

MELTING SNOW & FLOODING RIVERS

CULTURAL HERITAGE SITES AT RISK FROM
CLIMATE CHANGE IN THE RWENZORI
MOUNTAINS NATIONAL PARK

2022

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► The impact of climate change on the Rwenzori mountains

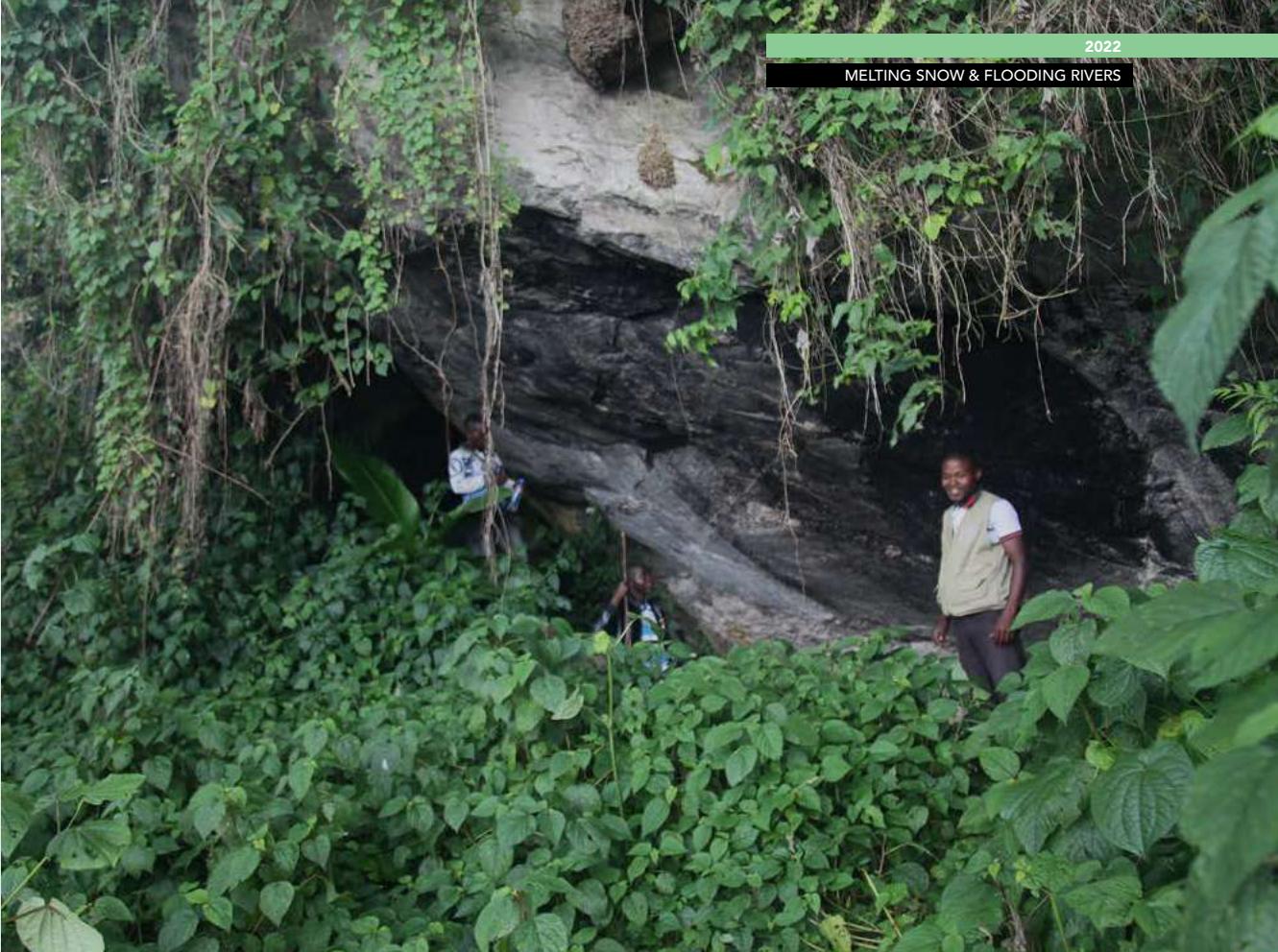
Situated in western Uganda, the Rwenzori Mountains National Park was gazetted as a national park in 1991 and forms a 120 km long and 65 km wide chain of mountains that traverses the four districts of Kasese, Bundibugyo, Bunyangabo and Kabarole, along the boundary with the Democratic Republic of Congo (DRC). Over 75% of the range is found in Uganda with the rest falling in the DRC, where it is part of the Parc National des Virunga (PNV).

Among the renown mountains is Mt. Stanley, with its highest peak – Margherita – standing at 5109m above sea level and ranking as Africa's third highest point. The other mountains are Mt. Speke (4890m), Mt. Baker (4843m), Mt. Emin (4798m) and Mt. Gessi (4715m), Mt. Luigi di Savoia (4627m). The mountains are reported to have been formed about three million years ago by the uplifting of rocks due to forces within the earth's crust. The rocks include igniess, amphibolite, granite and quartzite (Taylor & Howard, 1998).

The park is known for having glaciers on the equator. With global warming, however, the snows are receding, glaciers are melting and crevasses are appearing. Climate change is also resulting in changes in vegetation

zones, shifting species, changes in rainfall patterns and in an increase in flood incidences. According to the park's general management plan for 2016-2025, research carried out in the Rwenzori in the 1950s by Menziel, in the 1990s by Kaser and in 2006 by Tailor indicate that the area covered by alpine glacier has reduced from 7.5km² in 1906 to less than 1km² in 2003. Glaciers currently occur on three mountains: Mt. Stanley, Mt. Speke and Mt. Baker and could disappear at the current rate of recession of approximately 0.7km² per decade within the next 20 years (Kaser 2002 and Taylor 2006).

The receding snow, according to UWA, has resulted in the creation of up to 20 lakes on the mountains. These lakes supply and sustain several rivers running down the mountains. In recent years, these have led to disastrous flooding, affecting the surrounding communities (and the country at large) as the waters have carried huge boulders that razed almost the entire Kilembe town, destroyed 15 schools, swept away homes and farms, cut off bridges, shattered the Nyamwamba small hydro-power project camp and domestic water supply systems such as boreholes, protected springs and water treatment plants.



Bakonzo men happy to have visited one of their sacred caves inside the park

In February 2012, unprecedented fires broke out in the mountains, affecting the vegetation that helps to control the river flows. According to UNESCO, the fires started in the heather zone (3000-4000m) and spread to the afro-alpine moorland zone (4000-4500m). Because of high humidity and low air pressure, the occurrence of fires in this zone was deemed unlikely and therefore not envisaged in the 2004-2015 fire Management Plan of the National Park. The fires burnt 4800 ha or approximately 5% of the park's total area. The flames continued for a month, especially in steep areas that were unreachable to firefighters, until the rains controlled them.

One year later, in 2013, the country witnessed the first ever devastating floods in the Rwenzori. The floods

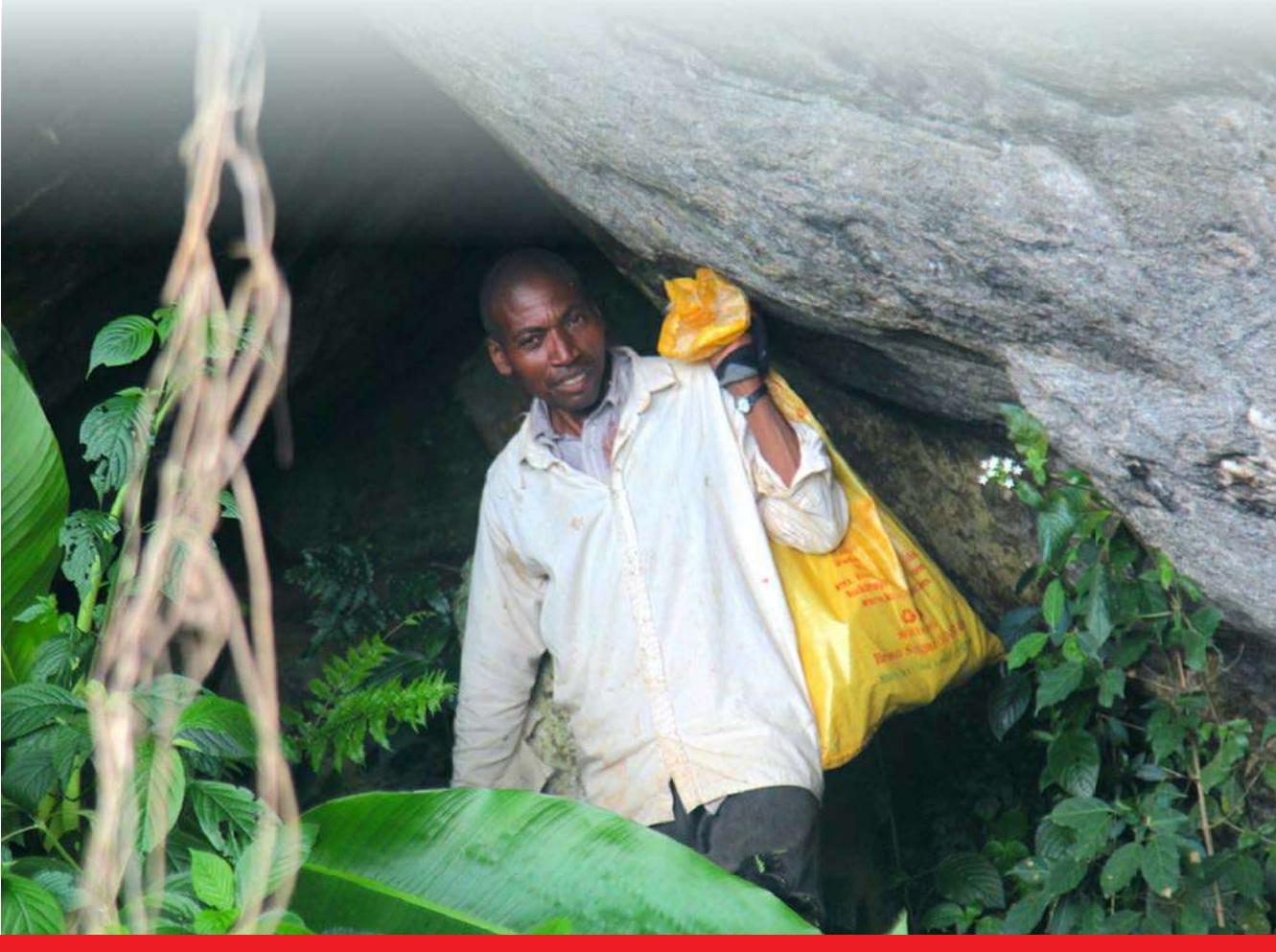
returned in 2020 when five rivers (Nyamwamba, Mubuku, Lhuburiba, Nyamughasani and Sebwe) burst their banks, affecting much of Kasese district.

Whereas the effects of climate change directly affect people's tangible and intangible cultural heritage, attention has been drawn towards the lives and property lost. It is against this background that the Cross-Cultural Foundation of Uganda (CCFU) in partnership with the International National Trusts Organisation (INTO) embarked in late 2020 on a project aimed at contributing to the preservation of the important elements of the cultural heritage of communities in the Rwenzori and Alur regions.

With support from the British Council's Cultural Protection Fund and in partnership with the UK Department for Digital, Culture, Media and Sport, one of our major activities in phase one of the project was publishing a booklet: "Melting snow and flooding rivers; selected cultural heritage sites at risk from climate change in the Rwenzori region, 2021". The booklet contained a description of nine sites, all outside the national park, apart from one – the Mulyambuli-Nzwirangya-Nyamwamba confluence.

Hence, this particular booklet focuses on heritage sites in the national

park in Kasese district. The sites mainly concern the Bakonzo, who form the majority ethnic group in Kasese district. Culturally, the district comprises four chiefdoms (Kambasa, Muyina, Bukangama Buthale and Katswabwemi) of the nine that form the Obusinga Bwa Rwenzururu (OBR) cultural institution. The other 5 are: Bunyangabo chiefdom, Buhira chiefdom, Beghendera chiefdom in Bunyangabo district, Bughonga chiefdom and Bunyangalha chiefdom in Bundibugyo district.



The cultural values associated with the Rwenzori deserve as much appreciation as its natural aspects

When parts of the Rwenzori Mountains above 2,200m (covering about 995 sq. km) were gazetted as a forest reserve in 1941, the intention was to conserve their flora and fauna. The first forest management plan, written in 1948, prescribed strict protective management in view of the mountain's role as Uganda's largest and most valuable water catchment. Indeed, even the second management plan in 1961 continued to emphasise the importance of protecting water catchment.

There was then little or no attention given to the cultural values associated with the mountains by the local population. This was interpreted by the natives as an exclusion from the mountains. Such exclusion, coupled with very stringent restrictions on the use of the forest resources, widened the gap between the local community and the authorities managing the forest reserve.

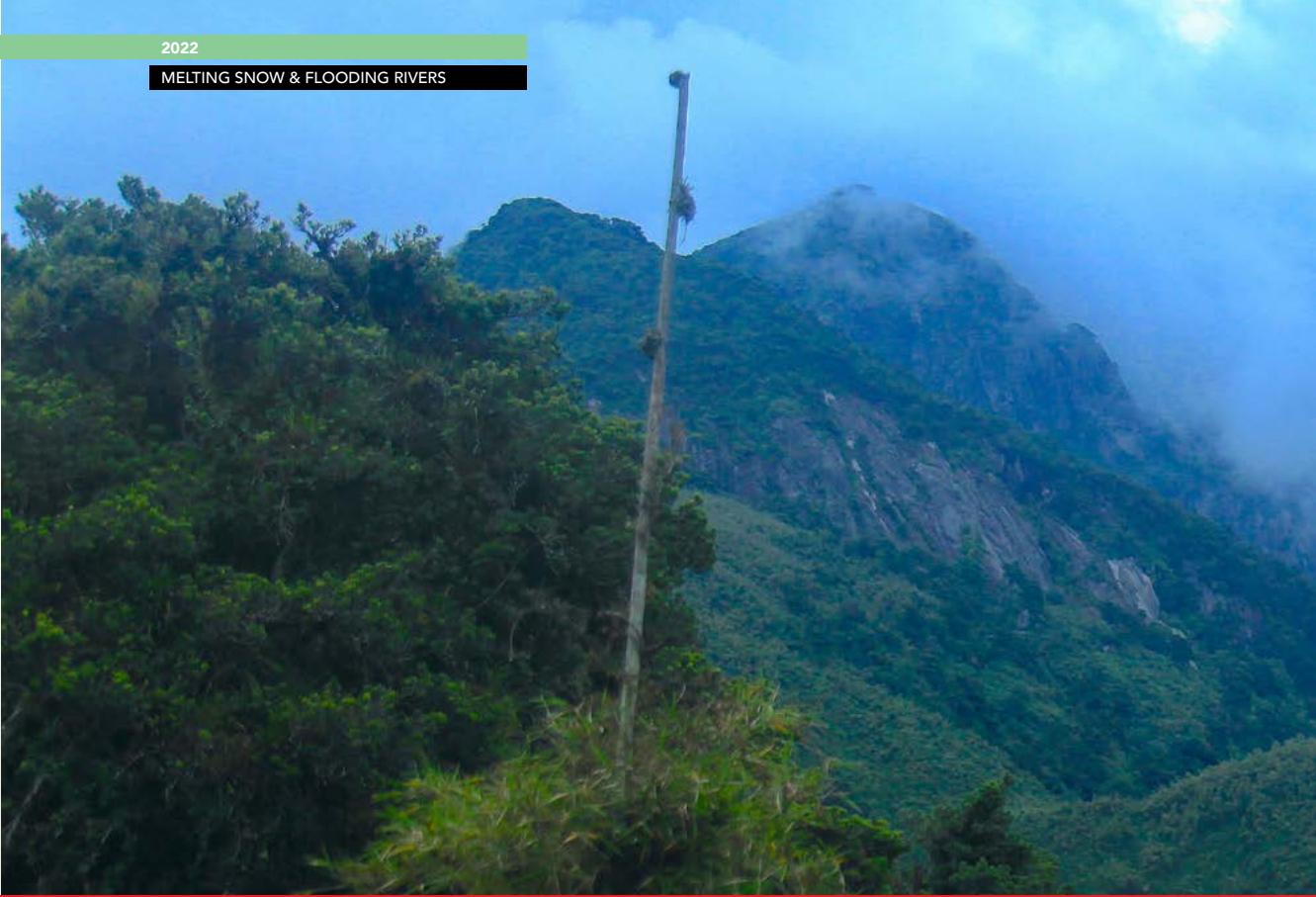
"Colonial conservation was for tourist consumption," says Stanley Baluku, a researcher and native of the area. "The exclusion of the Bakonzo was intentional to preserve the parks for the whites."

