



KIRYANDONGO DISTRICT LOCAL GOVERNMENT
OFFICE OF THE CHIEF ADMINISTRATIVE OFFICER

..... www.kiryandongo.go.ug

info@kiryandongo.go.ug
caokiryandongo@gmail.com

P.o. Box 137, Kigumba Uganda
Telephone LCV: 0772524813
Telephone RDC: 0787807662
Tel CAO: 0772461970
Tel ACAO: 0782339114

REPORT FOR BASELINE SURVEY ON TOURISM SITES IDENTIFICATION

During the quarter one, a baseline survey was conducted to identify tourism site within the District and these sites include;

MUTUNDA SUB COUNTY

1. Kabalega escape route



Figure 1 shows Kabalega escape route through the Nile.

This is found at Panymeda village Okwece, Diima parish, Mutunda Sub County. According to an interview with mzee George Okwanga the land owner where this site is found revealed that during the year 1880s, there was a serious fight between Kabalega the king of Bunyoro and the British under the leadership of the Queen of England. This is where the last fight was and kabalega escaped by crossing the Nile and followed River Tochi a big water stream that joins the

Nile on the other side of the Nile as per the photo in figure1. It is at this point where River Tochi joins the Nile that he escaped through. There is a long trench dug up to the Nile which is said to have been for security purpose. However, this site is bushy covered with trees

At this escape route, there are three defence unit ditches locally known as amura, one of which is a W-shaped ditch.

This site has a potential for a campsite or a recreational site and a hotel or a resort

2. Kabalega ceremonial ground

This is a flat land covered with flat lying rocks, it I a place where Kabalega and his team could gather for party times with traditional performances from Langi, Paluo and Banyoro.

This ceremonial ground has the following attractions

(i) Kabalega holes of omweso the flat lying rocks



Figure 2 is the Kabalega holes of omweso locally known as Rwanga coro

(ii) Kabalega cigarette holes on the flat lying rocks



Figure 3 shows Kabalega cigarette resting holes on the flat lying rocks

(iii) Drinking pot holes



Figure 4 shows the hole where Kabalega would place his potful of local brew locally known as 'Amarwa'

This site is a potential site for archaeological studies and heritage tourism

3. Adag Lango crossing point on River Nile at Karuma

This is a historical Lango crossing point on R.Nile at Karuma where Lango would cross the Nile using banana trunks before Karuma Bridge was built. In the year 1950s, there was a conflict between the king of Buganda and King of Bunyoro (Kabalega) where Kabalega sought for intervention from Lango community, the Lango crossed the Nile at this point to go and help Banyoro in the fight against Baganda. They fought Baganda and they emerged victorious, on coming back from the war, they crossed the Nile back and they were given potato plants by Banyoro and when you go this point you will find remains of potato plant.

They then organised a celebration for their victory however, one of the Lango brought a dog for the celebration that seemed to have cursed the Lango community. From this point, whenever any Lango jumps into the Nile at this crossing point would eventually die and the body would never be recovered. This happened for quite many years and that is why they named the place 'Adag Lango' which depicts I hate the Lango

4. Mizizi sound of the Nile cultural site at Katulikire



Figure 5 is a Mizizi cultural hub at Katulikire

This is a new cultural site that was officially launched on the 18th November 2018 by the Honourable Minister of Gender, Labour and Social Development Janet Mukwaya.

5. Kiryandongo Refugee Settlement Camp

This is where someone can do a village walk to learn the living styles of different tribes. This place hosts a number of refugees from different parts of the world. For instance, the Bududa community who were settled here after the occurrence of landslides in Bududa region, the Masai community who were settled here due to the post-elections violence in Kenya in 2010, the Sudanese community who were settled here due to the war that arose in Sudan between Riek Machar and his counterpart Salva Kiir.



Figure 6 shows Kiryandongo Refugee settlement camp

6. Karuma falls

These falls are found on the River Nile at the confluence of Kiryandongo, Nwoya and Oyam districts. It is 300m wide, most powerful and most impressive falls that in most cases form a rainbow. The name Karuma derived its name from the two Luo words 'Ka romo' 'ka' means a place 'romo' means meeting, generally meaning a meeting place. This is where the traditional court rulings under the leadership of the kings of Alur, Langi, Acholi and Banyoro. The locals also believe that the spirits positioned the stones to break the waters of the Nile. The falls are rapid and form a stunning white foam that is beautiful to see.

