

## INVENTORY FORM

**NAME OF COMMUNITY:** Bakonzo -

**Date:** 23/02/2021

### Background Information

1. Name of respondent	2. Status/role	3. Gender	4. Age	5. Location	6. Date and Time
Muhindo Biribwa	Ridge leader	Male	64	Buhunga, Maliba	23/02/2021 9:00 am - 1:00 pm
Baguma Douglas	Spiritual leader	Male	69	Buhunga, Maliba	
Ndanda Stephen S.	Caretaker	Male	58	Buhunga, Maliba	
Makoha Amosi	Elder	Male	54	Mbunga	

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

### 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. 7,9\_\_\_\_\_*).

### SECTION 1: IDENTIFICATION OF THE ELEMENT

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

Harvest and protection from and during civil strife at *Kangwangyi-Bweso-Bubina-Kyirirane*

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

It is a cultural heritage site of four spiritually-interconnected heritage sites, all found in the same locality in Maliba Sub County, Kasese District in Katswabwemi Chiefdom, 25 kilometres away from Kasese town and an one-hour's walk from Kagaragi trading centre.

The sites are significant mainly for spiritual consultations, for example, during times of civil strife, famine and desire for bumper harvest or when there is a case of infertility.

The first site is Kangwangyi sacred hill, where sacrifices are made to ascertain the season for planting crops. During the ritual, a bead is expected to sprout out of the ground, indicating that it is the planting season and that there will be good harvest. If the ritual bead

does not appear, the planting time has not arrived. The hill is sacred and named after the bead, *engwangyi* in Lhukonzo.

After Kangwangyi is Bweso, an open space with four rocks, one of which is shaped in the shape of a traditional board game called *mweso*. The consultation for bumper harvest at Kangwangyi, or whether there will be victory in war, would be confirmed here by playing the game. Playing going forward indicated victory while the reverse meant your enemy is stronger than you. Therefore, you didn't have to attack them.

From Bweso, those making the ritual, for example for victory in war or bumper harvest, proceeded to Bubina ceremonial ground where the celebrations would be held, with music and sacrifices to the spirits. First, xylophones would be played to alert the spirits of the mountains about the intended sacrifice. If the intention to perform a ritual is accepted by the gods, another xylophone would be heard from the mountain signalling a greenlight to go ahead. If there is no sound from the mountain, then the ritual would be abandoned. But if another xylophone was heard from the mountain, the group would proceed to make animal sacrifice in the nearby Lake Kirirane. This is a small natural lake in a forest with a stream running through it. It is the place where the sacrifice is done after completion of divinations.

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

It is a place visited and used by other different ethnic groups of people such as the Batooro, Banyabindi and Basongora, as Kasese District is cosmopolitan.

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

The element is practiced in Buhunga village and on Kangwangyi hill in Maliba Sub-County in Kasese District, Katwabwemi Chieftdom.

**12. 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.

**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.

**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 is used while performing the element.

**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.)**

It was started by the ancestors of the Basu Basyangwa clan, known by the name of Bulyambaghu. The leader was spiritually led to the spot for healing and rituals.

**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 ridge leader, Mr. Muhindo Biribwa, leads the practice of performing the rituals. The 64-year-old doubles as the spiritual leader.

**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 presence of cultural leaders ensures that the site is safeguarded and rituals are performed
- The acknowledgment and enforcement of taboos

**4. Which other measures should be taken to safeguard the element in future?**

- By empowering land owners surrounding the sites to plant vegetation so as 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.

**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.

**2. Would you like this information to be shared with other communities?**

Yes, it can be shared to popularise the heritage of the Bakonzo.

**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