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CNOOC UGANDA LIMITED

# KINGFISHER OIL PROJECT, HOIMA DISTRICT, UGANDA - CULTURAL HERITAGE ASSESSMENT

**Submitted to:**

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### Executive Summary

An assessment of the potential impacts of CNOOC's proposed Kingfisher Oil Field development (the Project) on cultural heritage is presented in this chapter. The focus of the assessment is on cultural heritage sites within the Project footprint encompassing the Central Processing Facility (CPF), the four new well pads, all associated infrastructure and the feeder pipeline to Kabaale. The study of the baseline cultural heritage environment was completed between February and March 2014 and, following updates to the Project design, November 2017. This document supersedes a previous version submitted in June 2014.

The study of cultural heritage encompasses all elements as defined by Ugandan law and the International Finance Corporation's Performance Standard 8 (IFC PS 8), including: archaeology, palaeontology, historic sites, cemeteries and sacred places as well as related traditional practices, local taboos and intangible heritage. Disturbance within the Project footprint has the potential to permanently remove legally protected, unique cultural heritage features of high sensitivity.

The identified key issues relating to cultural heritage are:

- loss of, or damage to, fixed cultural heritage sites (e.g., archaeological remains, spiritual and sacred sites, natural resources of cultural significance) via direct physical disturbance (e.g., earth moving activities, vibration) during construction activities;
- damage to a sacred watercourses or ritual sites (e.g., increased sedimentation) via construction and operation activities;
- impacts on the environmental setting of a cultural heritage site via dust-induced disturbance, visual disturbance, changes in air quality, or increased noise levels, that result in a change in the site character impairing its local value (e.g., a ritual/ceremonial area may be valued for its peaceful nature);
- disruption of access to cultural sites that will limit a site's value for the duration of inaccessibility and inhibit normal cultural activity (e.g., during pipeline construction); and
- related impacts upon local cultural institutions, beliefs, taboos, and traditions (i.e., intangible heritage practice).

The baseline archaeological evidence postulates that the area has been occupied, to some degree since the Ugandan Early Stone Age and Neolithic periods. In particular, the pottery artefacts recorded highlights the potential of Project to provide a complete cultural and chronological sequence that has been lacking not only in Uganda but the Great Lakes region as a whole.

The impact assessment has flagged up 32 locations of archaeological potential (surface scatter) directly within elements of the proposed Project footprint at the Buhuka Flats with a further six similar sites identified along the pipeline route. Centres of heightened archaeological potential have identified in the vicinity of Pad 3, Pad 4A and the where the pipeline traverses the escarpment top for the first 2 – 4 km<sup>1</sup> (including Stone Age – Iron Age pottery and lithic artefacts). It is considered that archaeological receptors identified include 'non-replicable' cultural heritage assets (as defined by IFC PS8, 2012a).

The concentrations of artefacts identified (through visual inspection) at present amount purely to surface scatter and without additional (subsurface) investigation, it is not known whether the scatter is associated with any below-ground archaeological sites. Furthermore, there is potential for previously unidentified archaeological and historic sites to exist throughout the Study Area, particularly given the nature of the non-intrusive survey to date and as not all areas of the Project development were accessible to the field team (e.g., sections of the pipeline route).

<sup>1</sup> The Escarpment Road was subject to baseline study in 2014 and, although not assessed in this Impact report, is also considered to have heightened archaeological potential evidenced by the Early Stone Age artefacts and Neolithic – Iron Age pottery. The escarpment is likely to have provided a (seasonal/transitory) vantage point for early hunter-fisher-gatherer communities exploiting the Flats and lakeshore.



The baseline information pertaining to sacred areas and ritual sites is considered to be particularly sensitive, a number of these site locations are considered secret, with their details provided to the field team in confidence. Receptors have been identified which are used by local communities (either collectively from one particular village, or from a number of community groups) for unique cultural activities. Sacred sites identified during the baseline cultural study include those natural features embodying spiritual values (e.g., sacred trees and watercourses).

Cemeteries, churches, and mosques have also been identified throughout the Study Area, potentially directly and indirectly impacted by the proposed development. A number of unique intangible cultural heritage practices, associated with natural features, have also been identified in consultation with those communities potentially affected by the Project. These belief systems form the basis of local relationships with, and understanding of, the physical and spiritual world, upon which a shared cultural identity has been built, how the local society is organised, and the community is able to deal with change and shocks.

A total of 17 directly impacted cultural sites have been highlighted through the impact assessment process pertaining to the Kingfisher Development Area. In addition, a further 36 are considered to lie within close proximity (c. 250m) to the Project footprint and potentially indirectly impacted by a change in environmental setting (e.g., noise and dust levels) or through loss of site access. Highly sensitive sites (including burials and sacred places) in proximity to Pad 3 and Pad 4A, the in-field pipelines, new road segments, the jetty and the airstrip/laydown area are flagged up in this regard. These cultural sites are considered to be 'non-replicable' (and potentially immovable) cultural heritage sites as defined by IFC (PS 8, 2012).

The baseline information received in relation to cultural and religious sites is limited to the information which the communities were willing to share with the field team and to those villages accessed during the community consultations and cultural site survey. As such, there remains a potential for as yet unrecorded sacred sites (and related intangible activity and taboo), cemeteries, churches and mosques to exist throughout both the Buhuka Flats and the pipeline route. Survey gaps along the pipeline route are highlighted to follow.

Mitigation measures for cultural heritage are vital, in accordance with international best practice, Ugandan, and IFC guidelines (PS 8, 2012b). These should be incorporated in a detailed, site-ready, standalone Cultural Heritage Management Plan (CHMP) for the Project as soon as possible.

Furthermore, as preparation works and environmental studies are ongoing at the Project site there is the potential for the disturbance of previously unidentified cultural heritage materials during the Pre-construction phase. Between 2014 and 2017 one particularly sensitive sacred tree was felled near Nsunzu. Immediate implementation of the Cultural Heritage Management Plan (as related to the findings of this ESIA) is vital to ensure such issues are adequately managed in participation with the local community.

### **Archaeological site mitigation for the Flats and the Pipeline should include:**

- The preparation of a detailed and Project-specific, Chance Find Procedure (CFP), as a priority. The CFP will form a component of a Cultural Heritage Management Plan (CHMP) which will seek to manage and monitor all cultural heritage effects for the Project lifetime as specified by IFC Performance Standard 8 (2012) and to fulfil the requirements of the Ugandan Monuments Act 1968, which seeks to protect all 'protected, disturbed or discovered' objects of ethnographic, traditional or historical interest.
- Targeted, small-scale, hand dug 'test pit' investigations pre-construction. In order to establish the association (if any) between the identified artefact scatters (e.g., pottery, bone, lithics) and any below ground archaeological sites (indicative of settlement/industry) so as to prepare any project-specific mitigation measures to follow (e.g., archaeological watching brief during construction);
- Discussions with CNOOC with regard to the possible avoidance (through preservation in-situ) of the areas of heightened archaeological potential within the proposed development, as deemed necessary, and as informed by the 'test-pit' evaluation phase; and
- In the event that preservation in-situ is not possible, then "preservation by record" through systematic recording (i.e., archaeological excavation) is the only recourse. Such work, where required, will be



described in appropriate detailed work programmes and specifications to be prepared by the cultural heritage specialist. To meet the requirements of Ugandan law this work should be carried out by a suitably qualified person under a licence for archaeological survey as issued by the Minister (Historical Monument's Act, 1967 p.3). In the event of artefact recovery, all materials should be surrendered to the local authority (*ibid*).

### **Cultural site and Intangible Heritage mitigation for the Flats and the Pipeline should include:**

Immediate preparation of a Cultural Heritage Management Plan, to detail mitigation requirements specific to each site, organised on a village by village basis.

This must include:

- Demarcation of 'no go' sensitive areas (e.g., sacred sites, cemeteries) will provide mitigation by avoidance. Provisions for mitigation of the three potentially directed impacted cemetery sites will need to be discussed with the affected community if avoidance is not possible;
- Enhancement or protection of the environmental setting for sacred sites close to construction / operation areas (e.g., through planting/screening) and demarcation of areas to be avoided (e.g., by noisy, dust-inductive) site vehicles at certain times of the day/year);
- Maintaining community access to sacred sites and facilitating respect for local intangible cultural heritage, tradition and taboo will ensure that the negative socio-cultural effects are effectively managed during predicted population influxes and Project-induced disturbance – regular platforms for community liaison are recommended in this regard (provisions to be made within the CHMP and Project Stakeholder Engagement Plan); and
- It is also suggested that the presence of culturally significant places are highlighted to contractors at an early stage and further managed (e.g., demarcation/signage) as required. Provisions for this should be incorporated into the 'site induction' process, to include cultural sensitivity training, and detailed fully within the Cultural Heritage Management Plan (CHMP).

Other site specific mitigation may be required as the infrastructure is finalised. The details of such mitigation should be prepared for inclusion within the CHMP.





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## ABBREVIATIONS AND ACRONYMS

AD	Anno Domini
BC	Before Christ
c.	Circa
CFP	Chance Find Procedure
CLO	Community Liaison Officer
CPF	Central Processing Facility
CHMP	Cultural Heritage Management Plan
EIA	Early Iron Age
ESIA	Environmental and Social Impact Assessment
GPS	Geographical positioning system
IFC	International Finance Corporation
LIA	Late Iron Age
LSA	Later Stone Age
m	Meters
MIA	Middle Iron Age
Mya	Million years ago
UNESCO	United Nations Scientific and Cultural Organization
UTM	Universal Transverse Mercator



### GLOSSARY

<b>Acheulian:</b>	An archaeological industry of stone tool manufacture associated with early humans in Africa, which started c. 1.5 million BC (Lower Palaeolithic).
<b>Animism:</b>	The attribution of a living soul to plants, animals, inanimate objects and natural phenomena. A belief in a supernatural power that orchestrates the material universe.
<b>Archaeology:</b>	The study of the material remains of human's past experience
<b>Archaeological Sites:</b>	Any locality where traces of old human activities are evident (i.e., accumulation of artefacts, remains of buildings and structures, as well as the associated presence of organic elements, rock paintings, etc.)
<b>Artefact:</b>	An object used (and/or made by) humans.
<b>Chance Find Procedure:</b>	The chance find procedure is a project-specific procedure that outlines what will happen if previously unknown heritage resources, particularly archaeological resources, are encountered during project construction or operation (PS 8 Guidance Note, IFC 2012).
<b>Critical Cultural Heritage:</b>	The internationally recognised heritage of communities who use, or have used within living memory, the cultural heritage for long-standing purposes. It also applies to legally protected cultural heritage areas and those proposed for such designated status (IFC 2012).
<b>Cultural Landscape:</b>	As defined by the UNESCO World Heritage Committee: 'cultural properties [that] represent the combined works of nature and of man'. Three categories are identified: a 'landscape designed and created intentionally by man'; an 'organically evolved landscape' and an 'associative cultural landscape' (the latter valued because of the 'religious, artistic or cultural associations of the natural element.' (UNESCO, 2005)
<b>Cultural Heritage:</b>	Defined in accordance to IFC PS 8 (2012) to include (i) tangible forms e.g. objects, pottery, sites and structures with archaeological (prehistoric), paleontological, historical, cultural, artistic or religious values; (ii) natural features which embody cultural values e.g. sacred groves, water bodies, rocks; and (iii) the intangible cultural heritage of communities e.g. festivals, taboos, oral history
<b>Cultural Sites:</b>	Natural and manmade works that are of outstanding universal value from the historic, aesthetic, ethnological or anthropological point of view.
<b>Field survey:</b>	A non-intrusive walkover exercise to identify cultural heritage sites and related objects through visual surface inspection.
<b>Flake:</b>	A lithic artifact taken from a core that is not modified/retouched/ shaped.
<b>Heritage:</b>	Tangible and intangible realities that communities, groups and individuals recognize and cherish as part of their lifestyle. Heritage items can be tangible such as artifacts, traditional dress or intangible such as language, oral traditions, customs, music, dance and rituals
<b>In situ:</b>	Being in its original position; not having been moved or transferred to another location.
<b>Intangible Heritage:</b>	The traditional practices, cultural norms and knowledge transmitted from one generation to the next, which communities or individuals recognise as



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	part of their cultural heritage e.g. belief systems, cultural taboos, songs and dances, language, medicinal knowledge (IFC, 2012)
<b>Iron Age:</b>	The prehistoric period in human cultural development characterized by the introduction of iron metallurgy.
<b>Lithic:</b>	Artefact of, or pertaining to, stone.
<b>Material Remains:</b>	Objects produced by man, as stone or iron instruments or artefacts, ceramics, kitchen remains, construction, building and works remains, amongst others.
<b>Mammillated:</b>	Pottery design of rounded bulges.
<b>Non-replicable assets:</b>	Non-replicable cultural heritage may relate to the social, economic, cultural, environmental, and climatic conditions of past peoples, their evolving ecologies, adaptive strategies, and early forms of environmental management, where the (i) cultural heritage is unique or relatively unique for the period it represents, or (ii) cultural heritage is unique or relatively unique in linking several periods in the same site.
<b>Potsherd:</b>	A broken fragment of pottery.
<b>Replicable Cultural Assets:</b>	Tangible forms of cultural heritage that can themselves be moved to another location or that can be replaced by a similar structure or natural features to which the cultural values can be transferred by appropriate measures. Archaeological or historical sites may be considered replicable where the particular eras and cultural values they represent are well represented by other sites and/or structures (IFC, 2012).
<b>Scatter:</b>	A surface collection of artefacts, the occurrence of five or more items of cultural material within an area of about 100 square metres.
<b>Slag:</b>	Partially vitrified waste by-product of ore processing.
<b>Stone Age:</b>	The earliest known period of human culture, characterized by the use of stone tools.
<b>Test Pit</b>	Small scale, hand dug excavations to investigate archaeological survival below ground
<b>Trial Trenching:</b>	A rapid, usually small scale and inexpensive excavation technique using targeted hand- or machine-dug sections.



### 1.0 INTRODUCTION

CNOOC Uganda Limited (“CNOOC”) has identified an opportunity to develop the Kingfisher Oil Field on the eastern shore of Lake Albert, Hoima District, Uganda. In accordance with Ugandan law it is necessary for CNOOC to determine the potential environmental and social impacts of the project and to demonstrate how these will be mitigated and managed. This chapter of the Environmental and Social Impact Assessment (ESIA) presents an assessment of the potential impacts of the Kingfisher development project (the Project) on cultural heritage and sets out recommendations for their avoidance and reduction where necessary.

This report separately considers the main components of the Project in relation to cultural heritage receptors, namely:

- The production facility, which will be located on the Buhuka Flats along the eastern escarpment of Lake Albert. The facility will consist of the central processing facility (CPF) and four well pads which will be drilled consecutively, as well as a permanent worker camp and other supporting infrastructure; and
- The distribution pipeline, which will connect the production facility with a proposed refinery to be located at Kabaale, c46.2 km to the east.

This ESIA is compiled with reference to the baseline cultural heritage survey, completed between February and March 2014 and during November 2017 (following an update in the Project design). The baseline was required to enable an appropriate assessment of the Project’s potential impacts on the cultural heritage environment. The detailed results of the 2014 baseline survey are included in APPENDIX A while APPENDIX F includes the 2017 update results, these are collectively summarised in Section 5.0 to follow.

For the purposes of this assessment ‘cultural heritage’ encompasses archaeology, cultural sites (e.g., sacred sites) and related intangible practice, in line with the definitions set out by the Ugandan Culture Policy (2006), the Historical Monuments Act 1968, and IFC Performance Standard 8 (2012). Further clarification is set out in Section 2.0.

This specialist study report includes the following sections:

- Section 2.0 describes the terms of reference for the report;
- Section 3.0 presents the methods used for the study that entail examining the study objectives, the approach employed and the limitations encountered;
- Section 4.0 sets out the legislative background applicable to the study;
- Section 5.0 summarises the results of the baseline study;
- Section 6.0 assesses the cultural heritage impacts of the infrastructure proposed on the Buhuka Flats;
- Section 7.0 assesses the cultural heritage impacts of the infrastructure proposed on the pipeline to Kabaale;
- Section 8.0 recommends mitigation and management measures; and
- Section 9.0 includes a complete list of references consulted.

**This assessment report is a preliminary version produced for client review. Sites of high cultural sensitivity were identified during the baseline survey, shared by the community with the field team in confidence. Potential impacts on these sites have been fully assessed in the report. To respect the tradition of secrecy and to protect the integrity of certain sites, a policy of confidentiality has been adopted. Where appropriate, no site coordinates, or site names, are reproduced in this section or within the report’s appendices. This information will be provided to the Project design team on a ‘need to know basis’ and as requested.**



### 2.0 TERMS OF REFERENCE

The cultural heritage potential of the Project area (including the Buhuka Flats and the pipeline) was largely unstudied prior to the completion of Golder's 2014 baseline survey. Although a number of development-related environmental studies have been carried out in the Albertine Graben region of western Uganda, to date none have considered the full scope of cultural heritage assets in any detail.