In the 1960s a bridge connecting to the northern part of Uganda was constructed which is still strong to date. To get to the falls, one needs to go through a heritage garden opposite the junction of Packwach- Gulu highway and take a 2km drive to the parking and then take a forest walk of 300m to the falls as you watch the beautiful black and white striped colobus monkeys parachuting in

the trees. Here you will also be able to watch different butterfly species in the forest like galainas, phaphilio focus, white lectosia, bisecula, stigia and others.

The potential activities here are;

Forest walks, water rafting, sports fishing and butterfly watching.

NB: there is need to open a trail from Karuma side to avoid conflicting with Nwoya District since the entrance is on the other side of the river which is within the jurisdiction of Nwoya District Local Government.



Figure 7 shows Karuma rapids

7. Karuma game reserve

It is an open grass land with other areas having a thick vegetation cover of mainly forests.

It is the buffer of the famous Murchison Falls National Park and covering the sub counties of Mutunda, Kiryandongo and Kigumba.

It harbours baboons, buffalos, elephants, Uganda kobs, lions; water bucks a wide variety of bird species.

Potential activities here are; game drives, nature walks, sports hunting and camping site



Figure 8 shows a vervet monkey feeding at the garbage disposal at Karuma and baboons (Karuma wildlife reserve)

8. Nile Water body

This curves Kiryandongo district from Lake Kyoga on the east flank to the north headed to the Mediterranean Sea. This water originates from Lake Victoria, it is 4000miles from Lake Victoria to the Mediterranean Sea. It is said to flow for 90 days.

9. Panyadoli hills at the border of Bweyale Town Council and Mutunda Sub County



Figure 9 shows Panyadoli hills

These hills over looks Lake Kyoga and thus potential for;

Recreational site on top of the hills with good scenic viewing, hills biking can be done on the slope and geographical studies

MASINDI PORT SUB COUNTY

1. Kaduku central forest reserve.

This is one of the central forest reserves with artificial plantation cover on the Kaduku hills covering 582hectares.It has got monkeys and baboons (primates) and many species of birds. There are potentials of activities like nature walks/trails

2. Kaduku hills.

This has beautiful scenery coupled with artificial vegetation cover on it. There are potentials of activities like hiking, hill biking, scenic viewing and it has a cultural heritage where the local people would go and seek rain and King Omukama also had a palace on the hills.

It's at the border of Kiryandongo and Masindi districts

3. Masindi port ferry

This ferry connects the district of Kiryandongo and Masindi to Apac district on one of the longest rivers in the world river Nile.

It takes a bus, four commuter vehicles, and about 200 people crossing Kyoga Nile



Figure 10 shows Masindi port ferry

4. Wet lands

Masindi port Sub County has got beautiful wet lands that are mostly used for dairy farming

Historical sites

i) Former East African railways and harbours

These are buildings that used to house staff of the former east African railways and harbours during the early east African community during the 1970s but now they accommodate the Uganda police. They were constructed in 1962



Figure 11 shows former East African Railways and harbours

ii) Former departed Asian buildings.

These are ancient buildings that were constructed by Asians who were later expelled by Former President **H.E Idi Amin Dada** in 1972



Figure 12 show the departed Asians building at Masindi port Sub County

KIRYANDONGO SUB COUNTY

(a) Karungu hills. These hills are located towards the border of Kiryandongo Sub County and the Murchison falls national park with a beautiful scenic view with minerals like cobalt, and zinc at its base

(b) Siriba-Tiiti stream. Siriba is one of the longest water shades in the district that stretches from the Murchison Falls National Park meeting Tiiti stream to join Nile waters as a tributary



Figure 13 shows Siriba- Tiiti stream

KIRYANDONGO TOWN COUCIL

Avi- tourism, Kiryandongo Town Council is endowed with some species of birds like African darter (*Anhinga rufa*), yellow vented bulbul, hairy breasted barbet (*tricholaema hirsute*), speckled mouse bird (*colius striatus*), blue pale long tailed starling.

African darter (*Anhinga rufa*), it is found on major big trees of KTC especially surrounding KTC offices. These birds commonly feed on rats, snakes lizards and insect. This is a great potential for bird watching.