As a result, the local communities

were no longer bothered by the consequences of their activities on the Park. It is recorded that since the sixties, the mountains have been increasingly threatened by the demands of a growing population. According to the 2016-2025 general management plan for the Park (which makes reference to earlier management plans), prepared by the Uganda Wildlife Authority (UWA), the government body that manages national parks, the cultivation of steeper land below the protected area boundary has continued to cause serious soil erosion, with poachers also killing most of the large animals. Other negative impacts are associated with the establishment of mining industries such as Kilembe Mines and Hima Cement, and the building of numerous mini hydropower dams.

Given this situation, a decision was made in 1991 to designate the forest reserve as a national park, so that its flora and fauna could be well protected. Management was transferred from the Forest Department to Uganda National Parks, now UWA, thereby upgrading its conservation status to a stricter level that regulates any form of unsustainable use of resources.

In 1994, in further recognition of its



A view of one of the ridges of the Rwenzori Mountains

value to the international community, the Park was designated a UNESCO World Heritage Site and, in 2009, as a Ramsar (convention on wetlands of international importance) site. The Rwenzori Park was inscribed by UNESCO as a natural site – rather than as a “mixed site”, which would have catered for its cultural values as well. According to the UNESCO website, it was inscribed because it contains “superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance, and “the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation”.

Recent management plans, such as for the periods 2004-2015 and 2016-2025, have however been cognisant of the fact that the park has significant cultural values that deserve to be safeguarded. For instance, the 2016-2025 management plan lists five conservation values for the park, which include: a) Rwenzori as a habitat for the rare, endangered and endemic plant and animal species, b) as a water catchment area, c) the climate amelioration- carbon sink, snow, glaciers, d) recreation, scientific research and education, and e) rich and diverse cultural values associated with the mountain (sacred sites and ancient settlements).

Whereas recent plans recognise the vital role of the park’s cultural values,



these values are not well documented. In the face of climate change, the flooding rivers have negatively impacted on the heritage valued by the park's surrounding communities and which connects them with the park.

The Rwenzori mountains indeed comprise a wide range of cultural heritage sites. They include outstanding example of human settlement and migrations, sacred trees and herbal medicine, shrines and ritual sites, burial grounds, etc.

Before the establishment of colonial boundaries between the Democratic Republic of Congo and Uganda in 1910, the local community inhabiting the Rwenzori Mountain

areas comprised three major ethnic groups: the Bakonzo and Baamba on the Ugandan side, and the Banande people in the current eastern D.R. Congo (Yeoman, 1992). We now have diverse ethnicities, including the Basongora and the Babwisi.

The Bakonzo and Bamba have a particularly strong cultural/spiritual attachment to the Park. The Bakonzo people say that, since time immemorial, they have regarded the Rwenzori mountains as a repository of many blessings for their socio-economic well-being. As such, the mountains constituted a form of reserve even before the colonial period (Yeoman et al., 1990). The cultural significance of the mountains is still today demonstrated by the

traditional rituals performed within the park, including the construction of hunters' shrines for animal sacrifices, ceremonies involving the exorcism of evil spirits, and human burials. There is a belief that if a person dies in the mountains his body is not to be brought home but must be buried where he died, for the spirits have claimed them.

The cosmology of the Bakonzo places Nyamuhanga, the creator who made the snow (nzururu) at its apex. Legend has it that Nzururu is the father of the spirits Kithasamba and Nyabibuya who are responsible for human life, well-being and continuity. Kithasamba, who is believed to live in the glaciated mountain peaks, is a giant force controlling the natural environment and the lives of all of mountain people. The Bakonzo interpret the snow as the frozen sperm of Kithasamba, who carries out the fertilisation of earth and Bakonzo society by the yearly snowmelt, which sustains the rivers flowing down the mountains.

This explains the Bakonzo's strong attachment to water bodies: Kithasamba has several spirits and one of them is Ndyoka, the water spirit. It is for this reason that river confluences and waterfalls are treated with reverence as they harbour this spirit. Whenever there are calamities

such as floods, drought or famine, the Bakonzo carry out a ritual cleansing of the ridges and rivers, usually ending at a confluence, where a ritual broom is thrown into the water.

With such a strong connection to the park, it is important to sensitise the communities about the need to safeguard the world heritage site, using conservation-friendly cultural beliefs, values and norms.

Some of the sites associated with the cultural heritage of the affected communities were hard to identify during this study because votive huts, sacred trees, and other markers have been washed away. Some sites have thus become empty spaces, with trees having no opportunity to grow back as their spaces have been taken up by invasive shrubs. Some sites located by the riversides have been completely swept away by huge boulders carried down by the rivers. This means a lost heritage to the local communities.

The community recommends that there is need to erect sign posts and information boards, not only to provide information to Park visitors, but also to serve as a landmark for easy identification. The community also proposes that government grants them periodic access to the Park to perform the necessary rituals to protect their sites and curb catastrophes that result from their abuse by visitors.

KAMBASA CHIEFDOM

This Kambasa Chiefdom stretches from the border of the Democratic Republic of Congo (DRC) from River Lhubiriha to River Kanyambara in Kasese district. The chiefdom is especially significant within the kingdom because it was a central point where Isemusinga Isaya Mukirane Musabuli Kibanzanga, the first king, was based to govern his kingdom. It is in Kambasa that the revolution to seek independence from the Tooro kingdom started in 1954. The king chose Kambasa because it was strategic in terms of security, as he could easily get refuge in the neighbouring DRC whenever needed. Most of the cultural sites in this chiefdom are therefore of historical significance.

Combating calamities, the Bulemba royal palace and tomb

In Bubothyo village, Ihandiro sub county, Kambasa Chiefdom, lies the final resting place of Isemusinga Isaya Mukirane Musabuli Kibanzanga, the first King of the Rwenzururu Kingdom, who ruled from 1962 to 1966. Isaya is the father of Charles Wesley Mumbere Irema-Ngoma, the reigning King.

Isemusinga Isaya, is remembered as the president of the Rwenzururu Movement from 1961 to 1963; as a

freedom fighter and heroic leader of the Rwenzururu liberation struggle, from 1962 to 1966 which led to the independence of the Kingdom of Rwenzururu from the Tooro Kingdom; and as an educator and chairperson of the Bakonzo Life History Research, from 1954 to 1961.

The king died during the freedom struggle and was laid to rest at the Bulemba royal hill in 1966. The first palace of the Rwenzururu Kingdom was also built on the hill. It also served as the headquarters for the Bakonzo freedom struggle and comprised of the King's residence, offices, the Buhikira Royal primary school where the Prince Mumbere Charles and other Bakonzo had their primary education, the royal crop and animal farm, and a prison.

The Bulemba Royal hill is believed to be a physical and spiritual healing site. To date, ridge leaders visit the hill for spiritual consultations with the late King Isaya, especially in times of catastrophe, including civil strife and natural calamities such as earthquakes, landslides and floods.

The Bakonzo go on an annual pilgrimage to the royal hill and tomb, to remember and celebrate the life of their heroic king and to pray for blessings in all their endeavors. During this pilgrimage, a ritual is performed



A monument at Bulemba in memory of Isemusinga, Isaya Mukirane Kibazanga

to request permission from the spirits for the community to clean the site.

Due to climate change, the King's grave is under threat from a possible landslide that could sweep it. Votive huts and the museum at the site were destroyed. A monument was erected at the site with a description of the King's biography. This is however

fading and has become hardly legible.

Apart from the protection given to the site by the strict laws of access and use of the national park, there are taboos in place to protect it. For example, only ridge leaders have access and the rest of the community can only enter at times of pilgrimage.



Dispensation of blessings, **Obwingira bwa Kayimbi site**

Believed to possess natural protection powers against malediction from evil spirits, healing powers, providing comfort from stress and shielding people from enemies, Obwingira bwa Kayimbi (which refers to Kayimbi's cave) is a heritage site in Ngwekwe village, Kithobira Parish, Kitholhu subcounty, in the Kambasa chiefdom

of the Rwenzururu Kingdom, near the river Lhubiriha.

The local ridge leader and the chieftain use the site to prepare rituals, to hold cultural meetings and to keep the musical instruments for circumcision known as '*'omukumu'*' after the circumcision ritual for blessing and to retain the power of the ritual instruments.

The site also hosts a ritual hut for Kayimbi, with many cultural items used during rituals, in the form of a museum, known as *ekyaghanda eky'ebitswero* in Lhukonzo.

At times of hunger, bad weather, civil strife, poor harvest, pandemics and natural calamities such as floods, landslides and earthquakes, the community led by the spiritual leader pray at the cave. Farmers bring samples of assorted grains and animals to bless a good harvest and for livestock keeping.

A sacred rock, Kayimbi, believed to be spiritually interconnected with the cave, is situated nearby. It is said that the rock splits at every appearance of the new moon. Every clan is teamed up with another clan known as *ekyabise*, with whom they make jokes or play games. The *ekyabise* is compelled to announce the appearance of the moon so that other clan members are alerted to go and collect grinding stones, pangas, knives, and spear sharpening stones from the Kayimbi rock. The stones are believed to possess special powers and are used by herbalists to grind herbal medicine for healing. After a short while, the sacred rock is believed to regain its original shape.

All forms of immorality are prohibited at the site and transgressors die as the rock regains its original shape.

► MUYINA CHIEFDOM

The Muyina chiefdom is situated between Rivers Kanyambara and Nyamughasana in Kasese district. It has signs of early settlements. For instance, there are several barkcloth trees (*Ficus natalensis*), an indication of early human settlement as Bakonzo are known to plant barkcloth trees to mark graves of important people. There is also a path that used to be active with travelers moving between the DRC and Uganda which were borderless (before 1910). This means that this was a vibrant part of the region, that had settlers. During the documentation exercise, our researchers came across artefacts such as grinding stones, pots, etc that are believed to have been used by early settlers.

With the creation of the kingdom, Muyina is where most administrative work is done, for example, training of royal guards, and kingdom ceremonies held at Kalingwe and Kahindangoma.

Ritual cleansing, **Esyondekere sya Kalyabolho**

The site is situated 2363 meters above sea level in Buyagha village, Kanyatsi parish, Kyondo sub- county, Kasese district. This is on Kasebere ridge in Muyina chiefdom in the Obusinga Bwa Rwenzururu kingdom.

In the Lukhonzo language, esyondekere means votive huts. Esyondekere sya Kalyabolho refers to votive huts for Kalyabolho, who was the leader of Kasebere ridge. A member of the Baswagha clan, Kalyabolho is remembered for initiating the practice of building votive huts for ritual cleansing and as a way of appeasing the spirits of the land.

This is the place where ridge leaders come for spiritual consultation. Whenever the community feel the need to cleanse the ridge (an exercise known as *eribirya amalhambu*) for blessings, to bring forth a good harvest, health, fertility in men and women, successful hunting expeditions, or at times of catastrophes - storms, drought, fire, landslides, floods, earthquakes and pandemics, the ridge leader is asked to construct votive huts at *Esyondekere sya Kalyabolho*.

The huts are used to seek permission from the spirits to allow the ridge cleansing exercise to start. The number of huts corresponds to the number of spirits to be consulted. These may include: *Kalisya* (responsible for animals), *Mukene* (responsible for good harvest), *Mulemberi* (responsible for children), *Musabuli* (the spirit that saves), *Muthwangwangwa* (the



A mukonzo man demonstrates the art of making native huts

spirit responsible for landslides), Ndyoka (the spirit for water bodies), Kalhamatha (the spirit responsible for fire) and Musikyi (the spirit responsible for earthquakes).

The votive huts are constructed along the Musingiri River, adjacent to its source. The Bakonzo believe that their spirits, especially those responsible for blessings and catastrophes, dwell near river sources. Medicinal plants such as *enzumbu* found in the locality are placed in the huts. The ritual then

starts at Kisangani hill (named after the ridge's spiritual leader - Kisangani), where a broom for ridge cleansing is used, moving downstream. The broom is finally placed at the confluence of rivers Nyamughasana and Kabiri.

It is a taboo for menstruating women to visit the site, and any immoral practice near the site is also prohibited. Any such act, it is believed, would desecrate the site and wrongdoers can be punished with infertility or death by the spirits.

Ritual cleansing, **Erihongero rya Kisangani**

Situated 2413 meters above sea level, *Erihongero rya Kisangani* is about one kilometer below *Esyondekere sya Kalyabolho*, with which the site is physically and spiritually connected.

The site is situated near the Kabiri river in Buthisyano village, Kanyatsi parish, Kyondo sub- county, on the Kasebere ridge within Muyina chiefdom in Obusinga Bwa Rwenzururu kingdom.

The site is named after Kisangani as "*Akathwa ka Kisangani*" (*Kisangani's hill*). Kisangani was the spiritual leader of the Kasebere ridge. Kisangani's ritual place is where the ritual broom known as *omuhambu* is 'tied' and where the general cleansing of ridges starts. The sweeping of the ridge

continues downwards and thereafter the ritual broom is placed at the confluence of River Nyamughasana and River Kabiri.

Kisangani's ritual place is believed to have strong spirit-appeasing powers, and to be effective for combating various natural calamities and to bring blessings to the community.

The taboos that apply at this site are the same as those of *Esyondekere sya Kalyabolho*. Menstruating women are not accepted at the site, and any immoral practice near the site is prohibited. These acts are believed to desecrate the site and victims can be punished with infertility or death by the spirits.

Both *Erihongero rya Kisangani* and *Esyondekere sya Kalyabolho* have been affected by the effects of climate change. Apart from floods in the

A community member smokes as part of the process of building a votive hut



lower part of the River Kabiri, the sites face the threat of increased landslides. Part of the surrounding hills have been laid bare of trees as landslides open up more land especially when the snows melt. This has destroyed the votive huts.

Because the sites are located in the National Park, access for the community is a challenge as permission needs to be granted by the Uganda Wildlife Authority (UWA). This has affected their ritual activities. The community then attributes the problems such as floods, drought, poor harvests, infertility in men and women, and pandemics to the lack of cleansing of the ridges and appeasing the spirits, and to the defilement of sites by visitors who do not adhere to the taboos associated with them.

Knowledge of nature, Engoma ya Muhale

One and half kilometers away from Erihongero rya Kisangani is the Engoma ya Muhale cultural heritage site situated 2476 meters above sea level and just below Kathwa Kali another significant cultural site in the park.

The site gets its name from a natural tree known as omukuka (*faurea saligna*), which sounds like a drum when beaten. The drum tree was discovered by Muhale, a businessman who used to travel around the region. At the time of documenting this site, the magical tree was dry, on the verge of falling, though nearby two other trees of the same species were taking

up its space. The site also hosts a tree known as *omusone*, used for making drums and troughs such as *emihe* used for making juice. People used to collect logs from such trees to make drums, xylophones and other home implements.

It is reported that *Engoma ya Muhale* was located on a busy route used by travelers, transporting fish, salt and food from Tooro. Before the area was gazetted into a forest reserve in 1941 and later a National Park, there was a path connecting Uganda to the Congo. When Muhale and his men arrived at this spot, they would rest under the large tree. After their long trek, they would strike the tree with sticks to produce a beautiful sound to which they sang: "Thwaya Tooro thwayasakyabyo" (When we reach Tooro, we eat, with more than enough to finish). Such singing was also meant to thank the spirits for a successful journey. With time, a belief emerged that *Engoma ya Muhale* was a place to elicit blessings. Thus, hunters would never go on their expeditions without passing by *Engoma ya Muhale*. Today, the site is believed to be a spirit-made



A young man enjoys playing Muhale's drum

drum that offers blessings effective for comforting tired visitors hiking the mountains. This is where visitors first rest as they prepare to begin climbing the sacred Kathwe Kali.

It is prohibited to mention the names of the spirits or that of the jackal (*eboha*) while in the Rwenzori mountains or forests, although it is reported that while at *Engoma ya Muhale*, some people would get excited and utter the names. The spirits would then make them sick, and some would disappear in the mountain or even die. Whenever this happened, the victims would seek the intervention of the spiritual leader who would take them to the top of Kathwe Kali for cleansing.

Protection from malediction, the Thusi Thubiri caves

Located along the banks of the River Thusi Thubiri (meaning "two small

rivers") in Muyina Chiefdom, Kyondo sub county, Kasese district, this site comprises of six stone caves believed to have been the homes of some Bakonzo families in the past. The caves were discovered during civil strife in the lowlands before the area was gazetted as a National Park. These stone caves include Kisukyi, Mughaba, Muhyana, Mbindule, Syabwaramuli and Kyamirima.