In determining the requirements of the cultural heritage assessment, reference was made to the appropriate legislation and guidance. National policy pertaining to the Project is detailed fully in Section 4.0. In summary, 'cultural heritage' has been considered with appreciation of The Ugandan Cultural Policy's definition<sup>2</sup> (2006) and the International Finance Corporation (IFC) Performance Standard 8. The IFC defines cultural heritage as:

"Cultural heritage refers to (i) tangible forms of cultural heritage, such as tangible moveable or immovable objects, property, sites, structures, or groups of structures, having archaeological (prehistoric), paleontological, historical, cultural, artistic, and religious values; (ii) unique natural features or tangible objects that embody cultural values, such as sacred groves, rocks, lakes, and waterfalls; and (iii) certain instances of intangible forms of culture that are proposed to be used for commercial purposes, such as cultural knowledge, innovations, and practices of communities embodying traditional lifestyles"

(IFC, PS8, 2012a)

The Historical Monuments Act for Uganda (1968) provides guidance for the survey, documentation and preservation of objects of historic interest. 'Objects' are considered as follows:

'...of archaeological, palaeontological, ethnographical or historical interest includes any site, place, structure, erection of building, memorial, tumulus, cairn, pit dwelling, trench, fortification, irrigation work, cave, rock sculpture, inscription, monolith, fossil remains of man or animal or plant or any object which is of historical interest, or any part of such object'

Historical Monuments Act for Uganda (1968)

Consequently, and with reference to both national and international guidance, the following elements are considered applicable to this study:

- Archaeological sites and artefacts;
- Historical structures;
- Historic districts;
- Cultural landscapes;
- Intangible heritage;
- Religious sites;
- Cultural and sacred sites; and
- Paleontological Sites.

IFC Performance Standard (PS) 8 requires the investor (i.e., CNOOC) to identify and reduce or avoid adverse impacts upon identified cultural heritage resources. The IFC also provides guidance specifying the participation of affected communities in the identification of, and potential mitigation of, cultural heritage resources recommending appropriate strategies for impact reduction and long term cultural heritage management (IFC PS 8, 2012b).

<sup>2</sup> "...artistic and cultural expressions. These are: language and literary arts, performing arts, visual arts and handicrafts, indigenous knowledge, cultural beliefs, traditions and values, cultural sites, monuments and antiquities" (Ugandan Cultural Policy, 2006, para. 2.3)



Cognisant of these necessities Golder Associates prepared Work Plans for each phase of field work which set out to capture all elements of the cultural heritage baseline, against which adequate assessment of the Project's predicted impacts could be made (as described in Section 3.0: Methodology).

The survey of the baseline cultural heritage environment was carried out by a joint field team (Golder Associates and Ugandan-based Eco and Partner) between January and February 2014 and by Dr Elizabeth Kyazike (Ugandan-based, previously of Eco and Partner) in November 2017. The findings of the baseline survey have been analysed and incorporated in this ESIA (Section 5.0). The detailed baseline cultural heritage report is presented in APPENDIX A, with details of the additional data collected in 2017 included in APPENDIX F.

### 2.1 Scope of Work

The scope of the baseline study was to identify the tangible and intangible cultural heritage resources within the defined Study Area in accordance with the Ugandan Culture Policy 2006 (para. 2.3.) definition of cultural heritage:

*"...artistic and cultural expressions. These are; language and literary arts, performing arts, visual arts and handicrafts, indigenous knowledge, cultural beliefs, traditions and values, cultural sites monuments and antiquities".*

The aim was to collect scientifically defensible, high quality data of sufficient breadth that could be used to characterise the baseline conditions of the project area. This was achieved with reference to the IFC's Performance Standard 8: Cultural Heritage (2012) which seeks to protect cultural heritage from the adverse impacts of project activities, support its preservation and promote the equitable sharing of benefits from the use of cultural heritage.

The key aims of the cultural heritage baseline study were to:

- Undertake a non-intrusive ground survey of the Project area to identify and describe the tangible cultural heritage resource (to include archaeological, historical and cultural sites and associated artefacts);
- Obtain co-ordinates/GPS readings to delineate site boundaries so that accurate data sets could be created for GIS applications;
- Investigate and describe the intangible cultural heritage resource (the oral traditions, linguistic identities, traditional practices and belief systems) of the communities within the Project area; and
- Provide analysis which characterizes the significance of the entire cultural heritage resources identified by the survey.

The objectives of this impact assessment report are:

- To summarily describe the results of the baseline data collection;
- To identify the nature, location and status of any receptors of cultural heritage importance which may be affected by the Project;
- To assess the extent of potential Project impacts on these cultural heritage resources; and
- To identify the scope of any mitigation in advance of, or during, the construction phase.

### 2.2 Delineation of the Study Area for Cultural Heritage

The study area for cultural heritage (the Study Local Area (LSA)) comprised all proposed (new) project-related elements and those affected communities within the immediate area. More specifically the Study Area comprised:

- The new infrastructure proposed at Kingfisher Field Development area at the Buhuka Flats, Lake Albert (as shown in blue on Figure 1) including:



- Four onshore well pads (Pad 1-KF, Pad 2-KF, Pad 3-KF and Pad 4A-KF);
- A total of 31 wells will be drilled (20 of which will be production wells and 11 water injection wells);
- Central Processing Facility (CPF); and
- Supporting infrastructure, including in-field access roads and flowlines, an upgraded jetty and water abstraction station on Lake Albert, a permanent camp, a material yard (or 'supply base'), a safety check station at the top of the escarpment, construction camps located on the Buhuka flats and midway along the feeder pipeline and a laydown area.

An airstrip suitable for light aircraft, established in 2006 by Heritage Oil and Gas Limited to support exploration drilling in CNOOC Kingfisher Field Development Area. Due to safety considerations during operation of the plant (a hazardous installation) and the limited projected usage for the airstrip, the airstrip will be converted into a materials lay down area for the construction phase. The northern end of the airfield may continue to be used for parking during the operational phase, but the remainder will be returned to community grazing use. Provision elsewhere will be made for a helipad (location still to be determined at a location near the CPF).

- The villages and settlements that lie in close proximity to the Kingfisher Field Development area as indicated on Figure 1:
  - Kyakapere;
  - Kyabasambu;
  - Nsonga; and
  - Nsunzu.

The proposed 46.2 km feeder pipeline route linking the CPF at Kingfisher to Kabaale (Figure 2); and

- The villages and settlements within a 1 km buffer surrounding the pipeline route (as listed in F).



Figure 1: Kingfisher Field Development Area



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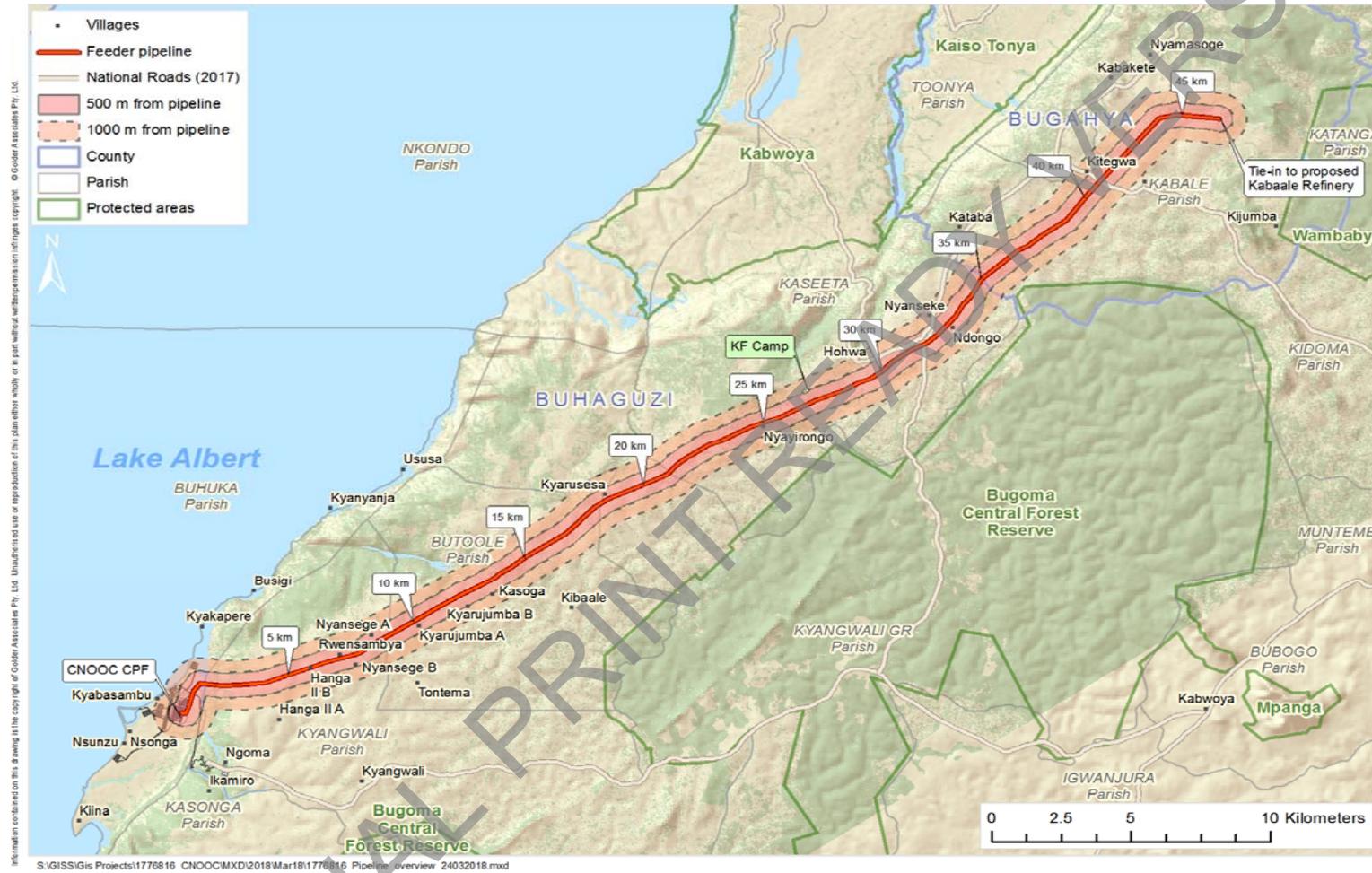


Figure 2: Figure 2: Feeder Pipeline to Kabaale



### 3.0 METHODOLOGY

The Work Plans prepared by Golder Associates (2013 and 2017) set out the proposed methodology for the compilation of the baseline cultural heritage environment. This determined a staged approach to identify, record and assess cultural heritage resources that were likely to be affected by the Project, comprising:

- A desk-top study and literature review of readily available cultural heritage information pertinent to the Project area (2014); and
- A non-invasive field survey to record all cultural heritage sites within the Study Area (2014 and 2017).

Both stages of the 2014 remit were completed by a team of four cultural heritage experts, from Golder (Ms. Alice Hobson) and from Eco and Partner (Dr. Elizabeth Kyazike, Mr. Robert Ssemulende and Ms. Fatumah Mirembe). Field work was conducted for 14 days between 20 January and 2 February 2014. Dr. Kyazike presented a report on the survey work to Golder in April 2014, the complete baseline results are set out within the Section 5.0 of this ESIA.

Following alterations to the site layout and overall project design, Dr. Elizabeth Kyazike, Mr. Robert Ssemulende, returned to site between 7 and 10 November 2017, to update the baseline survey. The field data collected during this supplementary phase (including a log of sites and interview transcripts) is presented in APPENDIX F.

- Desk-top study

The desk-top study included examination of the existing dataset on Ugandan cultural heritage, focusing on the Hoima District in particular. This review was limited to the libraries and archives held within Kampala (at the National Museum) and those journals and articles readily available online. Previous (and available) environmental studies undertaken in the region were also analyzed. A full list of references is included in Section 8.0.

- Non-invasive field survey

The survey comprised two phases:

- **Archaeological Field Survey:** a non-intrusive reconnaissance mission to capture the *visible* cultural heritage resource (archaeological sites and artefacts). The survey focused on those areas of heightened potential (e.g. favourable for historic settlement) and where Project infrastructure is proposed (i.e. where direct impacts to archaeology are anticipated); and
- **Cultural Field Survey:** consultation with the affected communities (those villages within the Study Area) took the form of transcribed interviews in order to capture places of local cultural and/or sacred importance (e.g. ritual sites, burial grounds, churches and mosques) and any related intangible heritage practice (taboo, oral history etc.).

### 3.1 Archaeological Field Survey

Sites of archaeological, historic and palaeontological interest were investigated through field-walking. This comprised a visual screening of the land surface. Areas were targeted for their predicted potential and where new Project-related infrastructure is proposed. There was no intention to undertake any below ground investigation, although limited manual clearance of vegetation was necessary in some places. It was beyond the scope of this survey to remove surface objects en masse from sites; this will be undertaken during further stages of work if necessary.

Golder devised a 'Cultural Heritage Site Record Sheet' for the sites identified during the field survey as conditions warranted. These were used to record the form, nature and the accurate UTM 36 co-ordinates of the sites and objects discovered by the field team. Hand held GPS' (Garmin and Magellan eXplorist 110) were used to navigate and record the survey routes taken. The GPS points and routes were downloaded daily to a laptop computer, together with digital photographic images.



Each archaeological site (e.g., an individual artefact or a collection of artefact 'surface scatter') was given a 'waypoint' number for ease of reference. Sites were photographed and recorded (in a notebook, for later digitization) with the site name description and coordinates. Once the survey was complete, an assessment was made on the sensitivity of the recorded sites.



Figure 3: Archaeological Field Survey within the proposed CPF

### 3.2 Cultural Field Survey

For purposes of ascertaining the location and nature of cultural, religious and unique natural sites and intangible heritage, community consultation sessions were held by the team. This survey focused on the villages and settlements within the Study Area.

Generally consultation took the form of transcribed interviews (examples are included within APPENDIX C (2014) and APPENDIX F (2017)). The conversations were facilitated by CNOOC's Community Liaison Officer (CLO).

Initially interviews were conducted as village meetings (focus groups) where the community was asked to provide details of their knowledge of sites of cultural importance such as the churches, cemeteries, and traditional practice areas. As it became apparent that community members were unwilling to discuss (sensitive) cultural practices and (secret) places of traditional religious importance, consequently the field team resorted to one to one (private) interviews with Key Informants (KIs). These proved much more successful.

Where appropriate, culturally significant sites were sensitively mapped and recorded (e.g. photographed) with the approval of the local community. Each cultural site was given a unique identifier and the relevant GPS co-ordinates were recorded. Notes were also taken with regard to any related intangible heritage a practice (e.g., taboos that may govern certain spaces).



Figure 4: Cultural Heritage Community Consultation in the Kingfisher Field Development Area

### 3.3 Limitations

The extent of the Study Area was defined with consideration of the breadth of the Project footprint at the time the field surveys were completed (January - February 2014 and November 2017). Any subsequent design changes and or alterations may require new surveys to be conducted (e.g. if infrastructure lay out is changed and extended beyond the Study Area).

The site work and the survey coverage were, in parts, subject to the constraints imposed by:

- Health and safety considerations such as sanitation, wild animals and the lake;
- Poor ground visibility like dense vegetation cover; and
- Inaccessibility especially due to the steep slopes of the escarpment.

These constraints are typical of baseline field data collection and as a whole did not negatively impact on the objectives of this survey. However, gaining access in dense vegetation and at remote areas following heavy rainfall along the pipeline was a considerable issue and it should be noted that there remains a potential for (as yet unrecorded) features of cultural heritage interest across the pipeline route in particular.

Survey gaps along the pipeline are highlighted in this regard:

- Between Kyarujumba and the Kabaale terminus;
- Around Ndongo;
- Kamwokoya and
- Those villages in proximity to Kitegwa.

Furthermore, although this survey provides useful baseline data of the visible cultural heritage, it cannot discount the possibility that other (potentially important) remains may survive in below-ground deposits or in areas inaccessible to survey. The scope and suitability of additional work that may be required in order to further investigate identified sites and/or additional areas will be developed as information from this survey is assessed and disseminated.



In addition, the information gathered in relation to traditional cultural places and intangible heritage is limited to that which the community was willing to share with the field team. A number of the recorded sites are considered 'secret', and although access was granted to the team, there may be places known only to a small section of the community and/or some which are too sensitive to share. Consequently there is a potential for unidentified features of cultural importance to exist within the Study Area.