These is the group of African darter on the oldest historical mango tree at the Kiryandongo Town Council



This is a piac piac bird which has a symbiotic relationship with animals, they keep around animals to feed on the ticks

Cultural diversity

Kiryandongo District is a multi-tribal metropolitan setting which has got about 56 different tribes with different cultural practices ranging from dressing styles, marriages and & rites of passages to adulthoods. These include but not limited to Masai, Banyoro, Banyankole, Ateso, Acholi, Langi,

Batooro, Baganda, Basoga, Bagishu, Dinka, Lugbara, Bachope, and Nubians among others. Kiswahili is used to enhance communication in the District.

The following are some of the traditions practiced within Kiryandongo District

1. The Imbalu of Bagisu

The Bagisu are well known for their Imbalu circumcision ceremony. “Stand straight and look into my eyes. Don’t twitch a muscle. I see you are crying. You are crying for it. Crying to be cut to look like your father,” are words told to the candidates undergoing the imbalu ritual by the local surgeon.

This practice dates back to the tale that a certain Mugisu man was summoned by the council of elders because of stealing other men’s wives and then he was subjected to circumcision as a punishment and preventive action for being adulterous. However, this yielded nothing as he became more powerful and admirable to women. The counterparts retaliated by circumcising themselves to compete favorably.

Below is the candidate undergoing circumcission



Incidents of the ritual

whatever the origin, the Imbalu circumcision ceremony held during leap years is a personal rite of passage to manhood among the Bagisu. They believe that the desire to be circumcised is spiritually motivated.

Circumcision is seasonal and the candidates are first checked to ensure they are Bagisu basing on their clans.

During circumcision, the candidates are expected to stand firm as a sign of courage and boldness. The ritual is conducted in August and usually before 10am. They use itinyi, a local herb to induce courage in the candidates. They go to their relatives declaring their intentions of being circumcised and are later gathered together. Here elders lead candidates to be circumcised in traditional wear, while dancing and singing cultural songs. These dress in decorated in plantain fronds or animal skins and their faces are covered with ash or flour. They are accompanied by a

crew of cheerleading friends, marching and dancing through the streets. Candidates seek to connect with and seek approval of their close relatives.

On the day of circumcision, the candidate raises his hands, dancing, proudly exhibiting his blooded member to an ululating crowd. "Crying during the process would mean cowardice, thus, is forbidden," The surgeon makes three bold cuts to remove the foreskin of the candidates. A whistle is blown to mark the completion of the exercise. He is then led to the quiet place where he is seated and wrapped in a cloth before bleeding stops. He is taken to his father's home and hand fed for three consecutive days before he is ritually washed and permitted to eat with his hands marking the end of the ritual.

Unlike in other African areas where circumcision is carried out indoors with few associates present, the Bagisu declared it a public function, which allows tourists to attend. Thus a greatest potential for tourism development. This is one of those last amazing experiences that can still authentically be traced to the African continent.

2. Masai

Life for the Masai is a series of conquests and tests involving the endurance of pain. For men, there is a progression from childhood to warrior hood to elder hood. At the age of four, a child's lower incisors are taken out with a knife. Young boys test their will by their arms and legs with hot coals. As they grow older, they submit to tattooing on the stomach and the arms, enduring hundreds of small cuts into the skin.

Ear piercing for both boys and girls comes next. The cartilage of the upper ear is pierced with hot iron. When this heals, a hole is cut in the ear lobe and gradually enlarged by inserting rolls of leaves or balls made of wood or mud. Nowadays plastic film canisters may serve this purpose. The bigger the hole, the better. Those earlobes that dangle to the shoulders are considered perfect.

Circumcision (for boys) and excision (for girls) is the next stage, and the most important event in a young Masai life. It is a father's ultimate duty to ensure that his children undergo this rite. The family invites relatives and friends to witness the ceremonies, which may be held in special places.

Circumcision itself involves great physical pain and tests a youth's courage. If they flinch during the act, boys bring shame and dishonor to themselves and their family. At a minimum, the members of their age group ridicule them and they pay a fine of one head of cattle. However, if a boy shows great bravery, he receives gifts of cattle and sheep.