The site was used as a hideout and lodging place for hunters and people who came from Congo for fishing, salt mining at Lake Katwe and food stuffs for eating. It hosts various medicinal trees and plants and is therefore believed to offer natural protection powers against malediction from ill spirits, human enemies, and to offer comfort and healing to the human soul and body. The caves are currently used by the community, especially the descendants of those who discovered them, hunters and cultural leaders as

Wearing special herbs is one way of consecrating yourself to the spirits



a site for rituals and for appeasing the gods.

The caves are spiritually interconnected with the Thusi Thubiri rivers, which are believed to possess strong spirit appeasing and human healing powers. Along the rivers are special medicinal trees, locally known as *obwipe*, used to banish bad spirits, provide protection against enemies, and cleansing from bad omens. Victims are cleansed in the rivers by the Bakonzo spiritual leaders.

To maintain the site as a sacred place, there are taboos such as no access granted to menstruating women and culturally amoral acts. Those who break the norms protecting the site are punished with infertility or death.

Climate change has posed a great risk to the site, as landslides have washed off the trees and votivehuts that were used for rituals. Because of limited access by the community to the site, the area has been covered by bush shrubs, making it hard to identify. The community attributes these trends to their inability to perform cleansing rituals for the ridges, appeasing mountain gods and defiance of norms by those who visit the site.

Healing powers, **Eribwe rya Sine**

Situated on Kambahule ridge on the slopes of Rwenzori Mountain, in Kibathe village, Kyondo Sub-County, *Eribwe rya Sine* ("Sine's rock") was discovered by a re-known Mukonzo hunter, Sine.

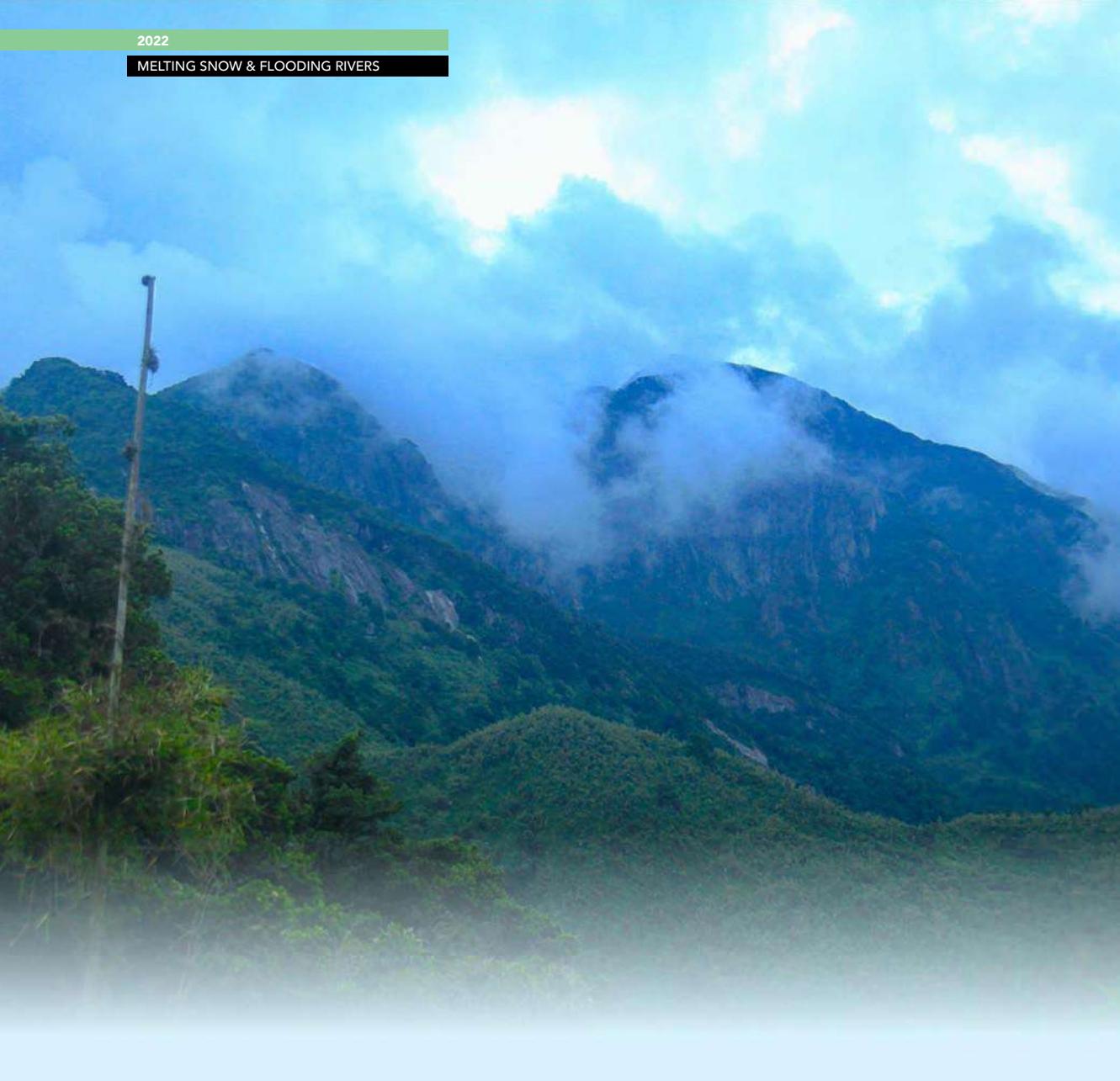
The rock forms a hill, with pot holes where rock hyrax (*ebiyama*) live. The

Sine rock is surrounded by six stone caves that are known to have been residences of many Bakonzo.

The rock possesses healing powers, aided by the hyrax. Hunters would cure ailments and incubate pre-mature babies using the skin of the animal. The heat generated from the fur is believed to have had strong healing powers for the sick. It was believed that whoever reached the rock and prayed for good health recovered and those who ate the meat of the *kiyama* lived a long life. Sick people who failed to hike to the rock hunted the rock hyrax (*ebiyama*) for healing meat.

The Bakonzo also used the skin of the hyrax as blankets during the cold seasons, especially for those who interacted with snow in the mountain. It is also believed that the hyrax meat gives men strength in love making known as *amani ow'ekyilhume*, and gives couples the ability to produce both male and female children. The *ebiyama* helped the community to tell the seasons (rain – crop growing and drought – land ploughing seasons) and taught people to store food stuffs for bad seasons. *Ebiyama* only come out of their hideouts during drought to collect and store food. During the rainy seasons, they stay in-doors reproducing and eating the food they collected during drought until the end of the rainy season. The rock hyraxes are believed to have taught people in Rwenzori how-to live-in stone caves.

Prohibitions are in place to conserve and preserve the hyraxes: it is a taboo to kill a mother rock hyrax with its young ones. It is a bad omen for hunting expeditions. Wives of



the wrong-doers are punished with bareness and their children cry, sounding like wild animals. It is also believed that those who kill them are taken away by Kalisya, the god responsible for animals and would disappear in the mountain, never to be seen again. A cleansing ritual had to be performed to save the victims. Menstruating women are not allowed to access the site.

The site is currently threatened by landslides on the ridge, making it difficult for the hyraxes to live there. All the votive huts that were used to perform rituals were also destroyed and only their remains are now visible.

The community is trying to establish a cultural tourism trail that will link the site to others and will enable access for rehabilitation and care.

Combating calamities, **Kathwa Kali**

At Kathwa Kali (which literally means a very high hill/mountain) in Busyano village Kanyatsi Parish, Kyondo sub county, rituals are performed to combat natural calamities and war. Spirits are consulted to understand the strength of the enemy, the direction of their coming and to inform the fighting strategies of the Bakonzo warriors. It is believed that the community would be informed about an emerging war when they heard voices of invisible humans. Spiritual leaders were alerted by the gods through dreams or visions.

Hunters also sought blessings by performing rituals to Kalisya, the god responsible for animals, for a successful hunting expedition and for protection. The hill was also used by hunters as a spotting point for animals. Successful hunting expeditions were celebrated at Muhale's Drum cultural site, where hunters would drum, sing and dance.

The hill is also endowed with medicinal plants and trees that the Bakonzo still use to cure different diseases.

Although the site is spiritually interconnected with Mahale's Drum, it was prohibited to sound the drum before a hunting expedition. Whenever this was not respected, the hunting expedition was unsuccessful until an appeasing ritual was performed at Kalisya. This required the hunters' leader to seek forgiveness and permission at Kathwa Kali before embarking on the next expedition. There were other taboos, such as:

women who were menstruating were not allowed to access the site; and men were not allowed to have sexual intercourse with their partners a day before visiting the hill. Those who transgressed were punished with infertility and other misfortunes.

Protection, **The Obwipe bw'Isekakule site**

In Kabiri, Busyano village, Kanyatsi parish, Kyondo sub county, the Obwipe Bw'Isekakule site consists of a tree cave that is believed to have protection powers against evil spirits, bad omens and enemies. It is for this purpose that its discoverer, Mumbere, popularly known as Isekakule (Kakule's father) used it as a residence, especially during hunting expeditions and at times of civil strife in the low lands.

Obwipe is a Lhukonzo word for the *podocarpus milanjianus* tree. The tree has medicinal properties and it is surrounded by others used by the community for various ailments, especially those of a spiritual nature.

It is said that the tree cave accommodated up to 3 people at a time. Visitors of the National Park currently use it as a resting point.

Ritual cleansing, **the Kighuthu Historical Royal Palace**

The Kighuthu Historical Royal Palace Cultural Heritage site is found in Kighuthu village, Nsenyi Parish, Kisinga sub county.

The Palace is mainly known as the place where the reigning King Charles

Wesley Mumbere Iremangoma resided, before the place was gazetted as part of the national park. It is at this palace that negotiations by government began for the king to descend the mountain and collaborate with the government. This culminated in the Bakonzo and Bamba finally having their own districts (Rwenzori and Semliki), carved out of Tooro district.

The site comprised of the King's residence; a stone cave popularly known as Akabwe ka Nzambya, which acted as the kingdom's royal offices; a school for the Royal family (which provided a tailoring centre for the Kingdom); a cave popularly known as Akabwe ka Munduki that served to store kingdom documents; a cave known as *Eribwe* or *Oburubu bwa Kibikwmu* that was the secret cave for King Charles; a crop and animal farm for the royal family and caretakers; and three other caves known as *Busaghiro*, where the community hid in times of civil strife. At the confluence of rivers Rwamasunga and Rwembya were another two small caves known as *Bulhamiro*, used as a clinic.

Kighuthu where the site is found, was discovered and used by Nzambya, a spiritual leader and rainmaker, who used the caves as his homestead. The small caves at the confluence of river Rwembya and Rwamasunga were used by him to perform rituals, cleansing, treat the sick and to consult the gods.

The site is now used to appease spirits and to perform rain making and cleansing rituals against calamities such as drought, landslides, storms,



flooding and earthquakes. Medicines are collected by herbalists from the trees around the site.

The votive huts that aided ritual performance have been swept away by the flooding River Kabiri.

Ritual cleansing, the Kalhonge cultural heritage site

Located in Kalhonge village, Kalonge parish, Kyarumba sub-county, this is another sacred hill that is interconnected with four other sites, all significant for ritual cleansing.

The first point is Kalhonge hill, where the ridge cleansing ritual starts by first getting permission from the spirits. It is also where the ritual broom is tied by the Baswagha of the Butini family and authorised by Kyighuliro before the cleansing exercise begins. This ritual is also performed when the community is faced with calamities such as hunger, disease, infertility, death of livestock, and floods, among others. Sacrifices in the form of a white chicken and goat, local beer



A community member chews at the root of the bark tree that is believed to be medicinal

and a wild sugarcane known as egoha are made. Musical instruments – the xylophones and drums – are used to communicate and votive huts are built for the spirits, using reeds.

At this point, samples of plants and animals are presented to the spirits during prayers, for blessings before the actual planting starts.

From Kalhonge main hill, the ritual broom is brought to the Thunasi cultural site for more prayers (for blessings). This involves sacrificing of chicken, roasting of bananas from a special banana plant known as *enzirabahima* and the building of votive huts for different spirits. The ritual broom stays a night at the site. There is no singing or drumming involved at this point.

After Thunasi, the ritual broom is taken to Kahindi to pray for power to fulfil all the prayers. The site comprises of one giant back tree, locally known as *omuthoma w'ethabalhu* (meaning the backtree for the struggle). This is where the coffin of King Isaya was kept and prayed for before his body was placed in it. The same items as those

used at Thunasi are used here. The Kahindi culturalsite is near Kyabinone and Bunyumba streams.

From Kahindi, the ritual broom is taken to Kalhonge minor hill and the ritual broom is divided into two: Kyamaliba and Muhelo ritual brooms. This site comprises of two giant back trees representing the two ritual brooms. A member of the Musu clan prays for the two brooms and theyare given to two ridge leaders. After prayers, a member of the Omuhira clan drums to inform a member of mwede's family to blow the flute, which alerts the general community of the beginning of ridge cleansing.

At the end of ridge cleansing, the first ritual broom known as *kyamaliba* is taken to Kyamaliba andplaced at the confluence of the Dunguluha river and the Kakuka stream. The second ritual broom is placed at the confluence of rivers Muhelo and Dunguluha. After the main cleansing exercise, all those who were involved in the exercise meet at the Bwambale back tree, near Karuika's hometo celebrate the end of the cleansing.

The ritual brooms are then picked by different clans to cleanse their ridges and are placed at different river confluences at the end of these exercises.

As for other sacred places for the Bakonzo, taboos related to this site include prohibition of immoralities and sexual activity for all those participating in the ritual performance.

The confluences of the rivers that aid ritual cleansing have shifted due to floods, and some are inaccessible because of the huge boulders deposited by the rivers at the site. This greatly affects the cleansing activities.

► BUKANGAMA BUTHALE CHIEFDOM

The Bukangama Buthale chiefdom is situated between Rivers Nyamughasana and Nyamwamba, two of the most devastating rivers in the Rwenzori. The chiefdom currently hosts the kingdom palace and offices.

Ritual cleansing, the Buwatha Kathwe Kali

Renowned for ridge cleansing, the Buwatha Kathwe Kali cultural heritage site is interconnected with four sites, all found near the river Dunguluha and the Kanyamighorogoro stream in Bunyandiko village, Bunyandiko parish Kilembe sub-county, Bunyandiko ridge in Bukangama Buthale chiefdom.

The sites are also significant for possessing spirit appeasing powers, which are effective for combating various natural calamities and for dispensing blessings to the community.

The first place is the Ibatsiro cultural site, at the base of the Kathwa Kali sacred hill. Ibatsiro (meaning a place for wood carving), is where the first crafts learning center was located. At this site, Bakonzo learnt how to make traditional items such as baskets, wood carvings, mortars, stools, hand hoes and axes among others that were used in the process of ritual making. It is where different Bakonzo also pick materials for crafts making when given access to the park.

After Ibatsiro is Kathwa Kali, the main ritual site. This is where the spiritual leader seeks permission to perform the ridge cleansing ritual. It is believed that all spirits responsible for different blessings (headed by Kithasamba) dwell on top of the Kathwa Kali sacred hill. The ridge cleansing ritual is performed when the community faces calamities such as diseases, especially pandemics, sudden river flooding, storms, civil strife, drought, landslides, earthquakes, infertility in men, women and livestock. While seeking permission to perform the ritual, a sacrifice is made in the form of a sheep to appease Kithasamba.

When permission is granted at Kathwa Kali, the spiritual leader proceeds to the Katsunana cultural site to tie and pray for the ritual broom known as omuhambo to acquire the powers to cleanse the ridges. At Katsunana, votive huts known as esyondekere are built for different spirits such as Musabuli (saviour), Kalisya (responsible for animals), Mulemberi (responsible for children), Muthwangwangwa (responsible for preventing landslides), Musikyi (responsible for preventing earthquakes), Muthabali (responsible for security and wars) Ndyoka (responsible for water bodies like rivers, lakes, swamps) and many other gods. Sacrifices in the form of chicken and goats are made and pieces of meat known as amatholero are placed in the different votive huts for the spirits to feed on. Sample seeds



The ridge leaders and some community members at Kathwe Kali

from crops are also presented to the spirits during the ritual at Katsunana for blessings and thereafter taken back and mixed with the rest of the seeds to be planted.

The ritual broom (*omuhambo*) is then taken to Ngulingo hill where the actual ridge cleansing ritual within the communities is done by different ridge leaders. This ends at river confluences where the ritual broom is finally placed at the end of the cleansing exercise.

Some points of the site are threatened by the flooding river Dunguluha and by landslides down the slopes of the ridges. Currently, rituals are only periodically performed due to restrictions associated with access to the national park.