## 4.0 RELEVANT LEGISLATION

### 4.1 Uganda's Policy, Legal and Institutional Framework on Cultural Heritage

#### 4.1.1 The Laws and Acts of Uganda

##### 4.1.1.1 *The Constitution of the Republic of Uganda (as at 15 February 2006)*

###### Social and Economic Objective (XIV)

Under the general social and economic objective the State shall endeavor to fulfill the fundamental rights of all Ugandans to social justice and economic development and shall in particular ensure that all developmental efforts are directed at ensuring the maximum social and cultural well-being of the people.

###### Cultural Objective (XXIV)

Cultural and customary values which are consistent with fundamental rights and freedoms, human dignity, democracy and with the Constitution may be developed and incorporated in aspects of Ugandan life. The State shall promote and preserve those cultural values and practices which enhance the dignity and well-being of Ugandans. Cultural Objective (XXV): Preservation of Public Property and Heritage:

The State and citizens shall endeavor to preserve and protect and generally promote the culture of preservation of public property and Uganda's heritage.

##### 4.1.1.2 *The Historical Monuments Act 1968 Cap. 46*

The Act provides for the survey, collection, documentation, preservation, and protection of historical monuments and objects of archaeological, palaeontological, ethnographical, and traditional interest. Provisions are set out for the declaration and protection of 'preserved', 'protected' and 'discovered' objects. The Minister may, by statutory instrument, declare any object of archaeological, palaeontological, ethnographical, traditional or historical interest to be a preserved object for the purposes of this Act.

Objects are defined as:

*'of archaeological, palaeontological, ethnographical or historical interest includes any site, place, structure, erection of building, memorial, tumulus, cairn, pit dwelling, trench, fortification, irrigation work, cave, rock sculpture, inscription, monolith, fossil remains of man or animal or plant or any object which is of historical interest, or any part of such object'*

The Act sets out the process in the event of Object discovery:

*'Any person who discovers any object which may reasonably be considered to be of archaeological, palaeontological, ethnographical, historical or traditional interest shall, within fourteen days, report to the conservator of antiquities or a district commissioner or the curator of the museum' and 'Any person who discovers any such object shall take such measures as may be reasonable for its protection. Where the conservator of antiquities is satisfied that any object discovered is an object of archaeological, palaeontological, ethnographical, traditional or historical interest, he or she shall report the discovery of the object to the Minister who, for the purposes of this Act, may, by statutory instrument, declare it to be a preserved or protected object'.*

Unless a person is authorised by a license issued by the Minister, no person shall whether on his or her own land or elsewhere—excavate any object of archaeological, palaeontological, ethnographical or traditional interest; or remove any object hitherto undiscovered from any site, place or monument or collect or remove



any object which he or she knows or has reasonable cause to believe is an object of archaeological, ethnographical, historical or traditional interest.

Any person who destroys, alters, defaces, removes, repairs, injures or imperils any preserved or protected or discovered object; contravenes any of the terms and conditions imposed in a license issued under this Act; or contravenes any of the provisions of this Act, commits an offence and is liable on conviction to a fine not exceeding two thousand shillings or to imprisonment for a period not exceeding six months or to both such fine and imprisonment.

### 4.1.1.3 Decree No.12 of 1977

This Decree abolished the Board of Trustees of the Uganda Museum which had been a semi-autonomous body since 1934 and amalgamated the services of the Uganda Museum within the Department of Antiquities to form the Department of Antiquities and Museums. A Museums and Monuments Policy is in process which addresses most of the policy issues that concern cultural heritage.

### 4.1.2 The Environmental Policy Framework

The principle legislation guiding cultural heritage impact assessment is the National Environmental Statute (NES) of 1995. For matters pertaining to Cultural Social Impact Assessment (CSIA), the NES is operational through the Guidelines for Environmental Impact Assessment in Uganda (1997) and the Regulations of 1998. As far as the regulations stipulate, the Project to be undertaken falls within Category I, which require a mandatory Environmental and Social Impact Assessment study entailing screening, scoping exercise, public consultation, SWOT analysis, identifying cumulative, direct and indirect cultural and social impacts and proposing mitigation measures.

### 4.1.3 The Uganda National Culture Policy, 2006

The policy provides the framework for the promotion of culture. The core principle underlying this Policy is respect for all cultures. The policy is all inclusive and advocates of rights of indigenous groups in Uganda. The Culture Policy promotes social change and encourages new ideas and approaches within the laws of Uganda.

Cultural Heritage is defined as (paragraph 2.2):

*“The cultural heritage of Uganda includes artistic and cultural expressions. These are; language and literary arts, performing arts, visual arts and handicrafts, indigenous knowledge, cultural beliefs, traditions and values, cultural sites monuments and antiquities”.*

### 4.1.4 Other Relevant Ugandan Provisions

In addition to the Ugandan Constitutional provisions, Government has in place initiatives to ensure the preservation, promotion and development of Uganda’s cultural heritage. These include the establishment of statutory institutions such as the National Library of Uganda and the Uganda National Cultural Centre, which are responsible for promoting cultural heritage. There are also laws that address specific aspects of culture. These include: Uganda National Culture Centre (Cap 50), The Copyright and Neighboring Rights Act 2006, the Stage Plays and Public Entertainment Act (Cap 49) and the Traditional Rulers Restitution of Assets and Properties Act (Cap 247).

## 4.2 International Guidance

Uganda is a signatory to the Universal Declaration of Human Rights (UDHR) and therefore has a moral obligation to advance the Rights spelt therein. In addition, Uganda is bound by the International Covenant on Economic, Social and Cultural Rights (ICESCR) which it ratified in 1987. Article 27 of UDHR and Article 15 of ICESCR recognize everyone’s right to freely participate in cultural life.

### 4.2.1 International Finance Corporation’s Performance Standards

The most pertinent Performance Standard (PS) is PS 8: Cultural Heritage. PS 8 defines cultural heritage as archaeology, historic sites, cultural sites (sacred places) and related intangible heritage practice. The PS requires the investor to identify and reduce or avoid adverse impacts upon cultural heritage resources. The



PS provides guidance which specifies the participation of affected communities in the identification of, and potential mitigation of, cultural heritage resources recommending appropriate strategies for impact reduction and long term cultural heritage management (e.g., implementation of a Cultural Heritage Management Plan and a Chance Find Procedure).

### **4.2.2 The Convention for the Protection of the World's Cultural and Natural Heritage (1972)**

Uganda is a signatory to the Convention on the Protection of the World Cultural and Natural Heritage (1972). To date Uganda has three sites on the list of the World heritage sites namely; Kasubi tombs, enlisted in 2001, Bwindi Impenetrable Forest National Park and Ruwenzori Mountains National Park. In 2005, UNESCO proclaimed the art of backcloth making in Uganda a masterpiece of the Oral and Intangible Heritage of Humanity. Currently five sites are on the World Heritage nomination list including the ancient salt making sites at Kibiro that lies within the Albertine Graben, approximately 45 km north east of the Kingfisher Field development area.

### **4.2.3 The Convention for the Safeguarding of the Intangible Cultural Heritage (2003)**

Uganda has been a signatory to the United Nations Educational, Scientific and Cultural Organisation's (UNESCO's) Convention for the Safeguarding of Intangible Cultural Heritage since 2009. The Convention seeks to raise awareness of threats to intangible heritage and encourages member states in the identification, protection and management of such assets, ensuring respect for those individuals and communities concerned.

### **4.2.4 Regional Frameworks**

At the regional level, Uganda is a member of the African Union and one of its objectives is to promote sustainable development at the economic, social and cultural level. In the East African region, Uganda is obliged to implement the articles of the Treaty for the establishment of the East African Community, which it ratified together with other member states in 2000. In article 119, Partner States agreed to promote close cooperation in culture and sports.

The key actors are; Ministry of Gender, Labor and Social Development and other Government Ministries, the National Planning Authority, Local Governments, the National Culture Forum, Development Partners, the Private Sector, Civil Society Organizations, Faith Based Organizations, Traditional/Cultural Institutions and Households. The institutions and their responsibilities are as listed as per the Uganda culture policy, 2006.



### 5.0 BASELINE ENVIRONMENT

A total of 393 tangible cultural heritage resources (including archaeological, historic, cultural and sacred sites) were identified in the LSA during the field survey phase. In addition, a range of intangible heritage activities were observed and recorded. The following Sections (5.1 – 5.5) summarise the results of the baseline surveys, including a synopsis of the historic and archaeological background. The full details (accompanied by a comprehensive Catalogue of Sites) are included within APPENDICES A (2014) and F (2017). The maps in APPENDIX D and APPENDIX E depict the locations of the identified sites in relation to the proposed development. Due to the confidential nature of some of the cultural sites some site locations have been mapped using redacted buffers. The accurate site location will be provided, as requested, to the Project design team.

#### 5.1 Cultural Heritage Background and Settlement History

There has been a significant lack of research in to the history of western Uganda and the Hoima District in particular. The Hoima District lies within the extent of the former Bunyoro Kitara Empire which extended throughout parts of Masindi, Hoima, Kibaale, Kabarole and Kasese and engulfed parts of present day Kenya, Tanzania and The Democratic Republic of Congo. Following the disintegration of the Bunyoro Kitara Empire in the 19<sup>th</sup> Century, smaller kingdoms rose up, including the Bunyoro, whose leader Kabalega, is renowned for resisting British colonial rule. The one previously documented heritage site in proximity to the Study Area is associated with the colonial period – Baker's View, where explorer Samuel Baker first had a view of Lake Albert while looking for the source of River Nile. The site is noted on Uganda's Inventory of Sites (held by the National Museum in Kampala).

The pre-colonial history of the Bunyoro Kitara Kingdom is poorly studied with most written from oral traditions recorded at court (Robertshaw, 1999). Analysis of the records appear to reveal that the Bunyoro were one is a succession of small scale polities, akin to chiefdoms, across the region (*ibid*). There is some debate regarding the Bunyoro's origins, some historians believe the Bunyoro are decedents of the Bachwezi. The Bachwezi are however, surrounded by obscurity with some historians dismissing them as purely mythical, while others credit them with the introduction of long horn cattle and salt extraction, both of which came to dominate the economy of the Great Lakes region (Tumusiime, 1993, Robertshaw, 1999).

The settlement history of the Study Area is not known. The archaeological evidence gathered during this study (Section 5.3) provides some clarity that the region has been occupied to some degree from at least the Iron Age. Earlier, Neolithic-dated artefacts, are more likely indicative of transient, seasonal activity on the escarpment (as discussed below). The community interviews undertaken by the cultural heritage team suggest that the current lakeside population may be the 5<sup>th</sup> or 6<sup>th</sup> generation and potentially 150 – 200 years old. This is attested by the oral traditions of the communities (e.g., with recollections of grandparents' making pottery; stories associated with the area during the colonial wars and/or the number of chairmen that the village has had). Further details are provided in APPENDIX C and APPENDIX F (Interview Transcripts for 2014 and 2017). The oral history recorded along the villages of the pipeline route suggests that many are more recently settled (further details are provided in APPENDIX F (2017 interview transcripts)).

#### 5.2 Paleontological Sites

Although a number of animal bones were recovered (Section 5.3) no fossilised remains were identified within the Study Area during the purely visual / non-intrusive baseline survey. The paleontological potential of the area is however considered to be reasonably high with well-studied fossil sites in the near vicinity (e.g., faunal remains at Kaiso, approximately 35 km northeast, on the eastern shore of Lake Albert). In the wider vicinity of the Great African Rift, the Kikorongo Crater, near Lake George, has revealed debated evidence of a fossilized hominoid femur, potentially *homo sapiens*, tentatively dated 8,000-10,000 BP (NEMA, 2001, 2009, De Silva et al, 2005).

#### 5.3 Archaeological and Historic Sites

A total of 245 archaeological and historic sites were identified throughout the LSA during the two phases of cultural heritage field survey. This section aims to summarise those sites which are particularly significant and/or within close proximity to areas of proposed development elements, either on the Buhuka Flats or



along the feeder pipeline route. A full account of the identified baseline archaeological and historic environment is included within APPENDIX A (2014) and APPENDIX F (2017).

For ease of reference all identified site locations have been assigned a unique identification number (ID) in the text and maps, for example, all pottery sites have been numbered and prefixed with 'PO'. The categorization system is explained fully in APPENDIX A. All archaeological and historic site locations have been mapped, in relation to the proposed development (APPENDIX D).

### Neolithic and Stone Age Periods

Archaeological evidence of early (potentially pre-Neolithic) occupation is provided by a number of lithic artefacts encountered throughout the LSA. These include typical Middle to Later Stone Age lithics, **LI-37** and **LI-38**, recorded directly within the footprint of the proposed permanent camp (materials yard) and site **LI-39**, within the vicinity of the proposed CPF and associated with a metal findspot (**ME-04**) possibly associated with an ancient burial. Find spots **LI-45** (a Middle Stone Age discoid) and **LI-46** (a multi-platform core) were also recorded within the footprint of Pad 4A. Concentrated lithic scatter and debitage was also recovered south of the Airstrip (site **LI-04**, Figure 5), potentially associated with bone fragments (**BO-27**).

Further evidence gathered in 2014 tentatively suggests human utilization of the wider area<sup>3</sup> dating to the Ugandan Neolithic (6000 to 5000 BC). The evidence relates to sherds of Kanyore pottery (characterized by incised wavy lines) observed 300 m from the Escarpment Road (**PO-182**) and site **PO-161** between Kabaale and Kitegwa (1,200 m from the current Pipeline route) (APPENDIX D).



Figure 5: Lithic scatter (LI-04) within the LSA

Along the proposed pipeline route, four lithic scatter sites were noted within 15 m of the route, including **LI-47** (multi-platform core) and **LI-51 – LI-53** (flake fragments and discoid). The latter three were found in close proximity to Nyantai village (APPENDIX D)

Although these are isolated finds their presence in the wider vicinity is important; Kanyore pottery in particular is a significant indicator of cultural interaction across the East African region. It has been identified in Sudan (referred to as 'Khartoum Neolithic' pottery) and in several parts of Kenya and Tanzania. The presence of the sherds is likely indicative of others in proximity with both sherds found in conjunction with

<sup>3</sup> These sites, part of the 2014 baseline, are now outside the 2017 LSA yet are still appropriate to consider in terms of understanding the wider archaeological context of the Project and local chronology, furthermore these sites are likely indicative of others in the vicinity.



other (unidentifiable/undateable) pottery scatters. The Kanyore pottery is potentially associated with early transitory, hunter-fisher-gatherer communities for whom the escarpment/ escarpment top would have provided a favorable (perhaps seasonal) position.

### Iron Age - Modern Periods

Iron Age activity (from 500 BC) was found to be particularly prevalent across the LSA and wider area with evidence asserted by concentrations of pottery scatter on the shore of Lake Albert. Three Iron Age pottery traditions were subsequently identified – ‘Urewe’ (Early Iron Age, c. 500 – 700 AD); ‘Bourdine’ (Middle Iron Age, undated); and ‘Roulette’ (Late Iron Age, undated). These typologies are further detailed and illustrated in APPENDIX A. A large concentration of Roulette pottery was noted within and surrounding proposed Well Pad 3 (APPENDIX D). The footprint of proposed Well Pad 4A also yielded a significant amount of Iron Age pottery scatter (APPENDIX D).



Figure 6: Late Iron Age ‘Roulette’ Pottery PO-52 (Nsunzu Village)

In summary, the artefactual evidence identified is a significant indicator of extensive settlement and potential industry, particularly where concentrated pottery scatters were found associated with other artefacts. On the northern end of the proposed Pipeline Route near Kitewga and Nyanseke pottery scatter sites were found associated with iron slag, potentially indicative of Iron Age activity. It is notable that these areas along were more easily accessible to the survey team and are likely representative of similar archaeological evidence in the wider vicinity / other sections of the pipeline. Further investigation will be required to determine whether these remains are indicative of past activity in the immediate project locality or purely representative of ephemeral, possibly migratory, landscape exploitation.

Iron slag and iron objects were recorded at four locations within the Flats. Site **ME-04** (bangle fragment), is associated with lithic scatter **LI-39**, recorded within the proposed CPF footprint and potentially indicative of an ancient burial (APPENDIX D).



Figure 7: Metal Bangle Fragment (ME-04) associated with site LI-39, CPF

Three historic sites were identified within the LSA including an ancient salt-making site close to Nsonga village (HI-03) and an abandoned settlement (HI-02). Both are well known to the lakeside communities and HS-02 is in close proximity to the in-field pipeline and the existing road north of the temporary camp. Site HI-01 is a stone-walled structure, possibly house foundations (Figure 8) noted at Kyakapere Village (APPENDIX D). The site is particularly unusual in the lake side communities, where no other stone walled structures were recorded. There may be some potential links with (Iron Age) stone building traditions in central and southern Africa (e.g., Zimbabwe enclosures). Although the site is beyond the proposed infrastructure developments it highlights a potential for sub-surface stone structures in the wider vicinity.

