to rally the community to safeguard the site
  - The presence of cultural leaders ensures that the site is safeguarded and rituals are performed
  - The acknowledgment and enforcement of taboos
  - The association also carries out community sensitizations about the importance of the site
- 4. Which other measures should be taken to safeguard the element in future?**
- By empowering land owners surrounding the site plant trees and deep-rooted to increase the vegetation cover of the site to reduce soil erosion and flooding.
  - By strengthening the cultural aspect of transmitting knowledge to the young ones, packaged in a way that will be enticing to the young people.
  - By promoting the site as a tourism destination

## **SECTION 5: DATA GATHERING AND INVENTORYING**

- 1. How would you want this information to be used?**
- It should be considered important archived information.
  - Information should be published for easy access by tourists, cultural and developmental organisations so as to improve use and preserve the heritage sites.
  - Writers, publishers, researchers should be helped to access this information and publicise it in the journals, letters and articles and use it appropriately to access services of the spiritual leaders.
- 2. Would you like this information to be shared with other communities?**  
Yes, it can be shared to popularise the heritage at this particular site.

## **SECTION 6: REFERENCES TO LITERATURE, DISCOGRAPHY, AUDIOVISUAL MATERIALS, ARCHIVES**

- 1. Are there books or any other documents written about the element? If so, where can I access them?**  
Not applicable. The only record about the site is with CCFU
- 2. Are there any audio or video recordings about the element? If so, where can I access them?**  
Not applicable