Rainmaking, **Ekyisalhalha kya Dunguluha**

The Ekyisalhalha kya Dunguluha cultural heritage site is found between Kahenege hill and Olhukuka or Eribwe rya Sina. It is at the confluence of Rivers Dunguluha and Katsoba in Kalongevillage.

The site is significant for rainmaking, healing and ritual cleansing. It was discovered by Baswagha of the family of Kisara and it is jointly used by the Baswagha and Bathangyi clans.

At times of drought and famine, the community, especially the Bathangyi, consult the Baswagha of Kisara, the rainmaking family. The Bathangyi



have to offer a black chicken to the Baswagha to request for rain. The rainmaking ritual is performed from the caves, which serve as a rainmaking shrine. The rainmaker uses the stem of a tree, locally known as *omulonge*, with the aid from other local herbs, which are blown in a whistle form to cause the rain.

Whenever the community faces calamities such as diseases, especially epidemics, storms, river flooding, landslides, earthquakes, infertility in men and women, and livestock deaths and infertility, a cleansing ritual for the ridge is requested. After

it is performed, the ritual broom known as *omuhambo* is placed at the confluence of Rivers Dunguluha and Katsoba near the caves.

Taboos related to the site include ritual performance after a sexual activity and access to the site by menstruating women, which is punished by infertility and death.

With climate change, flooding has distorted the confluence of the rivers where ritual cleansing is done. Herbs that aided the ritual have been washed away.

► KATSWABWEMI CHIEFDOM

This chiefdom lies between Rivers Nyamwamba in Kilembe sub-county and Rwimi at the border of Kasese and Bunyangabo districts.

Enthronement, the Mithi Yighaghire caves

Located on River Mithi Yighaghire in Kyanika village, Bikone parish, Maliba sub-county, the site comprises of five spiritually-interconnected. The main site is a large sacred stone cave that can accommodate over 50 people. Giant heather trees draped in "bearded moss" are abundant. The trees are locally known as *amahongyi* (meaning 'what enthrones'). The moss is believed by the Bakonzo people to be an old man's beard. This old man is believed to be Kithasamba (the spirit that controls the mountain). Because of this, the site is significant as an enthronement place for spiritual leaders. It is here that a ceremony is held for a spiritual leader to receive their healing powers, and after going through the exercise, they are handed ritual tools such as traditional stools, clay pots, skin bags, backcloth, and horns.

The site is also known as the 'farthest secret cave' of Isemusinga Isaya

Mukirania Kibanzanga (first King of the Rwenzururu kingdom). It was one of the main bases for Kibanzanga's fighters in the revolution for independence from the Tooro kingdom that started in 1954.

The second site is Ekyithoma kya Musoka, a historical and ancestral home for the Basu Basyangwa clan where votive huts are built and prayers conducted to invoke spirits. The third site is Enyindoya Kalisya, a sacred stone in the form of a human nose, with two nostril-like shapes through which river Nyalomba passes forming water falls, before flowing into river Kithakena. Enyindo ya Kalisya, therefore, refers to the 'nose of Kalisya'. Kalisya is the spirit responsible for animals, and it is here that is consulted for blessings. The fourth site is Eribwe rya Kahesi where the spirit responsible for blacksmithing (known as Kahesi) is consulted. The fifth site is Eribwe rya Kambeho Kamukyi, which acts as a camping site for those going for rituals at Mithi Yighaghire main site. At Mithi Yighaghire, the ridge and spiritual leaders also seek permission from the spirits to cleanse ridges. The site is also significant for performing rituals in times of crisis, especially whenever there is civil strife, hunger, sickness and death of people or animal.

The Mithi yighaghire cultural heritage site has been affected by the excessive water run-off from the surrounding hills during rainy seasons and the flooding of the river. This has destroyed medicinal trees and plants around the site, affecting the rituals normally performed there.

Healing powers, the Kebitakuli site

This is located in-between two rivers: Rwigho and Kuruhe in Kyibulya village, Bughendero parish, Buhuhira sub-county. The site comprises of two spiritually-interconnected places. The first site is a hill known for possessing healing powers. With the permission and guidance of the spiritual leader, medicine men and women collect herbal medicine from the bush and trees around the site.

The second site is a stone cave known as Eribwe rya Katanga found near Rwigho river. This is where ridge and spiritual leaders first consult the mountain spirits before going to Kebitakuli to perform a ridge cleansing ritual. The site acts as a shrine, especially for the spiritual leader.

Ridge and spiritual leaders organise rituals at this spot to appease the spirits and to cleanse ridges, especially in times of natural calamities such as drought, landslides, earthquakes, storms and sudden river flooding. This is where the ritual broom (omuhambo) is tied during cleansing. The broom is thereafter placed at the confluence of rivers Rwimi and river Kuruhe at the end of the exercise. Prayers to avoid health hazards are also made at this site, as it is known for healing various spirit-related illnesses.

After a long trek, community members take a rest at the Kebitakuli site



Before the area was turned into a National Park, the Kebitakuli cultural heritage site was a resting place for travelers to and from the Rwenzori Mountains, including the mountain people, visitors and hunters. Tradition has it that whoever rested there with stress, fatigue and spirit-related illnesses got healed after eating the food provided at the site. This food was mainly sweet potatoes, locally known as *ebitakuli* – hence the name Kebitakuli, meaning the place of sweet potatoes.

Traditional craftsmanship, the Omundara site

This site is located between River Kangangu, Rwimi and Rwapapara in Maghasa village, Mbata parish, Buyisumbu sub-county (on the Kinyamwirima ridge in Katwabwemi chiefdom). It is a hill, around which are special trees locally known as *ekyungu* (*polysias fulva*) and *omukoku*, used for making musical instruments. There are also medicinal trees and plants with healing and cleansing powers.

The site is named after xylophones locally known as *endara*, thus, the name *omundara* ('in the xylophone area'). With the spiritual leader's permission and guidance, makers of xylophones and other wooden musical instruments collect wood from the trees around the site.

Omundara is treated as a sacred place; tradition has it that the sound of a xylophone is occasionally heard here. It is believed to be played by the spirits as an indication of the right time for collecting materials for making xylophones from the Rwenzori

Mountains.

Ridge and spiritual leaders also organise rituals at the site, especially in times of natural calamities such as drought, landslides, earthquakes, storms and sudden river flooding.

It is at *Omundara* that the ritual broom (*omuhambo*) is tied during the cleansing of ridges. The broom is later placed at the confluence of rivers *Rwigho* and *Rwimi* near *Mihani* hill in *Kasangali*. Rituals for different health hazards are also performed at this site.

Taboos protecting the site include prohibition from mentioning names of the Bakonzo spirits while in the mountains by those attending the ritual. Sexual activity by men participating in the ritual and while collecting material for xylophones is also prohibited. Victims can be punished by death or disappearance in the forest.

Protection and healing, the Erihongero rya Kinyamwirima site

In Maghasa village, Mbata parish, Buyisumbu sub-county (in Kinyamwirima ridge, Katwabwemi chiefdom), near rivers *Rwimi* and *Rwigho*, lies the *Erihongera rya Kinyamwirima* cultural heritage site. This is significant to the Bakonzo people for possessing protection, healing and rainmaking powers. It is surrounded by medicinal trees and plants with healing powers, such as *omwindindi*, *omuhunga* and bamboo, which is used for making votive huts.

The *Erihongero rya Kinyamwirima* site comprises of three spiritually-interconnected spots: the

Kinyamwirima ritual site, Embitha and Ebiraro. It is a natural landscape comprising of stone caves and rivers.

Embitha, which means "secret", is regarded as a secret palace (*ekyikale ekyembitha*), which was built for Omusinga (King) Charles Wesley Mumbere Irema-Ngoma at the time of civil strife to spiritually and physically hide him from enemies. Embitha is surrounded with protective and dangerous plants locally known as *ekyatsinge*, which burn people and animals when touched.

Around Erihongero rya Kinyamwirima are campsites in the form of stone caves known as Ebiraro. These include: Ekyiraro kya Kananire; Ekyiraro kya Rwigho, also known as Eribwe rya Kathende found near river Rwigho; Ekyiraro kya Rwayi found near river Rwayi; Ekyiraro kya Karukungu found near river Mulingolingo and a swamp known as Ekyamisigho.

Kinyamwirima ("source of darkness"), is a historical and ancestral ritual place for the Basu Basyangwa clan. It is here that votive huts are built for ridge cleansing and spirit appeasing. This is also where the mountain spirits are consulted for different purposes, including protection and healing. During civil strife, it was believed that once persons hid in this area, enemies would not find them, because the mountain spirits would blind them (hence the name of the site). The Ebiraro stone caves also served as hiding places at times of civil strife.





A community member demonstrates how the ritual broom is used while cleansing the ridge





A community member demonstrates how the ritual broom is used while cleansing the ridge



Hakuhi n, Erhongegero rya Kinymwirima
 hali emyanaya yerithimuliramo
 eyikolire mwaminingira (obwingira)
 omo mabwe eyikakhulihawamo
 Erbira. Emyanaya eyi muli: Ekyiraro
 kya Kananire; Ekyiraro kya Rwigaho,
 omwanaya oyu akathasyahulihawamo
 hakuhu i n, olhusi Rwigaho. Ekyiraro
 hakuhu n, olhusi Rwigaho. Ekyiraro kya Rwigaho
 Mulingolingo kandi n, ekyisse
 ehinyumba hyebiswa busana
 babya bakkakoleramo emikongo
 bekyihanda ky, Albasu Basyangwa
 wa kera kandi owo, batthatshakuhi
 ahakalhwa omwirimba), ni mwanaya
 Kinymwirima (ekylakamanyisyaya
 n, erihonhengero rya Kinymwirima

ekylakhulihawamo Ekyamisisigho.
 Hakuhu i n, olhusi Rwigaho.
 Ekyiraro kya Rwigaho, omo
 mabwe eyikakhulihawamo
 omo mabwe eyikakhulihawamo
 Ekyiraro. Emyanaya eyi muli: Ekyiraro
 kya Kananire, Ekyiraro kya Rwigaho,
 omwanaya oyu akathasyahulihawamo
 hakuhu i n, olhusi Rwigaho. Ekyiraro
 hakuhu n, olhusi Rwigaho. Ekyiraro kya Rwigaho
 kandi n, olhusi Rwigaho. Ekyiraro kya Rwigaho
 Mulingolingo kandi n, ekyisse
 obwesemahambu bw, eklyamwirima, omo
 bulihambu yebulyismbu (omo
 ghomborra yebulyismbu omo
 omwihitwale ly, Emalta, omo
 omo bulihambu bw, Emghasa,
 ryaya Kinymwirima akasangawa
 Omwanya w, ekyibuthiranwa
 owasikibirwe owa Erhongegero
 omwihitwale ly, Emalta, omo
 omo bulihambu bw, Emghasa,
 ryaya Kinymwirima akasangawa
 Omwanya w, ekyibuthiranwa
 owasikibirwe owa Erhongegero
 omwihitwale ly, Emalta, omo
 omo bulihambu bw, Emghasa,
 ryaya Kinymwirima akasangawa
 Omwanya w, ekyibuthiranwa

okyo syonzighu. Embitha ni mwanaya
 abakenidiyathta emithi y, erikoila
 mw, endara sibathole re bakkakola
 emyatl, y, engyilingi. Abangahalya
 kandi ekylatinge, ekylakesea ebikahulihawamo
 kandi ekylakakiraya
 owarethimburie kw, ebitthi ebikahulihawamo
 hali emyanaya yerithimuliramo
 eyikolire mwaminingira (obwingira)

okyo syonzighu. kandi kyinymulibiri
 kyinymulimu kandi kyinymulibiri
 biro by, esyonyuhii
 kandi mwakolla ng, obubisimo omo
 Amningira, who mabwe awa Ebiraro
 (hano hahalhwire erina ly, omwanya).
 iyikalibana ya esyonzighu kw, amesu
 kusangwa emirimu y, ekylithwa
 ono, esyonzighu issitribabana,
 banabya bamabisama omo mwanya
 ikylakalengekanibawa indi abundu
 n, ebilhamya. Omo biro by, oluhue,
 muthina-muthina, omulli erifindwa
 n, emirimu busana nebilihulubirwa
 hanoo hahakakolekera eriyakanila
 hanoo n, erihonhengera emirimu. Kandi
 kandi n, erihonhengera emirimu. Kandi
 n, emikongo y, eribirya amalambu
 n, emikongo y, eribirya amalambu
 ehinyumba hyebiswa busana
 y, obulimu. Hanoo hahahimbi
 babya bakkakoleramo emikongo
 bekyihanda ky, Albasu Basyangwa
 wa kera kandi owo, batthatshakuhi
 ahakalhwa omwirimba), ni mwanaya
 Kinyamwirima (ekylakamanyisyaya
 n, erihonhengero rya Kinymwirima

Okwhongero rya Kinymwirima kuli
 Okwhongero rya Kinymwirima kuli
 omwhimba ehinyumba hy, ebiswa.
 n, omulihonge, owakakolesiba
 omulli omwindindi, omuhungi
 ebwitthe akaghalha k, erilhama,
 Athimbire k, emtthi n, ebitthi
 kandi nak, erihangga embulha,
 makaghalha k, erifindia, erilhama
 oko Bakonzo kusangwa alli
 Omwanya oyu ni, omulibongo
 hakuhu n, esyonusi Rwigho.
 obwesemahambu bw, ekatswabwemi,
 bulihambu yebulyismbu (omo
 ghombora yebulyismbu omo
 omwihitwale ly, Emalta, omo
 omo bulihambu bw, Emghasa,
 ryaya Kinymwirima akasangawa
 Omwanya w, ekyibuthiranwa
 owasikibirwe owa Erhongegero
 omwihitwale ly, Emalta, omo
 omo bulihambu bw, Emghasa,
 ryaya Kinymwirima akasangawa
 Omwanya w, ekyibuthiranwa

Erhongegero rya Kinymwirima
Emyanaya n, erilhama, Omwanya

ibabulirana omo musithu.
 bakasugihirawa erhohila kutsie
 emyatl, y, engyilingi. Abangahalya
 abakenidiyathta emithi y, erikoila
 mw, endara sibathole re bakkakola
 emyatl, y, engyilingi. Abangahalya
 kandi ekylatinge, ekylakesea ebikahulihawamo
 kandi ekylakakiraya
 owarethimburie kw, ebitthi ebikahulihawamo
 hali emyanaya yerithimuliramo
 eyikolire mwaminingira (obwingira)

Emisabe eyikakiraya ebitsibu
ebyanagatandasanya amaghala nayo
lyaghi oko endara, ahalawa erina
omundara ("ekyipindi kyendara").
Abakoloha esyondara n'ebindu
bimdu by,eryimbisya ebilakolihawa
omo mithi bakabya babirkiribawa
nakwabawa lyinemuwattha oka
n,omwanya owerire ovalindirwe
akathwallahawa
Omundara
mawanya oyo.
Bakuhii b,amalhambu n,abakumu
nabo oko mawanya oyo
kwabakatheghekerera emikongo
yerbilira amalhambo, kwillabirira
omo buthukuu bw,emithi
embulha y,ekiyagaha n,esyonusi
ng,ekyandaa,esyongwangwa,emistiky,
Olibuhiyo neryo lhukayathekawa
oko mawanya owa Omundara.
Olibuhiyo w,erbilira amalhambo lhukabohera
oko mwanyanya ono.
Emitsiri eyikaliinda omwanya
oyu muli abakoloha emikongo
y,obulimu erithendibugha amena
w,emirimu y,Abakonzo ibane omo
bitwha. Abalihume abakenidibya
bitwha. Emitsiri
okomwanyanya

okomwanyanya
Emyungu n,omukoku, eyikakololesibawa
omwilkoloha ebindu by,eryimbisya.
Kandil oko katwha ako kuli ebithi
n,emithi y,emibasti eyiwhite
akaghala k,erihama n,erithibitha
N! katwha, akathimbire kw,emithi
bwisesmalahambu bw,ekatswabwemi.
Kahambu k,ekinyamwirima omo
omo ghombora y,ebuyisumbu (oko
bw,emaghasa, omwihale ly,Embeta,
na Rwapapa omo bujhambu
kathi k,esyonusi Kangangu, Rumi
Omwanya oyu akasangawa ahakathi-
ebiyakera, Omwanya w,Omundara

Eribatisa, erilhuka n,erikoloha ebindu

erilhukura w,ebitakuli.
Kebitakuli iyahlukwa, erimanyisyaya
byabya bitakuli ekyalika erina
oyo. Buthuku binnene ebayalya ebi
ebayabya bilaheherreibawa oka mwanyanya
inialahama anabya amalya erimiri
obulhwere obukalethawa n,emithi
erilhukura ly,obwonggo, enduhu kutsi
omo mwanyanya oyo inialahwere
omundu wosi oyowabya akalihukira
abagheni n,abahiyi. Bakabugha ambu
imune esyonduhaini sy,oko kyithwa,
bitwha by,erwenzori, omo bandu aba
bakaghenida kutsi bakalhwa omo
ow,abandu babya bakalhuhukiramo
owa Kebitakuli aby a mwanyanya
w,ebyekebuthiranwa owasikibirwe
mwa Pako y,Erihang'a, omwanya
Ekyipindi ekyi Kyithie kyakolihwa
awakalethawa emirimu.