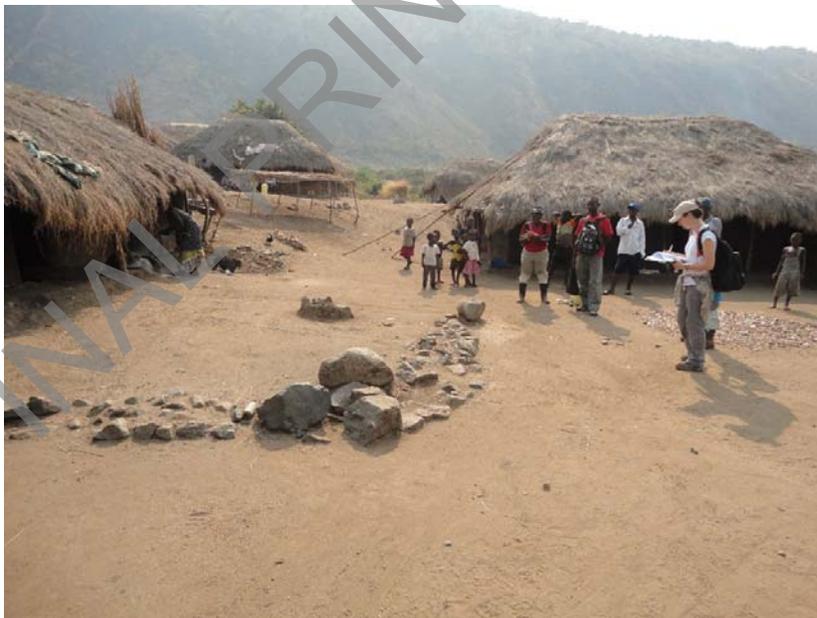


Figure 8: Stone-walled Structure at Kyakapere Village (HI-01)



The location of historic (abandoned) quarry sites were identified in the wider area (**QU-01** and **QU-02**), these are approximately 200 m from the Escarpment Road route and may be representative of other quarrying and/or settlement activity in the escarpment area.

Faunal artefacts (i.e., bones and shells) were recorded throughout LSA with three sites (**BO-25**, **BO-30** and **BO-31**) within the pipeline footprint. Most of the bones were in a fragmentary state and could not be analysed. However, fish vertebrae and cow bones were noted. No fossilized bone was identified. Analysis of the shell sites did not reveal any evidence that they were part of any midden deposits (rubbish dump) and consequently their anthropogenic nature is unproven. However, until any further analysis takes place (e.g., targeted trial trenching) these sites may have archaeological potential, particularly where found in association with pottery and/or lithics.

### 5.4 Cultural Sites

The results of the cultural site survey are summarised in this section. This is drawn from the data collated during the community consultation surveys. In total 148 sites of cultural importance were identified within the Study Area. A thorough account is provided within APPENDIX A (2014) and APPENDIX F (2017). The cultural sites comprise nine categories: religious sites (churches and mosques), cemeteries, ritual sites, ritual objects, sacred rivers, sacred trees, cultural trees (bark cloth), cultural landscapes and medicinal plants.

Many of these sites were disclosed in confidence and are considered secret and highly sensitive. During disclosure the interviewees often made reference to the rituals they would have to perform as a result of their discussions with the field team (and the site's exposure). Consequently (where appropriate) sacred sites are discussed with limited reference to their geographic location. A complete list of site grid references and location maps will be presented to the client to assist Project planning and these will be disseminated purely on a 'need to know' basis.

Where appropriate, each site location has been mapped in relation to the proposed Project infrastructure on, APPENDIX E. For ease of reference each site has been assigned a unique identification number (ID) prefixed with the appropriate site category (e.g., CH for church, RS for ritual sites and ST for sacred tree).

#### 5.4.1 Churches and Mosques

A total of 59 churches and two mosques were identified within the LSA and 19 of these sites are situated within 250 m of proposed infrastructure developments. **CH-16** – **CH-17** and **CH-43** – **CH-44** in proximity to the proposed Material Yard; **CH-01** – **CH-03**, **CH-06** – **CH-08**, **CH-30** – **CH-35** and **CH-40** at Nsunzu, east of Pad 3.

Along the proposed Pipeline route, two churches were identified within 250 m. These include **CH-42** and **CH-50** in proximity to the new road section to Pad 4A. The buildings recorded on the pipeline recorded are indicative of those throughout the LSA in general, particularly given that not every village was surveyed (i.e., those inaccessible areas along the pipeline route). Unrecorded churches and mosques are possible throughout the LSA, potentially within the development footprint.

#### 5.4.2 Cemeteries and Burials

A total of 25 burial/cemetery sites were recorded within the Study Area. These do not include burials within, or within very close proximity to, houses<sup>4</sup>. Of the 25 recorded, 14 were noted to be within, or in close proximity (within c 250 m) to the proposed project footprint. These include **CE-04** – **CE-06** at Nsunzu village, east of Pad 3 and **CE-17** 100 m from the pipeline as it leaves the CPF; **CE-22** – **CE-23** and **CE-37** in close proximity to the airstrip and **CE-32** – **CE-35** within and surrounding Well Pad 4A. Site **CE-36** is also adjacent to the new road section to Pad 4A (APPENDIX E).

<sup>4</sup> Burials within houses were noted in the cultural heritage community interviews (see APPENDIX F-iv – interview transcripts)



The cemeteries and burials are indicative of those throughout the Study Area in general – both traditional (spoil-heaped) and modern (cemented) graves were observed (Figure 9). The burials recorded were dependent on those areas accessible for survey and consequently there remains a potential for unrecorded graves throughout the LSA, potentially within the development footprint.



Figure 9: Traditional Burial Grounds and Cemented Burial on the Buhuka Flats

### 5.4.3 Ritual Sites - confidential

Animist activity and areas set aside for traditional ceremonies (tied to a particular natural place of cultural significance e.g. Lake Albert) were observed during the field survey programme and disclosed to the field team during the community consultation phase.

The cultural site maps ( APPENDIX E) include redacted buffers to give an idea of the distribution of sensitive sacred sites throughout the Study Area. An accurate depiction of individual sacred site locations (using GPS coordinates) in relation to the Project development will be presented to the client to assist in Project planning.

The sites included below are those within relative proximity to proposed Project infrastructure (within the footprint, or within c. 250m). A comprehensive discussion of ritual sites (identified in the Study Area) is included within APPENDIX A.

#### ■ Luzira / Iziba Iya Wamara

A ritual and historic site (**RS-03**), sited within the area known locally as 'Luzira' was identified as a sacred area for the lakeside communities at the Buhuka Flats. The site is a traditional place of worship characterized by its inaccessibility (the name 'Luzira' is also that of Uganda's main prison). The pool and the surrounding reed bed are an active place of traditional worship, particularly for seasonal ceremonies related to fishing. The **RS-03** site was also identified as the historic centre of cultural activity of the wider LSA with many myths and taboos surrounding the locality (described fully in APPENDIX A). The site is also referred to as Iziba Iya Wamara, the name used by the Bunyoro (original settlers). The Jetty is currently sited within approximately 200 m of site **RS-03**. It is marked with a redacted buffer in APPENDIX E. The exact GPS location of the site will be provided to the design team as required.

#### ■ Akasonga / Kasonga Beach and Kagera Well

The Lake Albert beachfront area lying around the Jetty site (**RS-02**), Nsonga Village and heading south towards Nsunzu (**RS-01**), was also identified as an area of traditional activity associated with Luzira. Ceremonies (as described in APPENDIX A) take place specifically for fish catches in the vicinity of the beach i.e. when fish stocks appear low and/or the fishermen have any trouble. The site is known locally as 'Akasonga' or 'Kasonga' Beach (**RS-01** and **RS-02**) and is shown on APPENDIX E. Site **RS-02** is potentially



within the footprint of the area proposed for the Jetty. Furthermore, the nearby marshy area (adjacent to the River Kamansiniga (**SR-02**)) in the vicinity of the proposed Jetty site is known locally as 'Kagera' and is a focus for ritual and sacrificial activities.



Figure 10: Akasonga Beach (RS-02 and RS-01)

### ■ Sacred Pool

A secret site of ritual activity (**RS-04** and **RS-05**) was highlighted to the field survey team during the community consultation phase. The site is well known by the elders of the community, and it is considered taboo for the younger members to go here. The site is utilized during cholera outbreaks in particular, and if required, the local cultural leader travels from his village to oversee the rituals. This site is on the River Masika and is marked on Appendix E. The exact GPS location of the site will be provided to the design team as required.

### ■ Family Shrines

Secret shrine sites exist within individual houses. These are controlled by the head of the family and are not for public viewing or discussion. No sites were specifically identified by the field team however they were mentioned to exist within the lakeside communities. A secret shrine site known as "Ochaka" was also mentioned to exist within Kyakapere village, popular with the village as a whole (as described in APPENDIX F).

### ■ Swamp Site

The swamp (**RS-08**) south of Nsunzu Village and adjacent to the road/infield pipeline to Pad 3, is associated with the Afrocreed / *Lam-the-Kwar* cult (prevalent at Kyakapere) and is used to extract holy water for ritual



purposes and other associated cultural activities<sup>5</sup>. This site is approximately 350 m north east of Well Pad 3 (APPENDIX E) and is described further in APPENDIX F.

### ■ Riverside Site

Site **RS-09** is a ritual site associated with the river immediately north of Pad 4A (APPENDIX E). A recent cow skull was recorded here during the field survey with locals attesting to the stream's use for ritual purposes during Key Informant Interviews (2017).

### ■ Cultural Site

Site **RS-10** is a sacred site known as 'coet' or 'Kuwait' situated approximately 300 m south of Pad 4A and 125 m west of the in-field pipeline (APPENDIX E). Little is known about the site which was raised in 2017 community interviews and warrants further investigation, locals mentioned that it was forbidden to settle in the area, believing it to belong to 'the spirits'.

### 5.4.4 Ritual Objects – confidential sites

One ritual object (**RO-01**) a feet-washing stone, was identified in Kyakapere village within c 250 m of Pad 4A. Two other ritual objects (**RO-02** and **RO-03**) in the LSA comprise stones used for worship. **RO-03** is sited over 500 m from the proposed Pipeline route, north of Kyarusesa. These sites are unlikely to be unique and considered indicative of others potentially in the vicinity. Their locations are confidential.

### 5.4.5 Sacred Rivers – confidential sites

#### ■ River Masika

The cultural importance of the River Masika (**SR-01**) was highlighted by those communities local to the Project in 2014 and 2017, particularly at Nsonga. Areas on the river bank are used regularly for ceremonies to improve fish catches (in February / March) and occasionally to cure sick children. The mouth of the River is considered especially significant in this regard. The river is highlighted on Maps in APPENDIX E and E. The Masika River is approximately 1 km south of proposed Well Pad 3.

#### ■ River Kamansiniga

The significance of the River Kamansiniga was also highlighted during interviews on the Buhuka Flats in 2017. The water, extracted from point **SR-02** is used for ritual purposes, during ceremonies to increase fish catches etc. The river flows south of the CPF, Camp and Pad 1, reaching Lake Albert immediately west of the proposed Jetty upgrade site (APPENDIX E).

<sup>5</sup> This is contested by residents at Nsunzu who intimated that the leaders of the Lam-the-Kwar were claiming association with the swamp in order to receive compensation in an event that the location is affected by the Project (see APPENDIX F)



Figure 11: River Kamansiniga (SR-02) and associated marshy area known as 'Kagera'

### 5.4.6 Sacred / Cultural Trees – confidential sites

#### ■ Site of Sacred Tree 1

A particularly sensitive tree (**ST-01**) was located in the vicinity of the lake shore. The tree, identified during the 2014 baseline study, was very important for Nsunzu village, respected and feared as a place 'where bad things happen'. The site remains associated with a number of myths and oral histories (as detailed in APPENDIX A). A number of significant taboos (rules) relate to this site including:

- i) People do not walk near the tree site;
- ii) If you need to get to the land behind the tree site, you must take a big diversion around it;
- iii) No women should ever go near the site; and
- iv) You must never point at the site. If a child accidentally points at the site a special ceremony takes place to protect that child.

#### ■ Sacred Tree 2

A tree of cultural importance (**ST-02**) was identified in the vicinity of the Escarpment Road, where it crosses the existing footpath.

#### ■ Cultural Tree 1

The village assembly tree at Nsonga (**CT -01**) was highlighted by the community as an important cultural point for village meetings and related ceremonial matters. The tree is over 500 m from the permanent camp and associated facilities.

#### ■ Bark Cloth Trees

Three bark cloth trees (**BC-01 – BC-03**) were recorded during the Pipeline field survey. Tree **BC-01** appears to be located 250 m northwest of the proposed Pipeline route with **BC-02** and **BC-03** at Hohwa, c 500 m, also to the northwest (APPENDIX E)

The location of these trees was given to the field team in confidence. The exact GPS location of the sites will be provided to the design team as required.



### 5.4.7 Cultural Landscapes

#### ■ Lake Albert and the Escarpment

Three areas of cultural landscape (**CL-01** - **CL-03**) were identified within the Study Area during the baseline field survey. These have been recognised with reference to the UNESCO definition of an 'associative cultural landscape': "...justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element" (<http://whc.unesco.org/en/culturallandscape/#2>).

Lake Albert (**CL-01**), The Escarpment (**CL-02**) and the viewpoint (**CL-03**), on the escarpment road, are iconic features of the natural landscape, defining the local (communal) sense of place and apparent (traditional) cultural associations of the natural (rivers, lakes, trees). These sites provide a strong historic and religious focus for the lakeside communities in particular, evident within the oral traditions (as detailed in Section 5.5) and the sacred places associated with both locations. The value of the sites is heightened by their palaeontological, archaeological and historic potential. The extents of both **CL-01** and **CL-02** and the location of **CL-03**, are highlighted within APPENDIX E.

Further investigation is necessary in order to determine the local significance of these landscapes and to fully understand their character.



Figure 12: The Escarpment, viewed from Nsunzu Village

### 5.5 Intangible Cultural Heritage

In the context of the Project area intangible heritage is defined as as the traditional practices, cultural norms and knowledge transmitted from one generation to the next, which communities or individuals recognise as part of their cultural heritage. These elements are recognised by Uganda's Cultural Policy (2006) and IFC PS 8 (2012a).

A full account of the intangible heritage observed in the Study Area is presented in APPENDIX A and APPENDIX F. It should be noted that this is collated from that information that the community was willing to



share, there may be rules governing certain places, or ceremonial practices that were considered too sensitive to share with the field team. A summary is included below:

- **Making Ghee:** as practiced by The Balalo pastoralist community (Figure 13).



Figure 13: Traditional Gourds for making ghee

- **Animal Husbandry and Architecture:** hand built shelters for poultry were observed within the villages surveyed by the field team. Traditionally built houses, without any manmade materials, were also prevalent amongst the isolated communities on the Buhuka Flats. Although not unique in remote Uganda, these structures are representative of traditional lifestyles and knowledge that may change as a result of the Project (and related economic development, increased availability of other (manmade) building materials etc.)
- **Revered Species:** Snakes, pythons in particular, were mentioned as special and revered by all lakeside communities within the Study Area. A giant lucky snake can be seen bring good fortune to those who see it (once the elders have carried out the right rituals). A fire-breathing snake can also be seen swimming in Lake Albert and along the shore. A giant crocodile, swimming along the lake shore can bring or take away the fish as he chooses.
- **Beliefs associated with the Escarpment:** particular 'no go' areas were mentioned (but not specified). There are stories of white people or white smoke appearing in the ravines and deep in the bush, but they always disappear. Historically it was also unlucky to walk up the escarpment at midday as the path (and you) would disappear. There is a speed boat sound, commonly heard out on the lake, in the bush or up on the escarpment, the noise is unlucky. There is a tradition that, as a sign of respecting the fish and ensure their continued supply from the lake, if a woman comes from the escarpment top with cassava flour, it's up to her husband to prepare it to accompany a fish. When the woman leaves the lake shore to return she is then given a fish to take back up the escarpment top.
- **Beliefs associated with Lake Albert:** specific rituals (and seasonal ceremonies) are required to increase fish stocks in the lake. Ceremonies are also carried out on the lake in the event of sickness. At the new moon (when rituals may take place at Luzira), fishing on the Lake is forbidden. Historically,



pregnant women were not allowed to fetch water from the lake, especially during mid-day and late evening for fear of evil spirits roaming the area which would cause miscarriages. It is also traditionally taboo for women to fish or bathe in the Lake, particularly in the area surrounding site **RS-03** and in the vicinity of **RS-01** and **RS-02**. Sometimes it sounds like there are people drowning on the water but when people go to rescue, there is never anyone there. The appearance of a fire moving along the water the in the evening was also mentioned.