Girls must endure an even longer and more painful ritual, which is considered preparation for childbearing. (Girls who become pregnant before excision are banished from the village and stigmatized throughout their lives.) After passing this test of courage, women say they are afraid of nothing, comes what may. Thus, promoting good moral and discipline within the community

Guests celebrate the successful completion of these rites by drinking great quantities of mead (a fermented beverage containing honey) and dancing. Boys are then ready to become warriors, and girls are then ready to bear a new generation of warriors.

3. Lango traditions

Tweyo Lao

This is where a newly married woman is ushered into the Lango traditions. It is normally done on a woman who is proven greedy, bad mannered & indisciplined. A special day is organized, a woman is sent back to her home to bring a goat for this event. People are then convened with a team of elders and a woman is paraded to fetch water by a kiboko squad into the well half naked with a hide covering only the most important part (the central government), she is caned and tortured on the way to the well while she is being told her faults or the bad behaviors. This has helped to groom the Lango women to be good people, they improve on their behaviors because of fear of experiencing the same torture.

Millet products preparation

A newly married woman is subjected to preparing millet products from 'dino kal' (preparing the millet seeds by hitting with a big stick, grinding the millet seeds with a rock, moulding & yeasting of the millet flour to make local brew and mingling millet bread. This is done to test the ability of a woman to manage and run her own home. If a woman fails the test, she is sent back to her mother for capacity building. It is until she goes through all that processes, she can never start preparing her own food in her own house 'poko keno' this has helped to inflict discipline and skills in managing home for women especially of kitchen welfare since kitchen is considered an engine for the home.

Lango traditional marriage style

During the marriage ceremony, the bride is accompanied by a group of ladies of equal size, same dressing style and covered, the faces are all bowed down. The groom is supposed to pick his wife among the group of these fashioned ladies. When the groom picks a wrong person, he is charged for that. When his wife is not among the group, the groom pays transport for that team of ladies and another group of different make ups, same size, and same dressing styles comes in. This continues until the groom picks his wife.

Below is a groom with his team trying to spot the bride



Empako of Banyoro

This is where Banyoro bestow sweet praise names to their children called empako for instance Amoti, Adyeri, Akiki and so on. Addressing a person by his/ her name is a positive affirmation of social ties. It can be used as a greeting or a declaration of affection, respect, honour or love.

Use of empako can diffuse tension or anger and sends a strong message about social identity and unity, peace and reconciliation.

Empako is given at a naming ceremony performed at home and presided over by the clan head. The paternal aunts receive the baby and examine the features. Any resemblance to the existing relatives forms the basis of the choice of name. The clan head then declares the name of the child.

Empango of Banyoro

This is the first ritual the Omukama(king) performs as he is crowned. The reigning king of Bunyoro kitara kingdom. His royal majesty Rukitabasaija Agutamba Omukama Dr. Solomon Gafabusa Iguru 1, first performed this ritual on the 11th June 1994. Thus, it has been an annual remarkable day up to date.

Empango celebration is always punctuated by series of activities which include among others;

- a) 'Omujaato' event which entails bull roasting and various companies promote their brands throughout the night.
- b) Sounding of the royal drum by His Majesty at 3:00am on the eve of the anniversary
- c) The main event on the 11th date of June which is graced by cultural dances from the Omukama's subject, this also climaxes into great empango dance which is opened by His Majesty by re-sounding the Royal drum at Nyamaro at exactly 3:00pm and continues until dawn.
- d) The Banyoro practice Runyege dance a rhythm of the xylophone, hand fiddle and others

Traditional dances

The various tribes of Kiryandongo District have different dancing style which include;

Orunyege dance of Banyoro.



Andara dance of Alur with underground xylophone



Alur local band



Bagisu courtship dance



Others include opera dance of Paluo

Agri- tourism potentials

- Sugar cane plantation along the Nile shores
- Palm plantation in Kikube
- Fish cage farming (aqua-tourism)



The figure above shows a fish pond farming in Okwece-Diima parish-Mutunda Sub County owned by Mr. Ocaya Terensio

- Passion farming



The picture above shows a passion farming on Amani farm in Kiryampungula village- Kiryandongo Sub County.

Prepared by

Okello Ronald Rimbosh

Tourism Officer- Kiryandongo District Local Government