Kusangwa asilwe ng,omwanya
owakalhamira mw,amalhwere
yikololeka oko mwanyanya ono,
ebyanagatandasanya amaghala nayo
lyaghi oko endara, ahalawa erina
omundara ("ekyipindi kyendara").
Abakoloha esyondara n'ebindu
bimdu by,eryimbisya ebilakolihawa
omo mithi bakabya babirkiribawa
nakwabawa lyinemuwattha oka
n,omwanya owerire ovalindirwe
akathwallahawa
Omundara
mawanya oyo.
Bakuhii b,amalhambu n,abakumu
nabo oko mawanya oyo
kwabakatheghekerera emikongo
yerbilira amalhambo, kwillabirira
omo buthukuu bw,emithi
embulha y,ekiyagaha n,esyonusi
ng,ekyandaa,esyongwangwa,emistiky,
Olibuhiyo neryo lhukayathekawa
oko mawanya owa Omundara.
Olibuhiyo w,erbilira amalhambo lhukabohera
oko mwanyanya ono.
Emitsiri eyikaliinda omwanya
oyu muli abakoloha emikongo
y,obulimu erithendibugha amena
w,emirimu y,Abakonzo ibane omo
bitwha. Abalihume abakenidibya
bitwha. Emitsiri
okomwanyanya

ly'esyonyusi Rwimi na Kurhe. Ihiukayathekawa okwisaengasanario muhindu w,omukongo, oluhubiro olohu mukongo w,eribinya amalhambu. Oko omuhambo) oluhukakolesibawwa amo pwa. Hanu hahakabohera walo hubiryo yebiyagha n'esyonyusi eryosuhwa esyongwangwa, emiski!, embulua mighulhu y'emithi ng,ekyanda, amalhambu!, kwillhabiryia amo emirimu n'eribiya kutese eryerya ono kw,emikongo y'erihongera bakathengeker a b,amalhambu mwanaya Bakulhu b,amalhambu n'abakumu kutese embandwa.

Omwanaya wakabiri ni bwingira obuli! Oya Katanga hakubi n'olhusi Rwigaho. Omo libwe erikahulihawamo Erbabwe ibabirihamulihwa n'erisondolihwa ebithimbire oko mwanyia oyu emibasti erilhwa oko bithi n'emithi k,erihamya. Abasaki! bakasorokaya busana n'eribya ikali kw,akaghalaha w,erimberre ni kathwa aksisive eyihambahambene. Omwanaya ghombara y,ebuluhira. Oko mwanyia omithwale ly,ebughendero, amo kurhe amo bulihambu b,ekiyubila, kathi k'esyonyusi ibiti: Rwigaho na omulimu oyukathwala buthunga ebyerihesa (oyukahulihawamo Kahesi).

Omwanaya oyu akasanawa aha kathi- Akaghalaha k,erihamya, Omwanaya wa Kebitakuli



After a long trek, community members take a rest at the Kebitakuli site

yiakoleka amo mwanyia oyo. ly,emikongo y,obukumu eyabaya ebi babirisuba enyuma erikolawa bithimbire oko mwanyia oyu. Ebitsibu ebithi n'emithi y,emibasti ebabaya ly'esyonyusi. Ekyi kyabiritsanida ehhererenie kandi n'eryosuhwa bw,embulua awakalihwa oko hitawa awakasesenda amo buthuku abiritsanidiba amaghete manene owasikibirwe owa Mithi! Yighaghire Omwanaya w,ebekyibuthiranwa

amalhwere n'abandu kutese ebisoro buthuku bw,akatabanguklu, enzalha, bw,ebitsibu kwillhabiryia amo emikongo y,obukumu amo buthuku kandi ni mukulhu omwikoleramo eribiny a amalhambu. Omwanaya oyu habakayasaba emirimu erbalighira wa bujhambu n'embandwa Oko Mithi! Yighaghire, mukulhu owa Mithi! Yighaghire.

Y,obukumu amo mwanyia omunene okw,abo abakayakolaha emikongo ng,ekiylo kutese ah,erihuluhikira Kambeho Kamukyi, owakakolaha Omwanaya wakathani ni Erbabwe ny a ebyerihesa (oyukahulihawamo Kahesi). ly,Erbewe rya Kahesi habakasyabaniira omulimu oyukathwala buthunga ebyerihesa (oyukahulihawamo Kahesi).

Omwanya owa kababinni ni Ekyithoma kya
Musoka, obwikalihii bwa kera kandi
ehinyumba hysabisa kandi
ahakakolerewa emisabe y'eribidirikira
erkojire ngenyindo y,omundu,
Enyindo ya Kaliya, eribwe ly,emirimu
irinawithe emisyaya ibrit eyirri ng,emirimi
omukalihaba olhusi Nyalomba
olhukakolaha olhusi lhusi Kithakena.
lhwasesendera omo lhusi Kithakena.
buthunga ebisoro, kandi hanu
habakasyakaniraya n,omulimu oyu
bakaasaba emiyisa. Omwanya wakanii
omukumu yakaghalha kerihama,

eyatsuma 1954.

Omwanya owa kababinni ni Ekyithoma kya
obwabatathakulii b ekhyanda
ky, Abasu Basyangwa aahimbiye
ehinyumba hysabisa kandi
ahakakolerewa emisabe y'eribidirikira
erkojire ngenyindo y,omundu,
Enyindo ya Kaliya, eribwe ly,emirimu
irinawithe emisyaya ibrit eyirri ng,emirimi
omukalihaba olhusi Nyalomba
olhukakolaha olhusi lhusi Kithakena.
lhwasesendera omo lhusi Kithakena.
buthunga ebisoro, kandi hanu
habakasyakaniraya n,omulimu oyu
bakaasaba emiyisa. Omwanya wakanii
omukumu yakaghalha kerihama,

omukumu yakaghalha kerihama,
habakakoleka omukongo w,eriherya
esyombandwa kutsa abakumu. Hanu
eribya ihakkolera wa erisinya
n,ekyi, omwanya oyu ni mukuluhu
awthabere ekkyithwa). Busana
eribya ini Kithasamba (omulimu
Omusyakuluhu oyu akelengekanibawa
batyi ni syonderu sy,omusyakuluhu.
oko mithi eyi ebisise epamba
ebihambahambene ebilhaisire
bakalengekanaya batyi ebilhaisire
erithkekwa kw,obtthokyi). Abakonzo
(ekyikamanyisaya „eyikasingaya-
eyi bakalihiliay o mwa amahongyi
Pampa yirri omo mwanya ono. Emithi
ng,esyonderu n,ebindu ebiri naga
kw,eminihi eyihambahambene
minene eyighanigire eyirerembe
obwangahika mw,abandu 50. Emithi
bwingira bw,obulimu obulli omo libwe
Omwanya omuline omo yosi ni
eyi mukalihala kemirimu.
emanya ithanu eyihambahambene
omo ghombora y,Malibba. Hanu hali
bw,ekyankika, omwihale ly,EBikone,
Mitshi Yighaghire omo bujhambu
Omwanya oyu akasanngawa oko lhusi
obukaghunzerayo", obwa
lesmusinga lsaya Mukrania
Kibanzanga (omukama w,erimber
w,obusinga bwa Rwenzuru).

Omwanya oyu kandi bakalihilahgo
mwa "obwingira bw,embitha
obukaghunzerayo", obwa
lesmusinga lsaya Mukrania
Kibanzanga (omukama w,erimber
w,obusinga bwa Rwenzuru).

ohubuighu, n,amahembe.
by,endambi, amalegha, esyongunza,
omwihaghalha omuli ebithumbi
bakaherebilawa ebyerikolesya
erilhwa oko mirimu, abakumu
kutsa esyombandwa sy,akaghalha
ebikakoleka bakahererya abakumu
kandi embere w,erilhaha omo bindu

Yighaghire Erisinya, Amingira wa Mithi

Rwimi! oko muthanu w,esyoediturikit
omo ghombora y,eklimbe n,olhusi
ahakathi-kathi k,olhusi Nyamwamba
Obwismalhambu obu bukasanngawa
eya kasese na Bunu yangabpo.

BW'EKATSWABWEI OBWISSEMALHAMBU

Bisana n'obuthku erbilinduka, abyabya blikawathikya omo mukongo abyabya bilikawathikya omo mukongo w'eribiry'a n'eryery'a. Ebithi by' emibasti ahabya hakakolerwa omukongo amasanga sananganira, wesyoonyusi eryosulha ly'esyoonyusi lyabiribindulha akasaabawa. Akabya abilokolwaa, w'eribiry'a n'eryery'a obulihambu kutese erithenidibutha, omukongo kanadi n'amathinungi eriholha abalihume n'abakali erithenidibutha abalihoga, esyoongwanngwa, emisikyi, embulha y'erihinnga, esyoonyusi ng'amallhwere awakalhakalire', Abandu bakabya bakabana ebitsibu kutese eriholha. Emitsiru eyihambire oko manya oyu oko mwanay a oyu

ebiyabya blikawathikya omo mukongo li, esyoonyusi Dunguluhha na katsoba llikakethekawa okwisanngasananganiro ohukahilhawamo omuhambu ohubiryo ohulyakolesibawa akasaabawa. Akabya abilokolwaa, w'eribiry'a n'eryery'a obulihambu kutese erithenidibutha, omukongo kanadi n'amathinungi eriholha abalihume n'abakali erithenidibutha abalihoga, esyoongwanngwa, emisikyi, embulha y'erihinnga, esyoonyusi ng, effrimbi erikolaha embulha.

ebikawathikay'a, ebikabuhawa n, ebinidi bithi by' emibasti owabakakuhilla mwa omulihong'e, akakathemawa erilhwa oko multhi embulha akakolesaya akathi y'erihangga embulha. Oyukahanga omo mingira, awakoloha ng, emyaliru kutese eriwisy'a embulha akakoloha embulha. Omukongo w'erihangga engoko y'ekyrima bakasaba bathangyi bakaherera Abaswagha Kisara, erihika erikahanga embulha. Abandu, kwilhabiriy'a Abathangyi, bakayihanhuzaya oko Baswagha ba abandu, kwilhabiriy'a Abathangyi, akakolesibawa n'ebihanda bibiri Abaswagha n'Abathangyi.

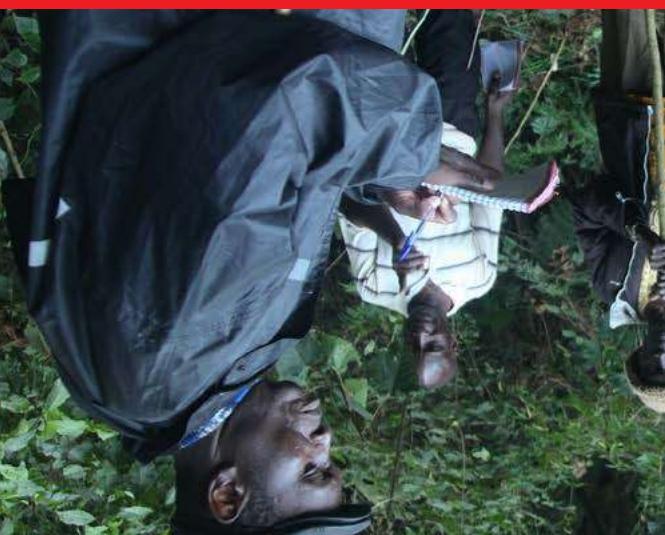


n,erihika ly a Kisara abaswagha kandi
n,erisangulha ebistsbu. Abimbulawa
erihamya n,emikongo y,ererya
mwasti w,erihanga embulha,
Omwanaya oyu ni mukulhu omo
bw,ekalonge.

Dunguluhna na Katsoba omo bullahambu
okwisanngasaninro ly,esyonuyusi
rya Sina. Ekyisalihala ekyi kyi
kaheneggé n,Olkukuka kutsé Erabwe
owali ahakathi- kathi kakathwa
owsiskibirwe omo b,eyekibutithiranwa
Ekyisalihala kya Dunguluhna ni mwanyia
Erishanga embulha, Ekyisalihala kya

okwiningira omo paká.
n,erikakiryá eryabirrithekwa
yikakkilawa miguhili mike busana
amallambu. Munabwire, emlikongo
amanadaghalha oko mighongo kutsé
kandi n,esyonwangwa esikakinzuuhna
n,eriosuhla ly,olhusi Dunguluhna
oyu bitti omo bitsibú busana
Ebittsweka ebighuma by,omwanaya
ly,eribiryá n,ererya amallambu.

The ridge leaders and some community
members at Kathwe Kali



MELTING SNOW & FLOODING RIVERS

ohulyakolesibawa okwigihunzerera
ly,esyonuyusi ahakathekawa ohubiryo
akawhera okwisanngasaninro
emighonge. Omukongo oyu
n,abakulhi b,amalahambu kutsé
w,erbilya amalahambu owakakolihawa
Ngulingo ahakakolekera omukongo
lhukuthwahawa oko kathwa ka
Ohubibiyohw,omukongo(omuhumbo)
esyabakendihera.

ibasitswannganía omo sindi syonguma
emyisa neyro bakasiusabayayo
owakabaya ekatsinana erisihereyá
bakasirethera emirimu oko muikongo
erilhwa oko biiimwa (ng,ebilimba)
erriyagho. Esyonguma sike
muthina-muthina busana hy,ebiswa
akathekawa omo hinyumba hy,ebiswa
awakahillawamo **amatolero**
kandi amaghábu wesyonayama
esyonoko n,esyonmbe ne likakolihawa
n,esindí syonyamuhanga. Erhonga
esyonuyusi, esyongetse n,ebisesse
(owakakiraya emiskiyi) Muthabali
(omulimu webisoro), Musilya
Musabuli(owakatsinira), Kalisyá
hikahimbawa ekatsinana busana
ehikahimbawa esyonderekere
amallambu. Ehinyumba hy,ebiswa
eriluhherera obuthoki bw,eryerya
ohukakkilawa mo **omuhamboto**
ohubiryo ohukakkololesibawa
Katsinana Eriboha n,erisabira
mwanyia w,ebeyekibutithiranwa owa
emlikongo akaghenida oko



Abakonzo mubiga ngorokubakolaha
ebindu byekyibutthiranwa omulli
ebipu, ebithiri, ebiisosano ebiatasire
Nyamughasana n'olhusi Nyamwamba,
esyonguma oko syonyusi
Bukasangawa ahakathikathi k'olhusi
mikongo omo mithi, ebingyo,
ebikolesibwa omo mikongo
y'erihongga n'ererya amahollo.
Abakonzo bamikirinibwa eryingira
omwanaya mukulihu w'erikolera
mwemirwa. Hanu hembandwa
mukulihu akasabira erikirinibwa
erikolaha omukongo w'ererya
emurimu yosi eyikaheregraya indi
(eyimaniqirive na Kitshasamba) yikere
akasikibinwe askathwa Kall. Omukongo
weryaya amalhambu askakolahawa
weryaya amalhambu akakolahawa
abandu bamabanana ebitisbu binene-
binene ng'amahlwerre awakalakalire,
esyonyusi eryosulha Pwa, embuluha
esyongwangwana, emisikiyi, olhuhutu
y'ebiyagha, olhuhu, ekanda,
n'ebisoro. Hakabya hakasabwa
eriskeha omo balhume n'abakali
hakakolaha erihongga omulli embuli
eritsemeasya Kitshasamba.