### ■ **Taboos**

Traditional sacred sites and cultural practices identified during the baseline study were found to incorporate a number of unique local taboos or rules. Those recorded by the field team are summarized below:

- No go areas surrounding sacred sites;
- No go areas for women on Lake Albert (including the shoreline / around the Jetty area);
- Historically, pounding cassava, splitting firewood and fetching water during the night was forbidden for fear of upsetting ancestors;
- No pointing at sacred sites;
- Twins born into local communities will undergo the '*kuturuka mahasa*' ceremony and will stay indoors until they got the first teeth;
- Women who bring cassava down the escarpment should return with fish; and
- Do not kill pythons.

### ■ **Traditional Religious Cults**

A traditional local religion called '*Lam-the-Kwar*' or , which has its roots in the Nebbi district (Northern Uganda) and Afrocreed religion, is led by a priest in Kyakapere (previously known as 'Kuwait'). Ceremonial activities and worship take place in the building north of the village (called the 'Ugonjo' shrine or '*Lam-the-Kwar* church, **CH-49**) on a Tuesday, Friday and Sunday (with drums, singing and dancing). During prayer, should one be possessed by spirits they would use holy water from the lakeside swamp/well site **RS-08** (further details are in APPENDIX F).

### ■ **Medicinal plants**

It was noted by the field team that many of the grasses, trees and shrubs present within the Study Area are being used locally as medicine. These sites are mapped in APPENDIX E, following local consultation (sites **MP-01** – **MP-42**). APPENDIX A includes the local plant names identified and the specific disease they treat within Section 4.2.4. These are considered representative traditional healing sites across the Study Area and there is a potential for unrecorded sites to remain. A significant number of plants were recorded within the Pad 4A footprint (**MP-10** – **MP-13**).

## 5.6 **Baseline Conclusions**

The baseline studies have determined that the Study Area has a high potential for cultural heritage receptors entailing a wide variety of unique, sensitive and significant elements in a location with a distinct paucity of previous cultural heritage research.

### **Archaeological Receptors**

The archaeological evidence is a valued component representing the ancient and as yet unpublished, history of the region. Archaeological artefacts of national importance have been recovered during the baseline study. Although little is known locally of the ancient historical past, archaeological findings will likely have an increasing role as studies are undertaken and the findings presented to the community. They are also a valued asset for the prosperity of future generations, potentially reinforcing local identity and influencing research and education, both locally and nationally.



The tangible archaeological evidence postulates that the area has been occupied, to some degree since the Early Stone Age and Neolithic periods. In particular, the pottery artefacts highlight the potential of the Project to provide a cultural and chronological sequence that has been lacking not only in Uganda but the wider Great Lakes region as a whole (Kyazike, 2014).

However, the concentrations of artefacts identified (through visual inspection) at present amount purely to surface scatters and without additional sub-surface investigation, it is not known whether the scatters are associated with any below-ground archaeological sites. Furthermore, there is potential for previously unidentified archaeological and historic sites to exist throughout the Study Area, particularly given the nature of the non-intrusive surveys to date (e.g., not all areas of the Project development were accessible to the field team). Gaps along the pipeline route have been highlighted in this regard.

There are particular areas of potential archaeological significance, highlighted during the baseline study along the shoreline of Lake Albert, where concentrated pottery scatters are suggestive of large scale production and/or industrial activity, whereas the dispersed scatters throughout the Study Area as a whole may be indicative of more localized settlement. Particular centres of heightened archaeological potential have also been identified in the vicinity of Pad 3, Pad 4A and the Production Facility<sup>6</sup> (pottery and lithic finds).

It is considered that those archaeological receptors identified include 'non-replicable' cultural heritage assets comprising tangible assets relating to the *'social, economic, cultural, environmental, and climatic conditions of past peoples, their evolving ecologies, adaptive strategies [and is] unique or relatively unique for the period it represents'* (IFC, 2012).

### Cultural and Religious Receptors

The information pertaining to sacred areas and ritual sites is considered to be particularly sensitive. Receptors have been identified which are used by local communities (either collectively from one particular village, or from a number of community groups) for unique cultural activities. Sacred sites identified during the baseline cultural study include those natural features embodying spiritual values (e.g., sacred trees and watercourses). Three sites in particular, the lagoon or the Eye of the Lake known as 'Luzira' (**RS-03**), the surrounding shoreline beach (**RS-01 and RS-02**), between the Jetty and Nsonga, and the site of a sacred tree at Nsunzu village (**ST-01**) are highlighted in this regard. They were noted by communities throughout the Buhuka Flats for their enduring spiritual significance. Collectively, the cultural landscape pertaining to the Buhuka Flats and escarpment is highlighted as an additional unique cultural feature.

These sites are considered to be 'non-replicable' (and potentially immovable) cultural heritage sites as defined by IFC (PS 8, 2012). Related intangible cultural heritage practice is considered to be a significant element of the baseline cultural heritage resource within the Study Area, as discussed below.

Cemeteries, churches, and mosques have also been identified throughout the Study Area. Cemeteries are mostly associated with particular villages although a small number are recognised as traditional cemeteries, associated with a particular lineage. These sites are important because they provide a direct link with the communal past and religious activity.

The baseline information received in relation to cultural and religious sites is limited to the information which the communities were willing to share with the field team and to those villages accessed during the community consultations and cultural site survey. As such, there remains a potential for as yet unrecorded sacred sites (and related intangible activity and taboo), cemeteries, churches and mosques to exist throughout the LSA and in proximity to, or within, proposed development areas.

### Intangible Cultural Heritage

Intangible cultural heritage practice represents the local cultural norm, relating to traditional forms of social organisation. It includes unique belief systems which form the basis of people's relationships with, and

<sup>6</sup> The Escarpment Road, although not assessed in this Impact report, is also considered to have heightened archaeological potential evidenced by the ESA artefacts and Neolithic – Iron Age pottery. The escarpment is likely to have provided a (seasonal/ transitory) vantage point for early hunter-fisher-gatherer communities.



understanding of, the physical and spiritual world. Sacred sites are therefore intrinsic to local intangible practice and together form the basis upon which a shared cultural identity is built, the society is organised, and the community is able to deal with change and shock.

5.6.1 Baseline Sensitivity Assessment

For the purposes of cultural heritage impact assessment to follow the identified receptors were assigned sensitivity values using a four-point scale (high, medium, low and very low), the criteria for which is illustrated in Table 1. Where individual artefacts (e.g., pot sherds, small amounts of plain/undecorated pottery, bone and single lithic finds) were recorded these sites have not been carried through to the impact assessment stage. Pottery scatters are included where individual archaeological finds are found (in situ) with other surface scatters (e.g., single pot sherds associated with lithic and/or faunal remains). These scatter sites may be indicative of sub-surface material.

The sites are listed in Table 2, Table 3 and Table 4. A full explanation of this process is included within APPENDIX A. In summary, site sensitivity is derived from the consideration of each receptor's form, survival, condition, complexity, context and period.

Table 1: Sensitivity Criteria for Cultural Heritage

Table with 2 columns: Sensitivity, Description. Rows include High, Medium, Low, and Very Low categories with detailed descriptions of site importance and characteristics.

Table 2: Sensitivity Assessment for archaeological / historic receptors identified within, or adjacent to (within 15 m of), the proposed Project footprint

Table with 4 columns: Proposed Development, Site ID, Description, Sensitivity. Row 1: Production Facility



## CULTURAL HERITAGE ASSESSMENT

Proposed Development	Site ID	Description	Sensitivity
Materials Yard	BO-14, BO-18, LI-36, PO-75	Dispersed bone, lithic and pottery find spots	Low
Pad 4A	LI-45, LI-46, PO-185, PO-186, PO-187, PO-188, PO-189, PO-192	Middle Stone Age lithic scatter and Iron Age pottery scatter	Medium
CPF	ME-04, LI-39	Metal object, possible ancient burial, lithics	High
Temporary Camps / Permanent Camps	LI-37, LI-38	Late Stone Age Lithics	Medium
Pad 3 and associated new road	PO-197, PO-198, PO-199, PO-201, PO-202, PO-204, PO-205, PO-208, PO-210, PO-211, PO-12, PO-213, PO-214, PO-215, PO-216	Very large concentration of Pottery Scatter including Iron Age Roulette / decorated pottery	High
Jetty	PO-85	Undated Pottery Scatter	Low
<b>Feeder Pipeline Facility</b>			
Pipeline	PO-226, PO-235, PO-236	Undated Pottery Scatter	Low
	LI-51, LI-52, LI-53	Lithic Scatter	Medium

**Table 3: Cultural Sites identified within, or immediately adjacent to (within 15 m of), the proposed Project footprint<sup>7</sup>**

Proposed Development	Site ID	Description	Sensitivity
<b>Production Facility</b>			
Pad 4A	CE-32, CE-34, CE-35	Burial	High
	MP-10, MP-11, MP-12, MP-13, MP-14, MP-15	Medicinal Plants	Medium
CPF	MP-25, MP-27, MP-28	Medicinal Plants - Kulumbero	Medium
In-field Pipeline / New Road Segments	MP-15	Medicinal Plant - aloe vera	Medium
	RS-08	Ritual Site	High
	CE-36	Burial	High

<sup>7</sup> Where a site is potentially directly within the footprint of more than one proposed project component it is included at each appropriate row. These potential accumulative or combined impacts are considered in the impact assessment to follow.



## CULTURAL HERITAGE ASSESSMENT

Proposed Development	Site ID	Description	Sensitivity
<b>Production Facility</b>			
Jetty	CL-01, CL-02	Cultural Landscape	High
<b>Feeder Pipeline Facility</b>			
Pipeline			
	MP-29, MP-34, MP-35, MP-36, MP-39	Medicinal Plants	Medium

**Table 4: Cultural Sites identified within approximately 15 - 250 m of the proposed Project footprint<sup>8</sup>**

Proposed Development	Site ID	Description	Sensitivity
<b>Production Facility</b>			
Materials Yard	CH-16, CH-17, CH-43, CH-44	Churches	Low
Pad 3	CE-04, CE-05, CE-06, CE-31	Cemeteries	High
	CH-01, CH-02, CH-03, CH-30, CH-31, CH-33, CH-34, CH-35, CH-39	Churches	Low
	RS-01	Ritual Site	High
Pad 4A	CH-50	Church	Low
	RS-09, RS-10	Ritual Sites	High
In-field Pipeline / New Road Segments	CH-07, CH-08, CH-32, CH-33, CH-34, CH-35, CH-39, CH-40, CH-42	Churches	Low
Jetty	RS-03, RS-02	Ritual Sites	High
Airstrip laydown area	CE-22, CE-23, CE-37	Cemeteries	High
	SR-02	Sacred River	High
<b>Feeder Pipeline Facility</b>			
Pipeline	CE-17	Cemetery	High

<sup>8</sup> Where a site is potentially within 250 m of a number of different proposed project components it is included at each appropriate row. These potential accumulative / combined impacts are considered in the impact assessment to follow.



## 6.0 IMPACT ASSESSMENT

### 6.1 Impact Assessment Methodology

The impact assessment process compares the magnitude of the effect with the sensitivity of the receiving environment (i.e. the cultural heritage receptor). This method relies on a detailed description of both the impact and the environmental or social component that is the receptor.

The magnitude of an effect depends on its characteristics and the degree of change, which may include such factors as:

- **Duration:** how long an effect lasts i.e. Short-term – effect is limited to the construction period (~2 years), or the period of decommissioning activities (~2 years); Medium-term – effect extends throughout the project operations, that is, 25 years; Long-term – effect extends beyond the 25 years of operation; and Far future– effect extends more than 30 years after closure;
- **Reversibility:** whether the effect can be reversed, partly reversed or is permanent. Direct archaeological effects will always be permanent;
- **Scale of Impact:** whether the impact will be felt at the site level, the local level, nationally internationally. This is usually related to the significance of the cultural heritage feature i.e. whether it is of local value or is nationally protected; and
- **Probability:** the probability of occurrence is a description of the probability of the impact actually occurring i.e. it is assumed that archaeological impacts will be limited to the construction footprints (direct impact) only.

### 6.2 Description of Potential Impacts

Interactions between the proposed Project activities and cultural heritage have been identified through a review of the Project Description (Golder Associates, 2017) and the identified baseline environment (APPENDIX A and APPENDIX F). In summary, Project activities will change the physical and socio-economic landscape, which will result in direct and indirect impacts to cultural heritage.

The key Project activity affecting the physical landscape will be ground intrusive disturbances associated with facilities within the Kingfisher Field / Buhuka Flats, the oil feeder pipeline to Kabaale, and all associated infrastructure.

- Intrusive activities will directly change the land surface and will potentially interact with cultural heritage features - these are 'direct impacts', these are likely to occur to receptors within or adjacent to the project footprint.
- Activities that will not affect the land surface directly may indirectly alter the setting in which a site is experienced (e.g., by related dust and noise disturbance) – these are 'indirect impacts'. These are likely to occur to receptors within close proximity to the development (e.g., within c. 250 m or wider depending on the nature of the receptor or the combined Project activities in the vicinity).

The types of potential Project impacts considered appropriate for the cultural heritage assessment are summarised in Table 5.

**Table 5: Types of Cultural Heritage Impact**

<b>Direct Impact</b>	Impacts that result from a direct interaction between a planned project activity and the receiving environment/receptors (i.e., destruction of an archaeological feature or sacred site).
<b>Indirect impact</b>	Secondary impacts that result from project activity and affect the environment in which the receiving receptor is experienced (i.e., an increase in noise/dust at a sacred site, a loss of access to cultural sites).



<b>Cumulative impact</b>	Impacts that act together with other impacts (including those from concurrent or planned activities) to affect the same resources and/or receptors as the Project.
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Once the magnitude of the impact and the sensitivity of the receiving environment have been described, the severity of the potential impact can be determined. The determination of significance of an impact is largely subjective and primarily based on professional judgment.

To provide a relative illustration of impact significance, it is useful to assign numerical descriptors to the impact magnitude and receptor sensitivity for each potential impact. Each is assigned a numerical descriptor of 1, 2, 3, or 4, equivalent to very low, low, medium or high. The significance of impact is then indicated by the product of the two numerical descriptors, with significance being described as negligible, minor, moderate or major, as in Table 6. This is a qualitative method designed to provide a broad ranking of the different impacts of a project. Table 7 provides illustrations of the types of impact that would be assigned to the different grades of severity.

**Table 6: Determination of impact severity for cultural heritage**

			Sensitivity of receptor*			
			Very low	Low	Medium	High
			1	2	3	4
Magnitude of Impact	Very low	1	1 Negligible	2 Minor	3 Minor	4 Minor
	Low	2	2 Minor	4 Minor	6 Moderate	8 Moderate
	Medium	3	3 Minor	6 Moderate	9 Moderate	12 Major
	High	4	4 Minor	8 Moderate	12 Major	16 Major

\* as defined in Table 1, Sensitivity Criteria for Cultural Heritage

**Table 7: Impact assessment criteria and rating scale specific to Cultural Heritage**

Criteria	Rating scales
Magnitude (the expected magnitude or size of the impact)	<b>Negligible</b> - where the impact affects the environment in such a way that natural, and /or cultural and social functions and processes are negligibly affected and valued, important, sensitive or vulnerable systems or communities are negligibly affected.
	<b>Low</b> - where the impact affects the environment in such a way that natural, and/or cultural and social functions and processes are minimally affected and valued, important, sensitive or vulnerable systems or communities are minimally affected. No obvious changes prevail on the natural, and / or cultural/ social functions/ process as a result of project implementation



Criteria	Rating scales
	<b>Medium</b> - where the affected environment is altered but natural, and/or cultural and social functions and processes continue albeit in a modified way, and valued, important, sensitive or vulnerable systems or communities are moderately affected.
	<b>High</b> - where natural and/or cultural norms or social functions and processes are altered to the extent that they will temporarily or permanently cease, and valued, important, sensitive or vulnerable systems or communities are substantially affected. The changes to the natural and/or cultural / social- economic processes and functions are drastic and commonly irreversible

### 6.3 Construction Phase Impacts

The following Construction Phase activities have been considered:

- Site preparation works, including ground clearance, scrub removal, surface levelling and compaction of all temporary and permanent Project sites;
- An influx of workers / people seeking employment or indirect benefits;
- Excavation and laying of the foundations for components of the plant, flowlines and other infrastructure, including levelling, terracing and civil works;
- Well pad expansion and airstrip laydown area;
- Linking of support infrastructure (access roads, water and power lines) to respective facilities; and
- An influx of workers / people seeking employment or indirect benefits.

During the Construction Phase it likely that heavy machinery (e.g., bulldozers, excavators, dump trucks, vibrating roller, crane and other equipment and machines) will be used (Golder Associates, 2017). Construction activity may therefore result in the direct destruction of archaeological and cultural/sacred sites through a change in the land surface and the direct destruction of the site’s environmental context, and therefore, its material value. Construction activity may also result in ground compaction or vibration impacts (e.g., as heavy equipment is transported). Such activity may directly affect a known site’s context through the laydown of heavy equipment for example (e.g., on a road side burial).