Erihamiliwha likabya lyabiriherebwa
oko Kathwa Kall, oyukembe mbeletha ya
ebi, erimberre. Oko mwanaya ouy,
ebakolera ebindu byeribata
omwanaya weribatiramo, hahabya
Kall. Ibatisro (ekyikamanyisaya
katthwa akasikibinwe aka Kathwa
Ibatisro, oko segheseghe ya
w, owa, webekyibutthiranwa
Omwanya w'erimbere
Emanyaya eyi kandi ni y'omukongo
eribya yiri mw, obuthok
obukabonderya emirumu, obuthok
obukawatthikaya erirwanisyaya emihithu
kandi n'erihereya abandondu b'emiyisa.
Obwismalhambu bw, ebutthale.
ghombora yekilembe, omo
omwihwale ly, ebunyandiko omo
omo buhhambu bw, ebunyandiko,
akake aka Kanamighoroghor
hakuhu n'olhusi Dunguluha n'akusi
amathikene n'emyanya inu, yosi iyine
kw, emukongo y'eribiyaya amalhambu
Kathwa Kall'owasiabwe ng'ow, erikolera
byekyibutthiranwa owa Buhatha
Omwanya owasakibirwe omo
ebitibisbu, Buhatha Kathwa Kall

ebitibisbu, Buhatha Kathwa Kall
Omwanyakwo weryaya erilhusyaho
by, obusisinga.
Obwismalhambu bintu munabwire
esikastandaya kutsibu omo Rwenzori.
ebawulli mw, ekyikalli n'ebiyagħanda
ebawulli mw, ekyikalli n'ebiyagħanda
Buhatha Kathwa Kall'owasiabwe ng'ow, erikolera
byekyibutthiranwa owa Buhatha
Omwanya owasakibirwe omo
ebitibisbu, Buhatha Kathwa Kall

OBWISEMALHAMBU

BW'EBUKANGAMA-BUTHALE

Omanyaya oyu alli omo bulhambu
bw,ekalohng'e, omwihthawale ly,ekalohng'e,
omo ghombaro y,ekalyahumba. Akala ni
kandi kathwa akabuyirire akahambene
habwa emzikonge y,eryeyra epihalire
kutese erilhusyaho ebritcho. Akethwa
kekalohng'e hahakatsukira
ah,omukonge w,eribiyra n,eryerya
amallambu akatsukira omwitsukira
oyu kandi akakolohwa abandonu
bamathung'a ebitisbu ng,enzala,
amalhware, erithendibutha, ebisoro
n,ekyiseke ekylakohihawa mwa egoha
bikathekathekawa. Ebeyrimbiya
omulli endara n,esyongoma
bikakolesibawa erithilla omwatsi
kandi n,emirimu bakahimbirayo
ehinyumba hy,ebiswa omo siske.

Oko manyaya ono ebighuma oko
birrimwa n,ebisoro bikathekawa
embere sy,emrimu oko nadambi
y,erisaba, erisondya emyisa. Ekyi
kyikakolohwa erihera ebayala lithe
lyatsuka. Erilhwa oko kathwa akanene
kekalohng'e, olhuburyo lhukalethawa oko
oko muikonge, olhuburyo lhukalethawa
mawyaya w,ebeykyibuthiranwa

hyakololero wamu emikongo y,obulihaghu
Ehinyumba hy,ebiswa ehabya
lyukosuhla.
Ehinyumba olyo manyaya ouy.

bakayasondaya obubalya oko mithi
n,emiski bithoke erikeha. Abasaki!
ebiyaga, eriboga Ly,amaghetse
ng,ekyanda, esyongwangwa,
eritsmetsyay emirimu nuko emwirthu
mikongo y,eribonderya n,erisonda
embuila n,erikolera kw,eyind
erihongera kw,emirimu n,erihanga
Omanyaya oyu hathya akakolesibawa
n,eribandwa.

erihongga, erithambla abakoni
w,erikolera mo eby,erilhaghuila,
akakolesyagho ng,omwanaya
Rwembaya na Rwanasungu abyia
okwisanngasananiro ly,olhusi
Amingira amakemeke awabya
muhangyi w,embuila. Inakakololesaya
oyowabya mukumu mukulu kandi ini
yabumburawa na Nzambya,
Ekiyihutu eyiri omwanaya oyu,
ng,erithambliro.

Bulihamiro, awabya akakolesibawa
make abit' awababya bakahulhamo
kwabwa awandil mingira make-
bw,olhusi Okwisanngasananiro
mukabissa abandonu omo buthuku
bakahulhamo Bussaghiro, omwabya
n,awandil mingira asathu awababya
n,ah,abakoli babaya bikeri; kandi
lhw,ebisoro ly,ebayala n,oluhisiryo
eririmma ly,ebayala obw,omusisinga Charels;
mukabika wka Mundayki omwabya
kibikwamu. Obu bwabya bwingira
Eribwe kutese Qburubu bwa
obwiningira obwabya bukahulhamo
mukabika ebisakanang'i ly,obukama;
mwa Akabwe ka Mundayki omwabya
obwiningira obwabya bukakumayiriba

Omanyaya
w,ebeykyibuthiranwa owasikirive
erilhusyaho ebitisbu, Omanyaya
omo ghombaro y,ekalyahumba

Oko mwanaya oyu kwabya
OKo mwanaya oyu kwabya
obwabya omu'omukama; obwingira
obwikalihu bw'omukama; obwabaya
bukakumayiribwa mwa Akabwe ka
Nazmbaya omwabaya ebyaghangira
by,obukama; erithendekero
ly,obukama (okwabaya omwanya
ly,obukama) erithendekero
w,obukama ow,erisoneromo);

disturikit,y,Toro.
Semlik), esyabaya syllahisibile oko
esyabao disturikit (Rwenzori na
n,abamba okwigihunzera erithnunga
millionde eyi muwahaha abakonzo
yakolekera omo kyikali ekky. Omo
n,eribya bugihuma negaviument
eryandaghalaha erihwa omo muistiha
n,egaviument erisonaosa omukama
eyabaya y,embebbihibile
owaliomo Pakay,erihanga. Emillionde
kyithie kyakanaganibwa ng,omwanya
ngoma ya Charles Wesley Mumbere
ng,omwanya owo,Omusiinga oyuli oko
Ekyikale kysabile kutsiba
ng,homboya y,ekisininga.

Emillionde kylakalibire
ng,omwanya owo,Omusiinga oyuli oko
Omwanya w,ebyekebuthiranwa
owaiskibire owarekullihawa mwa
Ekkyikale ky,obukama ekyakera
owaiskibire owarekullihawa mwa
kyikabugihawa ambi obwingira
mbi amaliwore muthina
hathe habya eriyahigaha. Ekyi
kyikikiribwa eribuya engoma
omo bonyamulinu, skiyabaya
muthina- muthina kwilhabirinya
amaliwore awakalengekanibawa
eribya inikakalethawa n,emirimu.

n,abandu erithambira amaliwore
kw,eyindi mithi eyikakolesibawa
muthi w,emibasti kanci athimbiere
bw,oluhhe okwibanda. Obwine ni
buthku bw,erihigaha n,omo buthku
eyikalihayo, kwilhabirinya omo
mw,lesekakule mwathwamu
Mumbere, eyababya bakakumayirya
oyowabumbaria omwanya oyu ly
n,ekiyihubirriva ekky ekylaleka
mubi n,oko syonzighu. Ni busana
abandu oko mirimu mibi, omuthwe
ibuyihe akaghala k,erinnida
muthi obukalengekanibawa eribya
omulli obwingira obulli omo
omwanya w,Obwine bw,lesekakule
omo ghombara y,ekyondo mulli
ekabiri, omwhithwale ly,ekanyasti,
Omo builhambu bw,Busyano obulli
bw,lesekakule

Erithindwa, Omwanya w,Obwine

bistsibu ebikalahakallire.
eribya ngumiba kutsi omo bindi
ako. Ababaya bakahalya ibakasuyirawa
w,eribya ibakenidibuningira akathwa
babu kyrto kyighuma embere
erikolaha emyatsi y,engyiningu n,abakai
n,abahilume silbabaya bakikirribwa
bakikirribwa erihika oko omwanya oyo;
Habya ihanne bindi bindi eyababya
isibikirribwe erikoloha, naga: abakai
ababya oko mughesera silbabaya
ababu kyrto kyighuma embere
bistsibu ebikalahakallire.
eribya basuba omolibakayahigaha.
Kalli bathe basuba omolibakayahigaha.
n,erissa ba erihamulha oko kathwa
w,abahiyi inikasaba ekwyighanyiro
y,erihongera Kalisy. Omwimaniri
kuhikya shabakencikolerera nedke
erihigicha isirringhenida nedeke
kyanabya kyanabesa kyanabesiskibwa,
kyanabya habya eriyahigaha. Ekyi
hathe habya eriyahigaha. Ekyi
kyikikiribwa eribuya engoma
omo bonyamulinu, skiyabaya

ekyakale ky,obukama
ebitsibu, Ekyikale ky,obukama
Omwanya w,ebyekebuthiranwa

omwanya oyu ng,aherihuhukira.
omo bonyamulinu, skiyabaya
muthina- muthina kwilhabirinya
amaliwore awakalengekanibawa
eribya inikakalethawa n,emirimu.

Kyikikiribwa eribuya engoma
hathe habya eriyahigaha. Ekyi
kyikikiribwa eribuya engoma
omo bonyamulinu, skiyabaya

Nomo kyiine indi omwanya oyu anahambene n'Engoma ya Muuhale

Akathwa aka kandi kaii kwetithi amalhwere muthina-muthina.
bakyinakolesya erithambla
n'emithi yemibasti ebyabakonzo
Akathwa aka kandi kaii kwetithi
eryimba n'erithotholla.

W,Engoma ya Muuhale. Ibakawatha,
ibakayisalhaghandira oko mwanya
bakalwa amo bulyii buholo
banabya bamitha ndeke kandi
bakasamallira ahali ebisoro. Abahiyi
ng,omwanya awababya bakimanaamo
kandi kabaya kakakolesiwa n'abahiyi
buthunga ebisoro. Akathwa aka
okii Kaliisyaa, omulimu oyukathwala
ndeke n'eritindwa ndeke erilhwa
emyisa y'eribatokosesya erithigha
eyababya bakakolha bakasondaya
Abahiyi nabo ibawithe emikongo

bilhetho n'esyonzoli.
isikabwirawa n'emirimu erilhaba omo
isilanganlahangimwaa. Esyombandwa
emirenge y'abandu ababya omwowa
kulihukendibya erilhaba olinhe
abandu ibakaminyerera indi
abathabali b'babakonzo nagabakalwa
ahabakasira kandi n'erithuhagho
eriminyaa akaghalha kenziqhu,
Emirimu yikahikawako erithokesya
eritwanisyaa emithi n'oluhhe.
ly,ekanyakasi, omo ghombora
bulhambu bw,ebusyano, omwihwale
Oko Kathwa Kalii akaii omo

Eritwanisyaa emithi, Kathwa Kali

Yindimyanakandin, erithokesya eribya
ihanganganhikwa n'erisubasubanibwa
eyikenedihambania omwanya oyu oko
birrimo ebibi. Ebiyama bikahuihika
ahabyikere omo buthuku
bw,ekyanda (obuthuku bw,omwisi)
bikasorokya ebalya n'eriyabibika.

enzira ey,abaramburi bangalhabamo
Abandu banemulengesya erihiraho

ebindubisa ebyahayabya hihimbiremo.
hyabirithera, ahayabya hihimbire halii
hikakolesiwa erikoleramo emikongo
Ehinyumba hyosi hy,ebiswa ehayabya
ibithethoka eryikalla ebiyama
bulhambu, ekyi kyikaleka ebiyama
bitsibii by,esyongwangwa omo
Omwanya oyu munabwire alli omo
oko mwanya oyo.

mughesera sibalikiribawa erihika
oko bilyama. Abakali abali oko
ibaibirikolha eritsunira abangabya
intialakolhawa eritsunira abangabya
w,erisanngulla omundu kw,ekyibi
erithendisyalhohwako. Omikongo
neryo ibabuillana omo bithwa
na Kaliya, omulimu w,ebisoro
ambu abakabiyitha bakahkekawa
by,omoli. Kandi kyikalengekanibawa
omo mirengge eyisosire ey,ebisoro
omo n'ebiyama ekirri kw,ebayana n'ebayana
ekyihayiro ekyi bakasyuyirawa eribya
Abakali babandu abangathy
bakyayo. Ni multhwe muhi oko bulyi.
Hane emibre eyabirithekewaho
erithenditsweka: n'ilholio ebiyama
busana n'eritinda ebiyama
omo mabwe.

nogokubakkala omo bwiningira obuli
imulyasomesya abandu b'erwenzori
Ebiyama bikalengekanibawa eribya
ah,embulha yikenidisakera.
buthku bw,omwisi erisyahika
ebalya ebabyasorokya omo
omo byuna ibinemubitha n'eriyaya
Omo buthku bw,embulha, bikabaya
bikasorokya ebalya n'eriyabibika.
ahabyikere omo buthuku
bw,ekyanda (obuthuku bw,omwisi)
birrimo ebibi. Ebiyama bikahuihika
ahabyikere omo buthuku
bw,ekyanda (obuthuku bw,omwisi)

Abakonzo Kandi baby bakakolesya oluhui lhw,ekiyama ng,esyoqqbulangiti sy,eriyisiswika kwilhabirinya ababya bakahethukira eyirri esyonzururu oko Kyithwa. Kandi kylaklengekanlibawa indi enyama yekiyama yikaha abalihume b,akaghaiba kengyinjo amani w,ekyilhume kandi iyaleka abathenehe baabuttha abana absoli b,obullihume na b,obukali. Ebiyama babaqya bikkaleka abandu ibaminyaya embilberi y,obutku (embulha- erhera ebqalya n,ekyanda- errima kintse erikorora) kandi ibikeghesaya abandu

Eribwe en likakoloha akathwa, irine
mw,ebiyuna ebyikere mw,ebiyama.
Eribwe lyaa Sine lithimbiire kw,aminiigira
mukagha awali omo mabwe
awakalengekanibawa eribya obwabya
bwikalihu bw,abakonzo banene.

nyakabara iyá Sine.
lyabiumburawa n'omuhiyí omukonzo
yékyando. Erabwe ryá Sine

Eribwe eri liri oko mughongo wa Kambatthele oko mandagħallha w,ekiyithwa Rwenzori, omo biliħambu bw,ekibathie, omo għombra

Akaghalha k'erlhamya, Erribwe rya

Eribinduka lyobutuku ni kiyitsibii
n,ehinyumba hy,ebiswa ehyabaya
hikakolewamo emirwa. Buisana
n,abandu eribya isibangatthasyahika
oko mwanya naga kera, omwanya
abirkwirira neryo ikakalha
erithasayaminyereraghu. Abandu
bakalengenekanya bathi kusangwa
emilikongo y,eribiy a amalhambu,
erhongera emirimu y,oko kiyithwa
n,abandu abakabungira omwanya
oyu eribya isibakayikwama ebihayiru
ebihambire kughiu kakayamaleka
ebitsibii ebikanganibiriwe ahiguhilu
ibayagheneda bikabaniika.

Eriminda omwanyaya ou eribya kutse ngumiba erihola ha,
halli emitsirii ngeerakirya abakalli
abali' oko mugheera erihika mugho
n, eyindili myasti eyikaghanibawa omo
buhangwa bw, abakanzo. Abakathwa
amathegheko aya baka siughirawa
eribya ngumiba kutse erihola ha.

b,omo bakonzo omo syonyusi
bakathambirawa n,abasakyi bakuiluhu
kwa,malohlo n,emirimu mibi
n,erisanngulha amalohlo. Abali
omwirinda abandu oko syonizighu,
oko mirimu mibi, eriwatiklyा
Qwippe, eyikakolesibawa erithibitha
y,embaghanе, eyikachulhawa mwa
misike y,Othusi kuli emithi y,emibasti
n,erighongahongaga emirimu. Oko
itihui mw,akaghabha k,erilhamia
othukalengkekaniabawa eribya

Amingira aya ahambahambene
lhuilimulimu na Othusi thubiri,

mwemikongo n'erihongera abalimu.
erikolesyagho ngomwanaya wenerikolera
n'abimaniit omo byekyibuthiranwa,
babanadu ababumburagho, abahiyi
n'abandu, kwillhabiriny aabitiskuluhu
aya munabwire akakolesisibawa
abandu kyinyamulimu. Amingira
mithima y'abandu nerilhamia
kandi n'erihereya obuhollo oko
oko mlinmu emibi, esyonizinghi,
kwakaghalla k'retinda abandu
akalengenkaniibawa eribya inialahwa
n'ebithi bineenye byemilitasi nokwero
n'ersiyasondya ebayala. Ali mwemithi
omuyu oko ngesete yekatwe
ekonggo bakasyosoha, erisyathakuluhu
bahiyi n'abandu ababya bakalhwa
ng, obubisamo n'aherighotsera oko
Omwanya oyu abyaa akakolesisibawa
kyamimina.