Indirect impacts will affect religious, cultural, ritual and sacred sites. Indirect impacts may result from the dust, noise, and visual impacts associated with construction activity (e.g., haulage) and interact with the setting of a cultural site, changing the normal atmosphere, thereby affecting intangible practice within, and the value of that site. To adequately consider the indirect impacts from construction related activities on cultural sites, a buffer from 15 m to 250 m around all proposed project components has been considered<sup>9</sup>.

Cumulative or combined impacts are particularly significant in this regard where for example, a sacred site, though not directly impacted by the development footprint, is within proximity to a number of proposed Project components and may therefore, experience indirect impacts from multiple sources (from noise or dust) during ground preparation works across the Production Facility area. A buffer of 250 m surrounding all project infrastructure has therefore been considered for the appropriate assessment of indirect effects on cultural receptors during pre-construction.

Potential cultural heritage construction phase impacts appropriate to the Project are summarised in Table 8.

**Table 8: Potential Construction Impacts for Cultural Heritage**

<sup>9</sup> A 15 m buffer surrounding all Project components has been included in order to capture direct impacts to cultural heritage sites within the boundaries of servitude and access (as detailed in the CNOOC ESIA, Volume 2, Chapter 2 Project Description, Golder Associates, 2018)



Potential Impact	Description of potential construction impact
Change to the land surface	Surface material (artefacts) will be re-deposited, damaged or destroyed as a result of any ground works. Land will be cleared (e.g., of medicinal plants, archaeological remains), levelled, excavated and compacted (as a result of vehicle movements). Sites of cultural significance (e.g., sacred trees, ritual objects) will be destroyed. Subsurface remains (e.g., burials) will be compacted and damaged by vehicles.
Ground pollution	Physical pollution can arise from construction-related materials or other non-natural materials.
Change in environmental setting	Construction activity can result in increased noise levels, dust and visual disturbance. The physical setting of a cultural or religious site (e.g., sacred area) could be disturbed as a result. Intangible cultural heritage practice may be consequently affected.
Demographic changes	Construction activity in the area may instigate demographic change through worker influx or general in-migration (e.g., increased income, education, healthcare and in-migration) and affect change in local belief systems and intangible heritage.

During the three year construction phase of the Project, 60 (previously identified) tangible cultural heritage receptors (both archaeological and cultural) are potentially directly affected by Project related activities across the Buhuka Flats and the feeder pipeline. These are located within, or immediately adjacent to, the proposed Project development<sup>10</sup>.

During the construction phase there are also 36 cultural receptors within 250 m of the proposed infrastructure on the Buhuka Flats which may be indirectly affected as a result of anticipated changes to their environmental setting. It is not considered that there will be any indirect impacts to archaeological receptors beyond the proposed footprints considered.

These construction phase impacts are considered according to each relevant proposed Project component in listed in Tables 11 and 12.

### 6.3.1 Kingfisher Development Area: Construction Phase Impacts

Ground clearance and preparation works have the potential to directly affect 32 archaeological and 17 cultural receptors identified within the proposed footprints of Project associated infrastructure on the Buhuka Flats. All are depicted on the maps within Appendices D and E.

#### Archaeological Sites

These include concentrations of artefacts including a number of regionally rare and poorly studied Stone Age lithic scatter sites of medium archaeological sensitivity across the Materials Yard, Camps and Pad 4A (as listed in Table 12). Bone scatter and pottery in the vicinity may be indicative of increased sub-surface archaeological potential. Likewise, a large concentration of Iron Age pottery scatter, recovered in the vicinity of Well Pad 3 may be related to a historic settlement / production site.

These sites maybe destroyed during construction related activity without mitigation. The duration of this effect will be 'far future', permanent, and potentially national in scale due to the loss of research potential. This will result in impacts of major severity without mitigation.

Construction related vegetation clearance, preparation groundworks / excavations are likely to directly affect those two archaeological receptors identified directly within the proposed CPF footprint (**ME-04, LI-39**). These sites relate to a possible ancient burial site of high archaeological sensitivity. The surface scatter is also indicative of increased sub-surface archaeological potential in the vicinity of the CPF site. The

<sup>10</sup> A 15 m buffer surrounding all Project components has been included in order to capture direct impacts to cultural heritage sites within the boundaries of servitude and access (as detailed in the CNOOC ESIA, Volume 2, Chapter 2 Project Description, Golder Associates, 2018)



receptors will be permanently destroyed during construction related activity. This will result in an impact of major severity without mitigation.

Changes to the land surface as a result of clearance, levelling, new road construction and associated enabling works are also likely to adversely impact any unknown archaeological resources across the LSA. There is therefore, a potential for previously unidentified receptors of high value and sensitivity to be accidentally disturbed. These sites will be destroyed without mitigation. This would result in an impact of major severity without mitigation.

### Cultural Sites and Intangible Heritage

Medicinal plants within and around the CFP and Pad 4A footprints are also at risk of direct impacts during the construction phase through ground clearance activities and other intrusive groundworks. The effect would be long term, permanent and local-level in scale. It is possible that a number of other sources of medicinal plants exist locally, though this is not yet proven. It is considered therefore, that on a 'worst-case' basis that the loss of these resources would result in an impact of medium severity without mitigation<sup>11</sup>.

Construction impacts also have the potential to directly impact four burial sites in the vicinity (c. 15m) of the Pad 4A footprint (**CE-32, CE-34 – CE-36**). These are sites of high value. Burials may also be at risk from direct compaction from heavy construction traffic during road construction (e.g., ground compaction during heavy plant traffic used for site clearing and also while gaining access to the road route). Direct impacts through physical disturbance would result in an irreversible effect of high magnitude.

It is also possible for indirect effects to occur to nine additional cemeteries and 23 churches within 250 m of the proposed Project infrastructure during construction works. The combined noise and dust effects, coupled with the overall change in site setting through increased traffic in the vicinity, would result in temporary, indirect impacts on receptors of high (cemeteries) and low (churches) sensitivity.

Due to the temporary and indirect nature of these effects, the impact severity is predicted to be moderate to major in significance without mitigation.

Four ritual sites, the Afrocreed Swamp site (**RS-08**) (for the extraction of holy water) and the lagoon or 'Eye of the Lake' (*Luzira*) (**RS-03**), Kasonga Beach (**RS-01** and **RS-02**) (between the jetty and Nsonga) and the ritual site know as *Coet/Kuwait* (**RS-10**) are also considered vulnerable to combined construction activities due to their proximity to a number of infrastructure components. Furthermore, the swamp site (**RS-08**) may be directly affected by servitude preparation for the new in-field pipeline to Well Pad 3 south of Nsunzu and permanently destroyed.

The Luzira site (**RS-03**) and the Kasonga Beach site, between the Jetty and Nsonga (**RS-01, RS-02**) may be indirectly affected by pre-construction works for the Jetty site upgrade in particular. In these instances effects may result from noise, dust and possible loss of access associated with construction works. Dust levels may also increase during construction, leading to potential increases in sedimentation in the watercourses. The residual impact of noise and dust related to heavy machinery used during the construction phase for the Well Pads and CPF - as cited in Volume 4, Chapter 6 (Noise) and Chapter 1 (Air Quality), is particularly noteworthy. These effects would be short term, but potentially of medium magnitude through changes to site setting and access, resulting in an impact of major significance on features of high value and sensitivity.

The Kamansiniga River (**SR-02**), south of the airstrip and in proximity to Well Pad 1 and the Jetty upgrade site is of high value and sensitivity. This site may be affected during construction particularly through combined or cumulative noise, visual and dust impacts. There is also the potential for direct impacts through activities related to the completion of the Airstrip and Well Pad 1, resulting in an impact of major significance.

The cumulative effects of changes to noise levels, visual setting and air quality through the construction phase also have the potential to impact upon identified cultural landscape features and local belief systems and intangible heritage. The cultural landscape of Lake Albert for example (**CL-01**), in the vicinity of the

<sup>11</sup> A number of medicinal plant resources were located within 250 m of the proposed infrastructure, these sites have not been carried forward for impact assessment.



processing facility will be impacted by increased noise, dust etc. but in consideration of the scale of the disturbance (relative to the size of the Lake) this impact is considered to be low in magnitude.

In the wider project area there is therefore a potential for all remaining cultural sites to be affected by cumulative indirect Project impacts during combined construction activities e.g. through noise/dust induced disturbance as result of numerous Project activities nearby resulting in changes in environmental setting and site sanctity. These sites are all of high value and potential impacts would be of moderate/medium term significance. Sacred River Masika (**SR-01**) and the site of the Nsunzu Sacred Tree (**ST-01**) and wider extent of Lake Albert Cultural Landscape (**CL-01**) are highlighted in this regard though due to their distance, indirect impacts are predicted to be low.

It is difficult to predict how and when changes to intangible heritage will occur and some cultural change is inevitable. During the construction phase, the influx of workers or those seeking indirect benefits and socio-economic impacts that may result, together with any loss of access or changes in environmental setting of sites used for traditional activities, is likely to have an impact. An influx of migrants is anticipated during the construction phase. The extent of influx related impacts is discussed in Volume 4, Specialist Study 10 (Socio-Economic Assessment). Selecting the severity of this impact is subjective with deviation from the local cultural norm perceived as either positive or negative by different people. Furthermore, an influx of migrants may either strengthen or weaken local cultural practices over the Project lifetime. In the recent short term, between the two phases on baseline study (in 2014 and 2017), it is the case that cultural sites (including both sacred sites and churches) have been added to the local landscape. If impacts were to occur they would be of unknown and therefore, major impact (on a worst case basis) and medium term in duration during the construction phase.

**Table 9: Construction Phase Impacts for Cultural Heritage: Kingfisher Development Facility**

Receptor	Description	Sensitivity*	Type of Impact**	Magnitude of Impact	Severity (pre-mitigation)
<b>Materials Yard</b>					
BO-14, BO-18, LI-36, PO-75	Bone, lithic and pottery scatter	Low	Direct	High	8 Moderate
CH-16, CH-17, CH-43, CH-44	Churches	Low	Indirect	High	8 Moderate
<b>Central Processing Facility</b>					
LI-39, ME-04	Metal object and lithics (possible ancient burial)	High	Direct	High	16 Major
MP-25, MP-27, MP-28	Medicinal Plants	Medium	Direct	High	12 Major
<b>Temporary and Permanent Camps</b>					
LI-37, LI-38	Late Stone Age Lithics	High	Direct	High	16 Major
<b>Pad 4A and Associated Roads / Infield Pipeline</b>					
LI-45, LI-46,	Middle Stone Age lithics and	Medium	Direct	High	12 Major



## CULTURAL HERITAGE ASSESSMENT

Receptor	Description	Sensitivity*	Type of Impact**	Magnitude of Impact	Severity (pre-mitigation)
PO-185 – PO-189, PO-192	Iron Age pottery scatter				
CE-32, CE-34, CE-35, CE-36	Burial sites	High	Direct	High	16 Major
CH-50	Church	Low	Indirect	High	8 Moderate
RS-09, RS-10	Ritual Sites	High	Indirect / cumulative	High	16 Major

### Pad 3 and Associated Roads / Infield Pipeline

PO-197, PO-198, PO-199, PO-201, PO-202, PO-204, PO-205, PO-208, PO-210 – PO-216	Large concentration of Pottery Scatter including Iron Age Roulette / decorated pottery	High	Direct	High	16 Major
CE-04, CE-05, CE-06, CE-31	Burials	High	Indirect	Medium	12 Major
CH-01, CH-02, CH-03, CH-30, CH-31, CH-33, CH-34, CH-35, CH-39	Churches	Low	Indirect	High	8 Moderate
RS-01	Ritual site	High	Indirect / cumulative	Medium	12 Major

### In-field Pipeline / New Road Segments

MP-15	Medicinal Plant	Medium	Direct	High	16 Major
RS-08	Ritual Site	High	Direct and/or Indirect / cumulative	High	16 Major
CH-07, CH-08, CH-32, CH-33, CH-34, CH-35, CH-39, CH-40, CH-42	Churches	Low	Indirect	High	8 Moderate



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Receptor	Description	Sensitivity*	Type of Impact**	Magnitude of Impact	Severity (pre-mitigation)
CE-36	Burial sites	High	Direct	High	16 Major
<b>Jetty</b>					
PO-85	Plain Pottery Scatter	Low	Direct	High	8 Moderate
RS-01, RS-02, RS-03	Ritual Sites	High	Indirect and / or Indirect / cumulative	High	16 Major
CL-01, CL-02	Cultural Landscapes	High	Indirect / cumulative	Low	8 Moderate
<b>Airstrip Laydown Area</b>					
CE-22, CE-23, CE-37	Cemeteries	High	Indirect	Low	8 Moderate
SR-02	Sacred River	High	Indirect / cumulative	Low	8 Moderate
<b>All infrastructure components on the Buhuka Flats</b>					
SR-01	Sacred River Masika	High	Indirect / cumulative	Low	8 Moderate
ST-01	Site of sacred tree	High	Indirect / cumulative	Low	6 Moderate
Unknown sites of cultural heritage value	There is a high potential for sites for artefacts of archaeological, paleontological and/ or cultural sensitivity within and immediately surrounding the proposed footprint	High	Direct and / or Indirect	High	16 Major
Intangible cultural heritage	Local belief systems and cultural norms	High	Indirect / cumulative	Unknown / Medium	16 Unknown / major

\*based on the criteria specific for Cultural Heritage, as in Section Table 1

\*\*based on the criteria specific for Cultural Heritage, as in Table 2

### 6.3.2 Feeder Pipeline – Construction Phase Impacts

Enabling works and Construction Phase activities on the pipeline route will involve:

- Vegetation clearance of a 30 m servitude surrounding the proposed trench location (Golder Associates, 2017); and



- Excavation to facilitate feeder pipeline laydown.

Six archaeological and seven cultural receptors were identified directly within the pipeline route. All are depicted on the maps in APPENDIX D and APPENDIX E.

**Archaeological Sites**

The clearance works (involving scrub removal and access facilitation) would permanently destroy the lithic and pottery scatter sites previously identified along the escarpment tope (in the first 2 – 4 km of the route). The surface scatter is potentially indicative of increased sub-surface archaeological potential in the vicinity with the sites themselves of medium – high archaeological sensitivity. The pipeline construction works will result in their permanent destruction resulting in an impact of major severity without mitigation.

Changes to the land surface through clearance and levelling are also likely to adversely impact any unknown archaeological resources (i.e. those yet to be identified) across the pipeline footprint and Right of Way. For example, there are large sections of the pipeline route that have not been thoroughly surveyed for the presence of archaeological and historic resources (primarily due to accessibility issues). There is therefore, a high potential for archaeological receptors of significant value and sensitivity to be accidentally disturbed. These sites will be destroyed or indirectly affected during construction related activities without mitigation. This will result in an impact of moderate – major significance.

**Cultural Sites and Intangible Heritage**

The five cultural receptors were identified within the pipeline footprint which may be directly destroyed as a result of construction ground works – include medicinal plants (**MP-29, MP-34, MP-35, MP-36 and MP-39**). These receptors are likely indicative of others in the immediate vicinity. It may be therefore that other resources are available to the local communities for their utilization. As this is not yet known. It is assumed that any loss of resource is felt locally and permanently. Clearance of these resources would therefore result in an impact of medium severity without mitigation.

In addition, one cemetery site (**CE-17**) was identified within the indirect zone of influence (within 250 m) and likely impacted by a change in environmental setting during noisy, dust inducive construction works. This site is of high value and may be temporarily subject to changes in environmental setting and access during construction phase works.

It is difficult to predict how and when changes to intangible heritage will occur and some cultural change is inevitable. During the construction phase, an influx of workers or those seeking indirect benefits and socio-economic impacts that may result is believed to be more limited for the pipeline (compared to the Buhuka Flats). Furthermore, interviews conducted along the pipeline route in 2014 and 2017 suggest that communities generally are more recently established here, with a reduced emphasis on traditional cultural activities and religion relative to those (more isolated) communities on the shore of Lake Albert. At any rate, selecting the severity of this impact is subjective with deviation from the local cultural norm perceived as either positive or negative by different people.