Muhanya, Mbindule, Syabwaramu li na
mabwe muli kisuki, Mughabdi,
y'erihangga. Amingira awali omo
oyu athalyahighiuhwa eribya Pak'a
eyabaniika okwibanda omwanaya
bwikalhu bwabaghu ma
bakonzo ker. Amingira aya atsuka
eribantu omo biro byepumbutu
bwikalhu bwabaghu ma
awakalengenkaniibawa eribya ibwabaya
muktagha awali omo mabwe
Oko mwanya ono kuli amingira
yekyondo, omo distuitikit'i, yekasese.
bw, Emulyina, omo ghomboru
thubiri omo Qbwisemahambu
Omwanya oyu ali oko misike W'Othusi
kyikaghanibabwa eryahulha amena

Obwingira bwa Othusi thubiri

Eritinda oko mlinmu midzi.

akabathwala oko mithwe-
multihwe wa kathwa kalli busana
n'eryabaghangga kuts'e eribalengullira.
abyaa mwanya owabya mwetisa
erithinngira mwemiyisa. Nokwero,
abahiyi ibakabaya bakayahigha
ibakalhaha ahali Engoma ya
Muhale. Munabwire, omwanaya oyu
akalengenkaniibawa eribya in'i ngoma
eyikolire. Muhibi. Muhale
erikirya inchi Engoma ya Muhale
abahiyi ibakabaya bakayahigha
n'eryabaghangga kuts'e eribalengullira.
abyaa mwanya owabya mwetisa
abahiyi ibakabaya bakayahigha
ibakalhaha ahali Engoma ya



Wearing special herbs is one way of
concentrating yourself to the spirits

oyukahongera emirimu oyowabya
ibakawathikibawa nomuherei
kyamabaya, abalyabuuga amena
kutse n'eriholha. Ekyi kyamabaya
abandu ibakabulliana omo bithwa
binne. Emirimu iyikabahwala ya,
amena aya busana nebitisanage
ibakanabuukira ibamabiribugha
ibane oko Ngoma ya Muhale,
ambu abandu abandu amba ya
Rwenzori, nomo kyikanabugha
bithwa omo mistihu y'oko kyithwa
omundu amaba amena iniane
wemirimu kutse erina lyakasiimba
kyikaghanibabwa eryahulha amena

erithabahwa nemirimu.
ikimabidive kutse
eribya kalli akakelengekaniibawa
kathwa kalli akakelengekaniibawa
erisamba akathwa akakathuluhawamo
eriluhukira bakayithegheka
bithwa. Hano habagheni bakatsuka
abakaluhuhirira bakayethukira omo
emiyisa eyikasubasubanya abagheni
eyikolire. Emirimu akakalhwa
akalengenkaniibawa eribya in'i ngoma
ibakalhaha ahali Engoma ya
abahiyi ibakabaya bakayahigha
ibakalhaha ahali Engoma ya
abahiyi ibakabaya bakayahigha
n'eryabaghangga kuts'e eribalengullira.
abyaa mwanya owabya mwetisa
erithinngira mwemiyisa. Nokwero,
abahiyi ibakabaya bakayahigha
ibakalhaha ahali Engoma ya



Endambi myahika muahuhuka
busana n'eribasondola omo nzira.
kyilhubirriwa ky'ersingya emirimu
Eryimba eri lyabaya liwithe n'ekyindii
"Thwaya Etocco thwayasakaybyo."
energo naboo ibakimba batthi:
inikalhwamo omuleng oghuwene
eriwatthaghi ng'engoma neryo
omuthi oyo omo hitthi hlike-hlike
enzira yabaya nyiri, ibakasiranganaya
muhene. Omwiluhuhukira ahisi sy'omuthi
oyu ibakaluhuhukira amba mwanaya
biwe banabyabamahika omo mwanaya
n'ekongo. Iya Muhalie n'abahume
akabya kakhambania eyuganda
yerihangga, abyaa mw'akaghenendanzira
kandi bwanyuma erikollo wa mwa Pak'a
w'egaviumenti omo mwaka wa 1941
n'erihirwa kw'emithanu y'omusithu
Qmwanaya oyu athalyakaniganibwa
n'ebalya erighenda n'erihwa Etocco.
ababya bakaheka esisu, omunyu
yikakolesibwa kustibii n'abaghenidi,
Muhalie yabaya oko nzira eyabaya
kyikabughawa ambu Engoma ya
mwanikolaha esyongoma n'emithe
eyabakakamira mw'eyisannde.
Abandii babaya bakthewalla
emighogho y'emithi eyi bakayakolaha
mw'esyongoma, esyondara n'ebindi
bindu by'erikolosesya eka.

ekyatkhwalla buthunga esyopaka
mikonggo eyangabberre iyikakolaha.
Neryo abandonu bakalengekanya
batti mwino ebtsibii ng'eriboga
ly'amaghetse, ekayanda, ebalya
erithendyerera ndeke, abalhume
n'abakali erighumbara, amalhwer
erikaniyirra indi mwino ni busana
n'eribya issikayikolloha eribinya
erikambyu n'erihongera emirimu,
kanadi n'abagheni erikolloha ibithisire
omo manya eyo kusangwa bakabya
isibasi emitisiro n'amalhollo
ebihambire kulyo.

mwa omusone, owakakolesibawa
n'oguhundi muthi owakuhuhawa
waghuu. Omo mwanaya oyu muli
eyabya iyikenidisuba omo mwanaya
ihane eyindii mithi ibiri eyisosireghu
nomo kyiine indi hakuhu naghu habya
initaliyuma, inialyisisiga inithera,
akayihindulla-hindulla abyaa
omwanyaya oyu, omuthi awabaya
muthina. Oko nadambi y'ersakanga
akathimba omo bipindii muthina-
oyowabaya musuburi oyowabaya
wengoma abumbarwa na Muhalie,
ng'engoma amawathibwa. Omuthi
Omwanyaya oyu akalhusaya erina layagho

bylekyibutihirana omo paka.
oguhundi mwanaya mukuluhu omo
aherrene na kathwa kall, naghu
ah,engetse enene yikasubullira kanadi
oyu alli oko symita 2476 erilhwa
mwa Engoma ya Muhalie. Omuthi
y'ebekyibutihirana owakuhuhawa
omwanyaya owasikibirwe omo mayast'i
oko Erhongero nya Kisangani hall
Kilomita nguma n'embindi erilhwa

Muhalie Amene w'obuhangwa, Engoma ya

Kyitsibii kusangwa hakayithayisibawa pak'a, abandonu erihika kuyu ni kusangwa emayan'a eyi yiri omo kyabiritsandya ehinyumba hyebiswa. Esyondururu skayey'a. Ekyi esyondururu kwillahabirira omuguhilu kyithaka skasukulira ekyind'i Esyongwangangwa isikukyir' mithi. byabirisiighalha isikukyir' mithi. bighuma ebithimbi're oko hit'hwa Esyongwangangwa. Ebisweka ky'esyongwangangwa. Ebisweka kabiri, emayan'a yisamalirwe ekyitsibii businga n'eribinduka lyobuthuku. Esyondere okwibogha ly'amaghetse Emayanya eyosi libiri yabiribana ekyitsibii emayanya eyosi libiri yabiribana ekyitsibii busana n'eribinduka lyobuthuku. Esyondere sya kalyabolo'o Erichongeru rya Kisangani

n'Esyondekere sya kalyabolo'o emirinu yanganabitha. Esyondekere sya kalyabolo'o ng'eribakolaha nab'i banaganasugihirwa abalyakolaha nab'i banaganasugihirwa eribya iyikahalaya omwanaya neryo eyithisir'e yikalengekani'bawa hakubi n'omwanaya oyo. Emayasti' wosi' owhisir'e saylikolerawa erihika'oko mwanyao'o, kandi'omwasti' N'ilholo abakali abali'oko mu'ghesera. Esyondekere sya kalyabolo'o. Esyondekere sya kalyabolo'o. Emitsir'u n'amahollo ebikahamba oyo bandu

Omwanya w'erikolera mw'emirwa awakakura emirinu erithoka erikolaha eribya inlawithe amaka manene owa Kisangani akalengekani'bawa ng,emithithu kandi' n'eriretha emiyisa oyo bitsibii muthina-muthina

Kabiri. Liri esyomita 2413 eyighilu oyo ngetse enene, Erichongero rya luyakathekawa okwisanagsanganiro luyakathekawa okwisanagsanganiro luy,ohusi Nyamughasana n'ohusi amahollo. Eribiry'a obulhambu likaghenida bwandaghalha neryo luyakathekawa okwianagsanganiro luyakathekawa okwianagsanganiro luy,ohusi Nyamughasana n'ohusi Kabiri.



A community member smokes as part of the process of building a votive hut

omukambu ihwabya "lukaboberwa" olhwabya ihukuhilwa mwa mwe mikongo yewe, h'ohubryo owa Kisangani aby'a akoklera mughonogo w'ekasebere. Omwanya omo myasti' yobulimu Kisangani aby'a mwimanini mu'kullu mwa "Akathwa ka Kisangani". Omwanya oku Kisangani akaluhukwa laghuu oku Kisangani akaluhukwa omukambu bwa Rwenzururu.

omo businga bwa Rwenzururu. Omwanya omo obwismalhambu bw'Mulyina mughonogo w'ekasebere imwana ghombara yekyondo oyo Buthisyano, omwihale ly'ekanyasti'. Kabiri omo bulhambu bwa Omwanya oyu alli hakubi n'ohusi n'omo bonyamulimu.

Yihambene omo mikolare yayo sya Kalyabolo'o. Emayan'a libit' eyi nguma eka'nnu oyo Esyondekere Kisangani likasangawa kilomita ngetse enene, Erichongero rya luyakathekawa okwisanagsanganiro luyakathekawa okwisanagsanganiro luy,ohusi Nyamughasana n'ohusi amahollo. Eribiry'a obulhambu likaghenida bwandaghalha neryo luyakathekawa okwianagsanganiro luyakathekawa okwianagsanganiro luy,ohusi Nyamughasana n'ohusi Kabiri.

Kisangani
Omukongo w'eribiry'a kuts'e eryerer'a amahollo. Eribiry'a kuts'e eryerer'a

N'ilholo abakali abali'oko munghesera
erihika'oko mwanyaya oyo, kanci'omwasti'
kyikalengekanibawa hakuchi n'omwanaya
akabya iniamahabilawa indi omwanaya
amakolebwa hakuchi n'omwanaya oyo,
n'omwanaya oyo. Omwasti'owathisirire
wosiowathisirire syallikolerawa hakuchi
erihika'oko mwanyaya oyo, kanci'omwasti'
N'ilholo abakali abali'oko munghesera

Nayamughasana n'olhusi kabiri.
okwisanangasanirio ly'olhusi
lyhusi. Olhubiryo neryo lyukathekawa
lyukakollesibawa, eryanadaghalha omo
olhubiryo olukabiraya amalhambu
omo bulhambu- iy'a Kisanganji',
mukulihu omo myasti y'obulimu
(akalhusaya erina lyako ok'omwimaniri
akatsuka oko kathwa ka Kisanganji
hy'ebiswa. Omukongo neryo
n'ebhabangana oko bulembere
bw,absa), Musabuli (omulimu
owakaha), Mulemberi (omulimu
owakatasunira), Multwangwangwa
isyatwika), Nyoka (omulimu
owakimaniira esyonysu n'esyongetse',
Kallhamatha (omulimu w'omuliru)
na Musikyi (omulimu owakaletha
emisikyi).

Ehinyumba hy'ebiswa hikahimbawa
oko musike w'olhusi Musingiri hakuchi
n'ahalhukakununka. Abakonzo
bakalengekanaya bathe emirimu
yabo, kwilhabiriyia eyikalethe
n'ahalhukakununka. Ehinyumba
ebikalhwa mw'emiabatisi ng'emzumbu
n'ahalhukakununka esyonysu. Ebithi
emyisa n'emithi, yikere hakuchi
yabo, kwilhabiriyia eyikalethe
baka'engekanaya bathe emirimu
n'ahalhukakununka. Abakonzo
oko musike w'olhusi Musingiri hakuchi
Ehinyumba hy'ebiswa hikahimbawa

na Musikyi (omulimu owakaletha
isyatwika), Nyoka (omulimu
owakimaniira esyonysu n'esyongetse',
(omulimu owakala esyongwangwa
owakatasunira), Multwangwangwa
owakatasunira), Musabuli (omulimu
owakaha), Mulemberi (omulimu
owakatasunira), Musabuli (omulimu
owakatasunira), Multwangwangwa
isyatwika), Nyoka (omulimu
owakimaniira esyonysu n'esyongetse',
Kallhamatha (omulimu w'omuliru)
na Musikyi (omulimu owakaletha
emisikyi).

A Mukono man demonstrates the art of making native huts



Eseyondekerere nti manyumba webiswa. Kalyabolloho aby a mukulihu omughongo w,omughongo eritstrukisyay. Qmuiswaga, Kalyabolloho akiyikawa busana n,eritstrukisya erihimba akakolesibwa busana n,eritstrukisya akiyikawa amanyumba webiswa amanyumba webiswa kw,amallhollo n,enzira y,eritsmesya mw,abandu, eribalhusya kwa,abandu, eribalhusya kw,amallhollo n,enzira y,eritsmesya

eminiyu y,omo kyithigantu. Ono w,omanyaya owa,bakulihu b,mallhambu b,akasyakania n,abalmu. Abandu b,akasyakania n,abalmu. Abandu b,amallhambu b,abaya b,kasesako eminiyu y,omo kyithigantu. Kw,amallhollo n,enzira y,eritsmesya

ekyi kisanngwa abakonzo basilwe kera babya bikerre omo kiyipindri ekyikannganaya indi abakonzo bw,abakonzo. Muili emithoma minene ebikakannganaya obwikallhu bwa kera muikabaniika eribya imuli obu om,obwisesimalhambu obu kanyambara n,olhusi Namughasana. Bulkasanngawa ahakathikathi k,olhusi ekyikannganaya obwikallhu bwa kera imuli muikabaniika eribya imuli ebikakannganaya obwikallhu bwa kera ekyikannganaya obwikallhu bwa kera kera babya bikerre omo kiyipindri kisanngwa abakonzo. Muili emithoma minene ebikakannganaya obwikallhu bwa kera imuli muikabaniika eribya imuli ebikakannganaya obwikallhu bwa kera imuli ekyikannganaya obwikallhu bwa kera imuli muikabaniika eribya imuli ebikakannganaya obwikallhu bwa kera imuli ekyikannganaya obwikallhu bwa kera imuli

Kalyabolloho b,kasesekerere. qmuiswaga, Kalyabolloho aby a mukulihu omughongo eritstrukisya akiyikawa busana n,eritstrukisya akiyikawa amanyumba webiswa amanyumba webiswa kw,amallhollo n,enzira y,eritsmesya mw,abandu, eribalhusya kwa,abandu, eribalhusya kw,amallhollo n,enzira y,eritsmesya

**Kalyabolloho
Ebitisibu, Eseyondekerere sya
Emirwa y,eryerya n,erikakiryay**

**BW'MUYINA
OBWISEM'LAHAMBU**

Emyatasi yosi eyithisirire kutese
eyobutstandirya yikaghanawa oko
mwanaya oyu kandi abakakola nabi
bakaholla eribwe likasubasibana
ngokulyabaya lithe layisathangya.

ngokulinahwe.
likalengekanibawa eribya irikasuba
womuguhilu muké, eribwe lyabalimu
yekiyira eyikatthambira. Embere
nabasakyi eriswa emtibasti
ibwitche amaka awakakolesibawa
bikalengekanibawa eribya
kayimbi. Ebihandil byamabwe
oko libwe lyobwingira bwa
emihamba namathumu erihawa
n'amabwe w'erithalya kw,ebipanga,
ibaminya neryo ibayenda esyonuyusu,

abandi banayakihanda
eribaniika ly,okweli kuhya nuko
kyithekirwe bithewka eriranaga
ky,erisatha nako. Ekyabise ekyi
Obuli kiyihanda kyithithe ek'yabise
kuhyá, eribwe eri likayibalhanguhá.
ambu' oko mbanika ly,okweli kuhya-
n,Obwingira liti hakuchi. Bakabugha
erimathikke omo mirimu
erikalengekanibawa eribya
Eribile linene ery,abali mu
kyithithe emirimu, erya Kayimbi,
Eribile linene ery,abali mu
w,ebisoro oghuwenne.