**Table 10: Construction Phase Impacts: Feeder Pipeline**

Receptor	Description	Sensitivity*	Type of Impact**	Magnitude of Impact	Severity (pre-mitigation)
LI-47 LI-51 LI-52 LI-53	Lithic scatters	High	Direct	High	16 Major
PO-226 PO-235	Plain and roulette (IA) pottery scatter	Medium	Direct	High	12 Major



Receptor	Description	Sensitivity*	Type of Impact**	Magnitude of Impact	Severity (pre-mitigation)
PO-236					
MP-29, MP-34, MP-35, MP-36, MP-39	Medicinal Plants	Medium	Direct	High	12 Major
CE-17	Cemetery	High	Indirect	Low	8 Moderate
Unknown sites of cultural heritage value	There is a high potential for sites for artefacts of archaeological, paleontological and/ or cultural sensitivity within and immediately surrounding the proposed pipeline footprint	High	Direct and / or Indirect	High	16 Major
Intangible cultural heritage	Local belief systems and cultural norms	High	Indirect / cumulative	Unknown / Medium	16 Unknown / major

\*based on the criteria specific for Cultural Heritage, as in Section Table 1 \*\*based on the criteria specific for Cultural Heritage, as in Table 2

\*\*\*as described above, undated artefacts of unknown value are assessed on a 'worst-case' basis

### 6.4 Operation Phase Impacts

During the operation phase of the project, 46 previously identified cultural receptors (sacred sites, ritual sites, churches and cemeteries) are potentially impacted by Project production activities across the LSA. These constitute indirect impacts to receptors in proximity to the proposed Project development (i.e., within c. 250 m) including, potential loss of access, ground pollution, change in site setting and potential demographic changes resulting in deviation for local cultural norms. During the operations phase there is also a potential for the accidental disturbance of previously unknown receptors.

Table explains these operation impacts in more detail.

**Table 11: Potential operation phase impacts to cultural heritage**

Potential Impact	Description of potential operation impact
Accidental disturbance of cultural heritage	There is a potential for artefacts to be disturbed or destroyed during the operation phase as a result of transportation and machinery movements. Site workers may also remove artefacts by chance.
Change in Environmental Setting	Operation activity can result in increased noise levels, dust and visual disturbance. The physical setting of a cultural or religious site could be disturbed as a result.



Demographic changes	Operational activity in the area may instigate demographic change (e.g., increased income, education, healthcare and in-migration) and can affect change in local belief systems and intangible heritage.
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### 6.4.1 Operation Phase impacts for Cultural Heritage: Kingfisher Development Area

The following Operation Phase activities have been considered for the Kingfisher Development Area / processing facility and all associated infrastructure on the Buhuka Flats.

- Traffic movements and increases in traffic volumes across the Flats;
- Utilisation of the local airstrip;
- Drilling operations;
- The processing of materials; and
- An influx of workers / people seeking employment or indirect benefits.

#### Cultural Sites and Intangible Heritage

The drilling of wells during the operational phase will be a 24/7 impact with noise effects considered the greatest impact to those cultural sites in the wider vicinity. The major residual impact of noise related to heavy machinery used during the operational as highlighted in Volume 4, Chapter 6 (Noise) and Chapter 1 (Air Quality), is particularly noteworthy. These effects would be short term, but potentially of medium magnitude through changes to site setting and baseline noise levels, resulting in an impact of major severity on features of high value / sensitivity, including sites **RS-01, RS-02, RS-03, RS-08 and RS-09**. The operational impact on **RS-08** could only occur if the site is not destroyed by construction activities (see Section 6.3.1).

Three ritual sites, the Afrocreed Swamp site **RS-08** (for the extraction of holy water) and the 'Eye of the Lake' **RS-03** (Luzira), ritual site **RS-10**, and Kasonga Beach sites **RS-01** and **RS-02** (between the jetty and Nsonga) are also considered particularly vulnerable to combined operational activities, primarily 24/7 drilling noise, due to their proximity to a number of infrastructure components.

Traffic at the newly improved airstrip lay down area is likely to result in increased noise levels and visual disturbance during operation. This may result in indirect disturbances to all cultural sites in the project area. It is anticipated that the ritual sites on the lake shore (**RS-01, RS-02** and **RS-03**) may also be impacted in such a way.

The Kamansiniga River (**SR-02**), south of the airstrip and in proximity to Well Pad 1 and the Jetty upgrade site is of high value and sensitivity. This site may be affected during operation particularly through combined or cumulative noise, visual and dust impacts. There is also the potential for direct impacts through activities related to the completion of the Airstrip and Well Pad 1, resulting in an impact of major significance.

Combined operational impacts, particularly drilling noise, across the Flats are also likely to affect features like the River Masika (**SR-01**) and the site of the Sacred Tree at Nsunzu (**ST-01**) which, although they are approximately 1 km south of Well Pad 3, are highly sensitive sacred sites. Operational impacts may result in indirect changes to their environmental setting e.g. through noise, dust and visual changes plus the general disturbance of the site's sanctity due to increased numbers of Project personnel in the vicinity. Changes of this nature would alter environmental setting and may consequently impact upon the cultural functions of these sites and related intangible heritage activities.

During operation Project roads are predicted to experience a considerable amount of vehicle traffic which may result in indirect impacts to cultural sites in close proximity including for example, four cemetery sites (**CE-36, CE-39, CE-35, CE-33** and **CE-34**) and two churches (**CH-42** and **CH-50**) on the road to Pad4A. In addition, cemetery site **CE-32** may also be subject to the indirect effects of vehicle traffic if it is not lost (i.e.



avoided) during the construction phase of the Project<sup>12</sup>. The effects on these sites will be long term (throughout the Operational phase) and medium in intensity.

In the Project area there is a potential for all remaining and as yet unknown cultural sites to be affected by indirect Project impacts during operation e.g. through noise/dust inducted disturbance as result of Project activity in nearby resulting in a change in environmental setting and site sanctity. These sites are of high value and potential impacts would be of moderate/medium term severity.

An influx of migrants is likely at operation phase. The extent of influx related impacts is discussed in Volume 4, Specialist Study 10 (Socio-Economic Assessment). As previously suggested, this is difficult to characterise or assess in terms of change to cultural practice with deviation from the cultural norm perceived as either positive or negative, conflict could occur through lack of respect for local belief systems, specifically taboos related to locations of the Lake shore affected by the Project (the beach around the Jetty for example, has restricted access taboos). An influx of migrants may either strengthen or weaken local cultural practices. If impacts were to occur during project operation they would be of unknown/medium term severity.

**Table 12: Operation Phase Impacts: Kingfisher Development Area**

Receptor	Description	Sensitivity*	Type of Impact**	Magnitude of Impact	Severity (pre-mitigation)
<b>Pad 4A</b>					
CE-32, CE-34, CE-35, CE-36	Burial sites	High	Indirect cumulative /	Medium	12 Major
CH-50	Church	Low	Indirect cumulative /	Medium	6 Moderate
RS-09, RS-10	Ritual Sites	High	Indirect cumulative /	High	16 Major
<b>Pad 3 and Associated Roads</b>					
CE-04, CE-05, CE-06, CE-31	Burials	High	Indirect cumulative /	Medium	12 Major
CH-01, CH-02, CH-03, CH-30, CH-31, CH-33, CH-34, CH-35, CH-39	Churches	Low	Indirect	Medium	6 Moderate
RS-01	Ritual site	High	Indirect cumulative /	Medium	12 Major
<b>In-field Pipeline / New Road Segments</b>					
RS-08	Ritual Site	High	Indirect cumulative /	High	16 Major

<sup>12</sup> As discussed in Section 7.0 the primary goals of cultural resource management for the Project should be their physical preservation/ avoidance, in accordance with The Historical Monuments Act of Uganda (1968) and IFC guidelines.



Receptor	Description	Sensitivity*	Type of Impact**	Magnitude of Impact	Severity (pre-mitigation)
CH-07, CH-08, CH-32, CH-33, CH-34, CH-35, CH-39, CH-40, CH-42	Churches	Low	Indirect cumulative /	Medium	6 Moderate
<b>Jetty</b>					
RS-02, RS-03	Ritual Sites	High	Indirect and or Indirect cumulative /	High	16 Major
CL-01, CL-02	Cultural Landscapes	High	Indirect cumulative /	High	16 Major
<b>Airstrip/lay down area</b>					
CE-22, CE-23, CE-37	Cemeteries	High	Indirect cumulative /	Low	8 Moderate
SR-02	Sacred River	High	Indirect cumulative /	High	16 Major
<b>Combined infrastructure components on the Buhuka Flats</b>					
SR-01	Sacred River Masika	High	Indirect cumulative /	High	16 Major
ST-01	Site of sacred tree at Nsunzu	High	Indirect cumulative /	High	16 Major
Intangible cultural heritage	Local belief systems and cultural norms	High	Indirect cumulative /	Unknown / Medium	16 Unknown / major

\*based on the criteria specific for Cultural Heritage, as in Section Table 1

\*\*based on the criteria specific for Cultural Heritage, as in Table 2

#### 6.4.2 Decommission Phase Impacts: Kingfisher Field Development

There is a potential for increased traffic, particularly heavy vehicles initiating surface compaction and accidental damage to cemetery sites during project decommission. Increased heavy traffic may lead to a change in environmental setting of both cemetery sites and ritual sites, particularly those close to in-field roads. Impacts to sites **RS-08** and **CE-32** would only occur if they are not lost (i.e. avoided) during the construction phase of the Project<sup>13</sup>.

**Table 13: Decommission Phase Impacts: Kingfisher Field Development**

<sup>13</sup> As discussed in Section 7.0 the primary goals of cultural resource management for the Project should be their physical preservation / avoidance in accordance with The Historical Monuments Act of Uganda (1968) and IFC guidelines.



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Receptor	Description	Sensitivity*	Type of Impact**	Magnitude of Impact	Severity (pre-mitigation)
<b>Pad 4A</b>					
CE-32, CE-34, CE-35, CE-36	Burial sites	High	Indirect cumulative /	Medium	12 Major
CH-50	Church	Low	Indirect cumulative /	Medium	6 Moderate
RS-09, RS-10	Ritual Sites	High	Indirect cumulative /	Medium	12 Major
<b>Pad 3 and Associated Roads</b>					
CE-04, CE-05, CE-06, CE-31	Burials	High	Indirect cumulative /	Medium	12 Major
CH-01, CH-02, CH-03, CH-30, CH-31, CH-33, CH-34, CH-35, CH-39	Churches	Low	Indirect /	Medium	6 Moderate
RS-01	Ritual site	High	Indirect cumulative /	Medium	12 Major
<b>In-field Pipeline / New Road Segments</b>					
RS-08	Ritual Site	High	Indirect cumulative /	Medium	12 Major
CH-07, CH-08, CH-32, CH-33, CH-34, CH-35, CH-39, CH-40, CH-42	Churches	Low	Indirect cumulative /	Medium	6 Moderate
<b>Jetty</b>					
RS-02, RS-03	Ritual Sites	High	Indirect and / or Indirect / cumulative	Medium	12 Major
CL-01, CL-02	Cultural Landscapes	High	Indirect cumulative /	Low	8 Moderate
<b>Airstrip/lay down area</b>					
CE-22, CE-23, CE-37	Cemeteries	High	Indirect cumulative /	Low	8 Moderate



Receptor	Description	Sensitivity*	Type of Impact**	Magnitude of Impact	Severity (pre-mitigation)
SR-02	Sacred River	High	Indirect cumulative /	Medium	12 Major
<b>All infrastructure components on the Buhuka Flats</b>					
SR-01	Sacred River Masika	High	Indirect cumulative /	Medium	12 Major
ST-01	Site of sacred tree at Nsunzu	High	Indirect cumulative /	Medium	12 Major
Unknown sites of cultural heritage value	There is a high potential for sites for artefacts of archaeological, paleontological and/ or cultural sensitivity within and immediately surrounding the proposed footprint	High	Indirect cumulative /	Medium	12 Major
Intangible cultural heritage	Local belief systems and cultural norms	High	Indirect cumulative /	Unknown / Medium	16 Unknown / major

\*based on the criteria specific for Cultural Heritage, as in Section Table 1 \*\*based on the criteria specific for Cultural Heritage, as in Table 2

### 6.4.3 Combined or Cumulative Impacts to Cultural Heritage

In the wider project area there is a potential for all cultural sites to be affected by cumulative indirect Project impacts. These impacts may occur through accumulative visual, noise and /or dust induced disturbance created and escalated by Project activities. Cumulative impacts are predicted for the following cultural receptors:

- Cultural Landscapes (CL-01 and CL-02);
- The Sacred Rivers (SR-01, SR-02);
- The site of Sacred Tree (ST-01); and
- Ritual Sites (RS-01, RS-02, RS-03, RS-08, RS-09, RS-10).

## 7.0 RECOMMENDATIONS FOR MITIGATION AND MONITORING

A total of 244 locations of archaeological and historic significance have been identified within the study area. These assets are non-renewable resources and the primary goal of cultural resource management should be their physical preservation (i.e. to avoid direct or indirect impact where practicable). This is in accordance with IFC guidance (PS 8, 2012) which states that:

*“Most cultural heritage is best protected by preservation in its place, since removal is likely to result in irreparable damage or destruction of the cultural heritage. The client will not remove any non-replicable cultural heritage, unless all of the following conditions are met: i) there are no technically or financially feasible alternatives to removal; ii) the overall benefits of the project conclusively outweigh the anticipated cultural*



heritage loss from removal; and iii) any removal of cultural heritage is conducted using the best available technique”.

In addition, cultural heritage assets are protected by The Historical Monuments Act of Uganda (1968). The Act specifies that:

*“Any person who destroys, alters, defaces, removes, repairs, injures or imperils any preserved or protected or discovered object...commits an offence and is liable on conviction to a fine not exceeding two thousand shillings or to imprisonment for a period not exceeding six months or to both such fine and imprisonment”.*

## 7.1 Pre-construction Phase Mitigation

### 7.1.1 Archaeological Mitigation

#### *Archaeological Mitigation for the Kingfisher Development Area*

In order to adequately mitigate archaeological risks to the client the following strategies are proposed:

- As preparation works and environmental studies are presently ongoing at the Project site, particularly in the Kingfisher Field Development Area where highly sensitive artefacts have now been recorded, there is potential for the disturbance of previously unidentified archaeological materials (i.e., accidental or chance finds). **The preparation of a Project-specific, ‘site ready’ Chance Find Procedure (CFP) is recommended as a priority** to detail the requirements of The Historical Monuments Act of Uganda (1968). The CFP will be updated during the lifetime of the Project to make provisions for a course of action in the event that any cultural heritage artefacts are recovered. The CFP will be presented to the relevant local authority and the National Museum for approval. The CFP should be provided to all contractors and consultants on the Project site during all pre-construction activity and incorporated within the Project’s ‘site induction’ process. It will remain in place for the lifetime of the Project. The CFP will form a component of a detailed Cultural Heritage Management Plan (CHMP) (as required by IFC PS 8 and in line with the objectives of Ugandan cultural heritage policy).
- An urgent discussion should be held with CNOOC to determine strategies for avoidance of those potentially highly sensitive archaeological sites identified within, or in close proximity to, the Project footprint, these include sites within the Central Processing Facility; Pads 3 and 4A; the Materials Yard/ the Camps; and the Jetty area.
- It is recommended that a further stage of cultural heritage study is completed, as a priority, in order to verify the association (if any) of those surface artefacts recovered and potential sub-surface archaeological features indicative of settlement/industry. This would comprise a scheme of shallow, targeted, hand-dug test pits (e.g., 1 m x 1 m in size) through which the archaeological potential could be firmly established and any further material analysis undertaken. This scheme will seek to eliminate the risk of archaeological induced hold ups during the construction phase.
- In the event that these targeted sites yield archaeological material it will necessary to implement a programme of pre-construction mitigation. Avoidance (preservation *in situ* is preferred). Where this is not possible, “preservation by record” through systematic recording (e.g., archaeological excavation) is the only recourse. Such work, where required, will be described in appropriate detailed work programmes and specifications to be prepared by the cultural heritage specialist.
- **To meet the requirements of Ugandan law this work should be carried out by a suitably qualified person under a licence for archaeological survey as issued by the Minister. In the event of artefact recovery, all materials should be surrendered to the National Museum.**

#### *Archaeological Mitigation for the Feeder Pipeline*

- As preparation works and environmental studies are presently ongoing along the pipeline route there is potential for the disturbance of previously unidentified archaeological materials (i.e., accidental or chance finds). **The preparation of a Project-specific, ‘site ready’ Chance Find Procedure (CFP) is recommended as a priority.** The CFP will be updated during the lifetime of the Project to make provisions for a course of action in the event that any cultural heritage artefacts are recovered. The



CFP will be presented to the relevant local authority and the National Museum for approval. The CFP should be provided to all contractors and consultants on the Project site during all pre-construction activity and incorporated within the Project's 'site induction' process. It will remain in place for the lifetime of the Project. The CFP will form a component of a detailed Cultural Heritage Management Plan (CHMP) (as required by IFC PS 8).