Omo biro bw,enzaalha, obuthuku
eritsanda, akatabannguko omo
kyipindil, ebyalya erithendithetha
esyonwangwa n,emiski, abandu
ibananambembeithirwe n,omwimanri
babahamwirwe erihika oko basa
bakuhu b'malahambu basa
bw,omwanya oyu Ekyerilhangirirako
ng,okulyabaya lithe layisathangya.

by,erisyatthilwa bikibukirwako.
omo mikongo, bithondire ng,ebindu
by,ekiyibuthiranwa ebikakolesibawa
Ky,ebitswe, ekyaghabanda
Oko mwanaya oyu kuli' ekyaghabanda
Oko mukumu ikyikala ibinawithe
kandi n,erireka ebyenyimbisya
lhusumba erithoka eribha emiyisa
oko mukumu owakawattha oko
kandi ibabika migho eby,erikolesya
esyondeko sy,ebekiyibuthiranwa
omwanya oyueinkolla emirwa, erikolla
ekyi n,isemalahambu bakakolesaya
Mukulhu wa builhambu ow,ekipindi
Rwenzururu.

bw,ekambasa obw,obusinsga bwa
y,ekthohlu om,obwiesmalihambu
ly,ekthobira, omo ghombara
bulhambu bw,Ngwewe, omwitalle
hakuhu n,olhusi lhwahubirha omo
ui mwanaya owhiguhilwe ovali
syonzighu. Obwingira bwa Kayimbi
kandi n,eritinda abandu oko
ebirengekanijo binigyi oko munidu,
eriherya obusike obukagunzaho
mirimu mibi, amaka w'erihama
obulhogho obukalihwa oko
Omwanya oyu akalengekanibawa
ly,erighesa linene n,omwituungu
n,ebisoro esyasanida eritsumuhila
Abalimi bakeltha oko bwiningira
kwy,ebirimwa ly,esyonuma blike-bike
oyukasondonolohawa n,omulimu
ibananambembeithirwe n,omwimanri
esyonwangwa n,emiski, abandu
kyithithe ng,eriboga ly,amaghethse,
kutese erithendyeru ndeka, ebihunzo
babahamwirwe erihika oko mwanaya
bakuhu b'malahambu basa
bw,omwanya oyu Ekyerilhangirirako
ng,okulyabaya lithe layisathangya.

Kw,Obwingira bwa Kayimbi Erighaba emiyisa, Omwanya ovali

n,eriyabahamira omwanya oyo.
omo biro ebisombwerwe busana
bandu bakalighirawa erihika kugyo
oyu endambi yosi-yosi. Abandu
babahamwirwe erihika oko mwanaya
bakuhu b'malahambu basa
bw,omwanya oyu Ekyerilhangirirako
ng,okulyabaya lithe layisathangya.

Eryongera oko bunifuide obutuhi oko
mwanaya oyu obulhivre omo bilihayru
ebayabirihiribwaho eribungirigaho
kandi n erikolesya epaka, hanet
emitsiru eyikawatkhikaya oko bunifuide

ebisakangire silbikkisomeka ndeke
buuyingi b,w,omukama lsaya. Ebinyawa
okulli omwasti owaakakanaya oko
muhiwhimbwa oko mwanaya oyu
lhw,amahero Ohuhimbu
by,eribukirako byabiritsandibwa.
hy,ebiswa n,enyumba eyiri mw,ebindu
yanganganakinzulhayo. Ehinyumba
endambi ni nadambi engwangwa
mibre eyithe ndeke kusangwa
eyisisinda y,omukama yirri omo
Buisana n,eribinduka ly,obuthuku,

eruywanila omwanyaa.

Okko lhuibalhamo olhu, omukongo
akakolohawa erisaba emirimu
y,ekyipindi eririghira abandu
muthinia-muthinia.
n,erisabira eritsimulhwa omo mibre
obuyingi b,w,omukama emanzi kandi
y,obukama, eryibika n,erikulya
obwiranda. Mwahimbwako enyumba

Obulli mwaka abakonzo bakabahamira akathwa neyisisinda
ly,esyoonyusi.

esyonyangnwaa neribogha
omo biphindi n,emihithu ng,emiskiyi,
bw,ebirthu omulli ng,akatabanguko
lsaya, kwilhabiritya omo buthuku
n,erikania kinyamulimu n,omukama
akathwa aka bakabimbi bakabungira
bakulihii b,amalhamia. Oko munabwire,
akaghaliha kerilhamia. Kwilhabiritya ibiwhite
ebiriko ebisamalirwe eribya kutise
bw,erilhamya kinyamulimu kutise
owali kw,amaka kutise obuthokyi
kakalengekanibawa eribya ini mwanaya
Akathwa k,obukama aka Builemba
mwanaya oyo.

y,ekyikalli nabyo mubyahiribwa omo
Erinima, olhulisiyo n,engomo
iy,a Milumbele Charles n,abandu bania
omwasomera omwana w,engoma
ly,omusisingyi ly,obukama erya Buhikira
ebayaghande, erithendekero
y,erikalahamo y,omukama,
A monument at Builemba in memory of Isemuisinga, lsaya Mukirane Kibazanga



Nzururu ni thatha wemirimu iyayihi għall-a kithasambha na Nyablu ya abla kie re omwanja owa sikkibire omo kiyihugħu kyo si, erikoleysa emi bire iyinasa mallie ebqekkibitħir anwa, eritħenditħira mo y, eritħenditħira mo, ħalli kien ja għażi kien idher. Emriġ ġu x-ebda, nekkien idha għalli. Ix-xaqqa l-oħra ġie kien idher. Kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher.

Emriġ ġu x-ebda, nekkien idha għalli. Ix-xaqqa l-oħra ġie kien idher. Kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher.

Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher.

Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher. Eż-żon ġej tħalli, kien idher kien idher.

kathi k'edemocratic Republic eya 2004-
 Congo n'eyuganda omo mwaka
 1910, abandonu ababya bikere oko
 k'yithwa Rwenzori mwabya esyondimi
 isthu: Abakonozo n'Abamba
 oko l'uhuhandi l'hw'eyuganda, kandi
 n'Ababwisi.
 Abakonozo n'Abamba bawithe
 obuhughiu buneene n'epaka
 ekyithwa muthinia, omulli Abasongora
 n'Abanandu oko l'uhuhandi l'hw'a DR
 Congo mutinayira (Yeoman, 1992).
 Hatchya thuhuthe abandonu b'embuluge
 batthi, erilhwa kera, baktwala
 n'emirimu. Abakonozo baka'buga
 b'izakola n'g,ekiyihona n'omo
 b'uthuku absungu abasyathabala
 babya isibali'ba (Yeoman et
 al., 1990). Omubingo w'ekiyithwa
 omo mayasi y'ebeyekyibutirthiranwa
 akyinalanganibawa na munabwire
 erilhaba omo mikongyo y'ebayakera
 eyikakolaha omo pak'a, omulli
 erihimba emyalito y'abahiyi
 omukakolaha wa eri'ohanga e'bisoro,
 emikongo eyitt'i mw'eritibithiha oko
 mirimu mibi, n'ertiska abandonu. Hail
 erikiriy'a omo bandu ambu omundu
 amaholer'a hali omo bi'thwa ek'yinda
 ky'ime silkithole're k'yikalathwa eka
 alliryo ambi' ik'yastikwa ahalyahole're,
 kusangwa emirimu y'ikasangawa
 ya'birimwimya.

Nyamuhang'a yowahang'ika
 esyonzururu akastithika oko
 Abakonozo bakikiriraya batthi
 Emikya yikathulhagho yithi
 multwemutwem. w'ekythwa.

Hathe hakolebwa emithanu ahakathi-
 n,ebindu ng,eribiriya amalhambu, amaheri',
 egypta y'ikakolera wa mw'emmikong'o
 by,embabati, emyalliu n'emyanya
 emithi y'babilliu n'emyanya
 baba ya biker'e kandi n'erihuma',
 ek'yenthalhang'irako ah,abandu
 eby,abandu basisikrye. Omu' mulli
 kw,ebindu by,ekyibutirthiranwa
 b'iwithe emyanaya minene eyir'i
 Ni k'weneen ee'bithwa by,erwenzoi
 b'ikabamathanya n'epaka.
 abathimble' oко pak'a basisikrye kandu
 b'ababritsanya ebibuya eby,abandu
 ly,obuthuku, esyonysusi eribindi'ka
 n'dek'e. O mo mesu w'eribindi'ka
 pak'a, ebindu ebi' si'isakangire
 enyuma skasakiya omubongo
 esy,omo b'iro b'yahaku'likuhi
 Nom'o k'yine ihidi esyondegheka
 n,ah,abandu babya biker'e ker'a).
 emithi n'ebithi emib' oko k'ali'b'ib'ib'i
 k'eritsweka, (b) ng,omwanya
 owakkala'wa kw'amaghetse, (c)
 embe'eho enyibi', esyonzururu', ebirk'a,
 eryumania obuthuku, ah,erilhunkurika,
 ahal'i eb'istathira n'erilhunkurika, na (e)
 d) ah,erisathira n'erilhunkurika, na
 2025 y'ikakananganya ebindu bithanu
 mw,ebindu by,erikola'yea 2016-
 Ek'yenthalhang'irako, endegheka eyir'i
 bw,abandu ebithole're erritindwa.
 b'ekyibutirthiranwa omo b'uhanngwa
 erikangananya ihidi epaka yine mw,ebindu
 2015 na 2016-2025, isyo sisthbirirwa
 enyuma, ng,esyo obuthuku bwa 2004-

eribya mwanyanya owasikibiture ahiyi syekyithonjole kya'mahanga awayithereni ekyilasondola na ebyekyisomo na sayasi ekyas UNESCO Kandi, omo mwaka wa 2009, ngomwanaya owa Ramastr ngomwanaya wobuhangwana, n'ebiyekyibuthirana, , "ngomwanaya wobuhangwana" n, emyatsi y,ebiyekyibuthirana, ' Busana n'embidere eyi, mukabaya erithwamo omo mwaka owa 1991 erihindilla omusithu mwa pakala ekyimukayalika akaseseka k'ebindu k'ebiyekyibuthirana oko buthey'a bw,epakala. Erilhusirinya omo b'yekyibuthirana ilakathabankika omo luhupapura lhw UNESCO olhulli oka intaneti, epaka myasakanigwana kusanganwa yabyamo "ebyoquuhangwana ebayahighihihlu kutsibii kutsiye emyatsi" ekyilasondola nyabiyamo oko luhupapura lhw UNESCO olhulli luhupapura lhw UNESCO olhulli ebyekyibuthirana ilakathabankika omo b'yekyibuthirana ilakathabankika omo luhupapura lhw UNESCO olhulli luhupapura lhw UNESCO olhulli luhupapura lhw UNESCO olhulli

mynene, epaka myakanganiwaa kyosi ngomwanaya owo,omubongo ly,EPAKA OKO LHIULENGU LHW, EKYIHUGHU Y,ERISENDA ERYONGERA ERIMINIYWA OMO MWAKA WA 1994, OMO NZIRA nabii ebyoquuhangwana. Omusithu mukyongera obutokyo bw,obuhangwaa hathy'a obukahullhawa wa UWA, ekyi bw,esyopaka sy,erihangaly,eyuganda, n'erisusbagho oko bw,embebetuya bw,embebetuya bw,emisithu omusithu mwalihusibwa oka w,erihindila erihinekera n'erihindila Omubiri imulyathokwa eririndwa. Ng,ebisoro n,ebindu ly,obuhangwaa y,erihangga, nuko ebihangikkwa erihindila omusithu mwa pakala ebike-bike ebikahawa kw,amasallhali. Kanidi n'erihimba ebisallaahiba binene erikolereu ly,esiminti ery,Hima', omwitheka ng,ekyinombe ky,ekilembe okwitheka amakolereu awakakolaha Ebinidi bitsibii ebisamalirwe bihambire ebisoro binene ebimene-binene. ikyalohila embere, n'abahiyi eryitha ky,omuthaka erisenda kutsibii kutsibii esyommo biro by,ahakukhukhi Esyondegheka sy,eritheghatheni k'retsweka".

A view of one of the ridges of the Rwenzori Mountains

Omo buthuku ebighuma oko bitsweka by,ebithwa by,erwenzori eriyisethera ebyp,obuhangwa ng,okukyabaya omo biro absangu babyabaya bathabere lyabya busana babyabaya n,abaramburu'', athya Stanley Balukui, oyukakolaha eby,eritholererya kandi! embutiwa y,omo kypipindi!'' Erisegherya Abakonzo abaluhandni kyakoleka busana n,esyopaka erisitindira abasungu!''

Ekyabya kyalwirimo, esyondulhafi misithasyatosmana ebitsibu oko Pak. Kyisakanigrive indi ebyanagaliwre omo milbiriy,abandu erihwua omo myaka yenaga, erihwua ebithwa blikaghenida biktuniga ebithibu busana n,ebiyithawa ebikhongera erighenadagnindia erihwua ebikakanga oko kyisakanigrive erihusiriyi w,abandu eriyongera. n,omuhendu n,ebitwam 1961 mulyalichola embere n,erisokeri eyeritheya eklyithwa n,omusithu eya akalhwa kw,amaghethse manene. Ni kwenene, n,endedegheka eyakabiri kiywithe eribya iw,omwanya owabya oko mubongo owe,eklyithwa kiyabya ebyasakanigawa 1948, myakanganina ebilayiru ebikaliire iyinaseghemere eribya musithu w,egavumenni omo mwaka wa 1941, eklyihubiriwa kiyabya endatha n,ekabunnu) byahigihullawa ebikahamba esyokilomita 995 eribya eriyihullu esyomita 2,200 ebii eriyihullu esyomita 995 eriyisethera ebyp,obuhangwa by,eriyisethera ng,oku hal! ebiri kiyko

Muhahiribwa ihukwamirwa ihuke kutese isilhuli naho oko bindu bylekibuthiranwa aby,abandu babaya bakhambania n,ebithwa. Absandu miyabkyithwalla batii bamahusiba k,ebithwa. Erisegheribwa ahamsiske erisostre lithya, n,eritherekaho ebilayiru ebikahakalire oko mikolosesere y,ebindu ebii omo musithu, milyognegera eriyighabulha akathikathi kabandu ba buili oko mikolosesere y,ebindu ebii omo omusithu.

EBYEKYIBUTHIRANWA EBIMATHIKE

U,EKLYITHWA RWENZORI NI

BY,ERIYISYETHERA EBYP,OBUHANGWA



Omwo mwezi wakabiri omwaka 2012, omulliru munene mwaka owo sasikakeheramo munabwire omuutusindu eyiskasa abambere, eyikasa makumi abiri eyikasa 2002 na Taylor 2006).
 Omwo mwezi wakabiri omwaka 2012, omulliru munene mwaka owo sasikakeheramo munabwire omuutusindu eyiskasa abambere, eyikasa makumi abiri eyikasa 2002 na Taylor 2006).
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Bakonzo men happy to have visited one of their sacred caves inside the park



O
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K
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i
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- 12 OBWISEMALAHAMBU BW'EMUYINA**
- 11 Erighaba emiyisa, Omwanya owali! Kw'Obwingira bwa Ekyakali Ky'obuhangwa n'eyisinda ebiri! Ebulemba
 - 12 Emirwa y'eryera n'erikakira kutsere eryera amalahambu, Esyondekerere sya Kayimbi!
 - 13 Obwisesmalahambu bw'ekambara Erywanisya emithihi, eby'obuhangwa ebiri! Kukyo
 - 14 Omukongo weribiriya kutse eryera amalahambu, Amengero ry'a Kisanganani
 - 15 Emirwa oko mirimu mibi!, Obwingira bwa Othusi Erihongero ry'a Muhale
 - 16 Eririndwa oko mirimu mibi!, Obwingira bwa Othusi
 - 17 Akaghalla k'erihamya, Eribwe ry'a Sine thubiri!
 - 18 Eriwanisya emithihi, Kathwa Kali!
 - 19 Omukongo w'eryera erilhusyaho ebitsibu, Ekyikale ky'obukama ekayakerera eky'ekiguchithi
 - 20 Omukongo w'eryera erilhusyaho ebitsibu, Omwanya w'ebekyibuthirana owasikibirwe owa Kalhonge
 - 22 OBWISEMALAHAMBU BW'EBUKANGAMA-BUTHALE**
 - 21 Erihongiro ry'a k'ebukangama bwa Obwingira bwa Erihongiro ry'a k'ebukangama bwa Obwingira bwa
 - 22 Omukongo w'eryera erilhusyaho ebtsibu, Buwatha
 - 23 Erihangga embulha, Ekyisalaha kya Dunguluhka Kathwa Kali!
 - 25 OBWISEMALAHAMBU BW'EKTSWABWEMI**
 - 24 Omukongo w'eryera erilhusyaho ebtsibu, Erihongiro ry'a k'ebukangama bwa Obwingira bwa Erihongiro ry'a k'ebukangama bwa Obwingira bwa
 - 25 Erisinga, Amingira wa Mithi! Yighaghire
 - 26 Akaghalla k'erihamya, Omwanya wa Kebitakuli
 - 27 Eribasta, erilhuka n'erikolaha ebindu ebyakeri, Omwanya
 - 28 Eririndwa n'erihamya, Omwanya w'Erihongero ry'a w'Omundara
 - Kinyamwirima



2022

OMO PAKA Y'OKO KYTWA RWENZORI
OBUKALETHAWA ERIBINDUKA LY'OBUTHUKU
EYISIKIBIRWE EYIRI OKO BUTSIBU
EMYANYA Y'EBYEKYIBUTHIRANWA

N'ESYONYUSI ESIKUSULHA
ESYONZURU ESIKAYEYA