- Where there are known gaps in the archaeological field survey, specifically those inaccessible areas along the Pipeline route, it is recommended that these are assessed immediately in order to fully capture a complete archaeological baseline for the Project and eliminate the risk of archaeological induced hold ups during the construction phase.
- An urgent discussion should also be held with CNOOC to determine strategies for avoidance of those potentially highly sensitive archaeological sites identified within, or in close proximity to, the route between 2 and 4 km from the CPF (lithic and pottery scatter).
- It is recommended that a further stage of cultural heritage study is completed, as a priority, in order to verify the association (if any) of those surface artefacts recovered and potential sub-surface archaeological features indicative of settlement/industry. This would comprise a scheme of shallow, targeted, hand-dug test pits (e.g., 1 m x 1 m in size) through which the archaeological potential could be firmly established and any further material analysis undertaken. This scheme will seek to eliminate the risk of archaeological induced hold ups during the construction phase.
- In the event that these targeted sites yield archaeological material it will necessary to implement a programme of pre-construction mitigation. Avoidance (preservation *in situ* is preferred). Where this is not possible, "preservation by record" through systematic recording (e.g., archaeological excavation) is the only recourse. Such work, where required, will be described in appropriate detailed work programmes and specifications to be prepared by the cultural heritage specialist.
- To meet the requirements of Ugandan law this work should be carried out by a suitably qualified person under a licence for archaeological survey as issued by the Minister. In the event of artefact recovery, all materials should be surrendered to the National Museum.

### **Cultural Site and Intangible Heritage Mitigation for the Kingfisher Development Area**

A number of highly sensitive, unique cultural and sacred sites were identified during the baseline survey. Mitigation measures should be considered at the earliest possible stage.

- **A bespoke 'site ready' Cultural Heritage Management Plan (CHMP) should be prepared urgently for the Project area** (as required by IFC PS 8 and in line with the objectives of Ugandan cultural heritage policy). The CHMP will highlight the presence of culturally significant places to contractors at any early stage and specify further management necessary (e.g., demarcation/ signage) as required for individual sites. The CHMP will seek to manage and mitigate the identified impacts on cultural resources throughout the Project lifetime in participation with local communities and appropriate site guardians identified. The Management Plan will set out a strategy for maintaining community access to sacred sites and facilitating respect for local intangible cultural heritage, tradition and taboo will ensure that the negative socio-cultural effects are effectively mitigated – regular platforms for community liaison are recommended in this regard. This will help to prevent any further (accidental) loss of sensitive cultural assets throughout the pre-construction phase (and beyond).
- The preferred mitigation for all directly affected cemetery sites is avoidance. Where avoidance is not possible, a full mitigation strategy should be developed in conjunction with affected communities and the guardians of those sites. If the cemetery sites are found to be adjacent (rather than within) the areas of proposed activity appropriate signage and demarcation is recommended to protect these sites. It will remain important, as the Project progresses to consult with local communities to potential further impacts to other cultural sites in the vicinity.
- Where other sacred sites have been identified within the Study Area these may require demarcation and provisions for site-specific monitoring as the Project is finalised (within the CHMP). These may be



affected by (as yet undefined) Project access routes. Where a change in a site's setting is anticipated, planting (e.g., screening) may be considered to minimise adverse visual impacts. Any mitigation measures must be agreed in conjunction with the affected community.

- This next stage of work should also seek to incorporate the views of stakeholders beyond the Study Area including the National Museum; the cultural advisors for the Bunyoro Kitara Kingdom; and the regional cultural leaders (as identified during the community interview phase). A complete baseline can therefore be established and further necessary mitigation prepared (if necessary) and in participation with all parties. The details of such mitigation will be prepared for inclusion within the Cultural Heritage Management Plan (CHMP).

### ***Cultural Site and Intangible Heritage Mitigation for the Feeder Pipeline***

- Where there are known gaps in the field survey, specifically those inaccessible areas along the Pipeline route, it is recommended that these are assessed immediately in order to fully capture a complete cultural heritage baseline and eliminate the risk of hold ups during the construction phase.
- A bespoke 'site ready' Cultural Heritage Management Plan (CHMP) should be prepared for the feeder pipeline. The CHMP will highlight the presence of culturally significant places to contractors at any early stage and specify further management necessary (e.g., demarcation/ signage) as required for individual sites – i.e. those cemetery sites within close proximity to the route. The CHMP will seek to manage and mitigate the identified impacts on cultural resources throughout the Project lifetime in participation with local communities and appropriate site guardians (as listed in APPENDIX F).
- The Management Plan will set out a strategy for maintaining community access to cemetery sites and facilitating respect for local intangible cultural heritage. Tradition and taboo will ensure that the negative socio-cultural effects are effectively mitigated – regular platforms for community liaison are recommended in this regard.

## **7.2 Construction Phase Mitigation**

### **7.2.1 Archaeological Mitigation**

#### ***Archaeological Mitigation for the Kingfisher Development Area***

- The results of the cultural heritage field survey have highlighted a potential for surface scatter of high archaeological significance. These materials may relate to substantial below-ground features.
- The Chance Finds Procedure (as discussed in Section 7.1.1) will provide the necessary mitigation strategy for those accidental finds recovered during construction site work. The CFP should sit within the Project's Cultural Heritage Management Plan and provided to all construction workers during site induction.
- Once the (pre-construction) test pitting exercise has better established or dismissed the extent of any below-ground archaeological potential, it may be recommended that archaeological monitoring in the form of a 'watching brief' take place. The watching brief will occur during all ground intrusive activity which forms part of the construction phase and comprise an archaeologist in attendance. The specifics of the investigation will be included within the CHMP.
  - To meet the requirements of Ugandan law this work should be carried out by a suitably qualified person under a licence for archaeological survey. In the event of artefact recovery, all materials should be surrendered to the National Museum.
  - The watching brief will involve monitoring soil removal / land take for the presence of cultural heritage material. The archaeologist must have the authority to stop construction work in the event that significant materials (e.g., burial sites, iron furnaces) are exposed. These sites will be recorded in full employing 'preservation by record'.
  - The results of the watching brief will be presented to the relevant local authority. Provisions should be made to exhibit materials to interested stakeholders, including the local community.



### *Archaeological Mitigation for the Feeder Pipeline*

- The results of the cultural heritage field survey have highlighted a potential for surface scatter of high archaeological significance. These materials may relate to substantial below-ground features.
- The Chance Finds Procedure (as discussed in Section 7.1.1) will provide the necessary mitigation strategy for those accidental finds recovered during construction site work. The CFP should sit within the Project's Cultural Heritage Management Plan and provided to all construction workers during site induction.
- Once the (pre-construction) test pitting exercise (as discussed in Section 7.1.1) has better established or dismissed the extent of any below-ground archaeological potential, it may be recommended that archaeological monitoring in the form of a 'watching brief' take place. The watching brief will occur during all ground intrusive activity which forms part of the construction phase and comprise an archaeologist in attendance. The specifics of the investigation will be included within the CHMP.
  - To meet the requirements of Ugandan law this work should be carried out by a suitably qualified person under a licence for archaeological survey. In the event of artefact recovery, all materials should be surrendered to the National Museum.
  - The watching brief will involve monitoring soil removal / land take for the presence of cultural heritage material. The archaeologist must have the authority to stop construction work in the event that significant materials (e.g., burial sites, iron furnaces) are exposed. These sites will be recorded in full employing 'preservation by record'.
  - The results of the watching brief will be presented to the relevant local authority. Provisions should be made to exhibit materials to interested stakeholders, including the local community.

### *Cultural Site and Intangible Heritage Mitigation for the Kingfisher Development Area*

Once the Project infrastructure is finalised, site specific mitigation may be required during construction. The details of such mitigation should be prepared for inclusion within the Project specific Cultural Heritage Management Plan (CHMP).

This may include:

- Demarcation of 'no go' sensitive areas e.g. sacred trees, ritual sites, cemeteries (i.e. mitigation by avoidance). Although these sites may or may not be directly affected by construction activities there is a potential for disturbance of community access routes to cultural sites and to the environmental setting of the sites themselves;
- Enhancement or protection of environmental setting may be required and should be discussed in conjunction with local community e.g. through planting/screening;
- It may be necessary to demarcate areas to be avoided by noisy, dust inducing construction vehicles at certain times of the week/year so as to avoid disturbance of traditional ceremonial activities in close proximity of construction routes;
- Maintaining community access to sacred sites and facilitating respect for local intangible cultural heritage, tradition and taboo will ensure that the negative socio-cultural effects are effectively managed – regular platforms for community liaison are recommended in this regard (and detailed within the CHMP); and
- It is suggested that the presence of culturally significant places are highlighted to contractors at any early stage and further managed (e.g., demarcation/ signage) as required. Provisions for this should be incorporated into the 'site induction' process and detailed fully with the CHMP.



### ***Cultural Site and Intangible Heritage Mitigation for the Feeder Pipeline***

Once the Project infrastructure is finalised, site specific mitigation may be required during construction. The details of such mitigation should be prepared for inclusion within the Project specific Cultural Heritage Management Plan (CHMP).

This may include:

- Demarcation of 'no go' sensitive areas e.g. cemeteries (i.e. mitigation by avoidance). Although these sites may not be directly affected by construction activities there is a potential for disturbance of community access routes to cultural sites and to the environmental setting of the sites themselves;
- Enhancement or protection of environmental setting may be required and should be discussed in conjunction with local community e.g. through planting/screening;
- It may be necessary to demarcate areas to be avoided by noisy, dust inducing construction vehicles at certain times of the week/year so as to avoid disturbance of traditional ceremonial activities in close proximity of construction routes;
- Maintaining community access to sacred sites and facilitating respect for local intangible cultural heritage, tradition and taboo will ensure that the negative socio-cultural effects are effectively managed – regular platforms for community liaison are recommended in this regard (and detailed within the CHMP); and
- It is suggested that the presence of culturally significant places are highlighted to contractors at any early stage and further managed (e.g., demarcation/ signage) as required. Provisions for this should be incorporated into the 'site induction' process and detailed fully with the CHMP.

### **7.3 Operation phase**

#### ***Archaeological Mitigation for the Kingfisher Development Area***

The results of the cultural heritage field survey have highlighted a potential for surface scatter of archaeological significance, these may be accidentally disturbed by operation workers during production. These archaeological materials may relate to substantial below-ground features, as individual artefacts some also have significant research potential.

- The Chance Finds Procedure (as discussed in Section 7.1.1) will provide the necessary mitigation strategy for any accidental finds recovered during operations site work.

#### ***Cultural Site Mitigation for the Kingfisher Development Area***

Site specific mitigation may be required during Project operation as the infrastructure is finalised and potentially refined. The details of such mitigation should be prepared for inclusion within the project specific Cultural Heritage Management Plan, prepared in participation with affected communities and stakeholders.

This may include:

- Demarcation of 'no go' sensitive areas (e.g., sacred sites, cemeteries) where mitigation will be via avoidance of impacts;
- Site induction to include introduction on cultural sensitivity/ taboo to the workforce;
- Enhancement or protection of environmental setting (e.g., through planting/screening); and
- Demarcation of areas to be avoided (e.g., by noisy, dust inducing) site vehicles at certain times of the day/year.



## 7.4 Decommission phase

### Archaeological Mitigation for the Kingfisher Development Area

The results of the cultural heritage field survey have highlighted a potential for surface scatter of archaeological significance, these maybe accidentally disturbed by workers during decommissioning and closure.

- The Chance Finds Procedure (as discussed in Section 7.1.1) will provide the necessary mitigation strategy for any accidental finds recovered during decommission works.

### Cultural Site Mitigation for the Kingfisher Development Area

No additional decommission-specific mitigation measures are anticipated for cultural / sacred sites. The Cultural Heritage Management Plan, prepared in participation with affected communities and stakeholders should make provisions for long term management where required. For example, this might include provisions for highlighting culturally sensitive areas to decommissioning workers.

#### 7.4.1 Summary of Residual Impacts to Cultural Heritage

A summary of the impact assessment, post-mitigation, for all cultural heritage receptors is included in Table 14. The levels of impact intensity are considered on a 'worst case scenario' basis.

**Table 14: Summary Impact Assessment Ratings: Cultural Heritage**

Phase	Location	Before mitigation*			After mitigation		
		Intensity	Sensitivity	Severity	Intensity	Sensitivity	Severity
Pre-construction and Construction	Materials Yard	High	Low	Moderate	Low	Low	Minor
		Medium	Low	Moderate	Low	Low	Minor
	CPF	High	High	Major	Low	High	Moderate
		High	Medium	Major	Low	Medium	Minor
	Camps	High	High	Major	Low	High	Moderate
	Pad 4A	High	Medium	Major	Low	Medium	Minor
		High	High	Major	Low	High	Moderate
		Medium	Low	Moderate	Low	Low	Minor
	Pad 3 and Roads	High	High	Major	Low	High	Moderate
		Medium	High	Major	Low	High	Moderate
		Medium	Low	Moderate	Low	Low	Minor
	In-field Pipeline	Medium	High	Major	Low	High	Moderate
		High	Medium	Major	Low	Medium	Minor
		High	High	Major	Low	High	Moderate
	Jetty	Medium	Low	Moderate	Low	Low	Minor
		High	Low	Moderate	Low	Low	Minor
		High	High	Major	Low	High	Moderate
	Airstrip/lay down area	Low	High	Moderate	Very Low	High	Minor
		Low	High	Moderate	Very Low	High	Minor
			High	High	Major	Low	High



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Operations	Feeder Pipeline	High	Medium	Major	Low	Medium	Minor	
		High	Medium	Major	Low	Medium	Minor	
		Medium	High	Major	Low	High	Moderate	
	All components	Medium	High	Major	Low	High	Moderate	
		Pad 4A	Medium	High	Major	Low	High	Moderate
			Medium	Low	Moderate	Low	Low	Minor
	High		High	Major	Low	High	Moderate	
	Pad 3 and Ass Roads	Medium	High	Major	Low	High	Moderate	
		Medium	Low	Moderate	Low	Low	Minor	
		Medium	High	Major	Low	High	Moderate	
	In-field Pipeline / New Road Segments	High	High	Major	Low	High	Moderate	
		Medium	Low	Moderate	Low	Low	Minor	
	Jetty	High	High	Major	Low	High	Moderate	
		High	High	Major	Low	High	Moderate	
	Airstrip/lay down area	Low	High	Moderate	Very Low	High	Minor	
Low		High	Moderate	Very Low	High	Minor		
All components	High	High	Major	Low	High	Moderate		
	High	High	Major	Low	High	Moderate		
	High	High	Major	Low	High	Moderate		
Decommission	Pad 4A	Medium	High	Major	Low	High	Moderate	
		Medium	Low	Moderate	Low	Low	Minor	
		Medium	High	Major	Low	High	Moderate	
	Pad 3 and Ass Roads	Medium	High	Major	Low	High	Moderate	
		Medium	Low	Moderate	Low	Low	Minor	
		Medium	High	Major	Low	High	Moderate	
	In-field Pipeline / New Road Segments	Medium	High	Major	Low	High	Moderate	
		Medium	Low	Moderate	Low	Low	Minor	
	Jetty	Medium	High	Major	Low	High	Moderate	
		Low	High	Moderate	Very Low	High	Moderate	
	Airstrip/lay down area	Low	High	Moderate	Very Low	High	Minor	
		Low	High	Moderate	Very Low	High	Minor	
	All components	Medium	High	Major	Low	High	Moderate	
		Medium	High	Major	Low	High	Moderate	
		Medium	High	Major	Low	High	Moderate	



### 7.4.2 Assessment Limitations

The assessment has been completed for the known cultural heritage sites affected by the Project and the current archaeological baseline is considered representative of the record across the wider area. However, it is possible that other sites of cultural heritage interest exist in the study areas that are not currently identifiable by purely visual means.

Gaining access in dense vegetation and at remote areas along the pipeline was a considerable issue and it should be noted that there remains a potential for (as yet unrecorded) features of cultural heritage interest across the Study Area as a whole.

Particular survey gaps have been identified in this regard:

- Between Kyarujumba and the Kabaale terminus;
- Around Ndongo;
- Kamwokoya and
- Those villages in proximity to Kitegwa.

Furthermore, although this survey provides useful baseline data of the visible cultural heritage, it cannot discount the possibility that other (potentially important) remains may survive in below-ground deposits or in areas inaccessible to survey. The scope and suitability of additional work that may be required in order to further investigate identified sites and/or additional areas will be developed as information from this survey is assessed and disseminated. The assessment has been completed on a worst case scenario basis.

In addition, the information gathered in relation to traditional cultural places and intangible heritage is limited to that which the community was willing to share with the field team. A number of the recorded sites are considered 'secret', and although access was granted to the team, there may be places known only to a small section of the community and/or some which are too sensitive to share. Consequently there is a potential for unidentified features of cultural importance to exist within the Study Area.

The identification of cultural/sacred sites through community interviews is reliant on the disclosure of information to the survey team; consequently there is a potential for other culturally significant sites to exist (which the survey team were not privy to).

Furthermore, the residual impacts, which remain after mitigation, are preliminary as although predicted impacts to cultural heritage sites can be anticipated, mitigation measures are yet to be fully determined (e.g., through community participation and discussions with CNOOC).

Uncertainty also relates to intangible cultural heritage practice that may not have been disclosed at the baseline data collection stage, therefore not all Project impacts may be recognised. The predicted residual impact may, therefore, underestimate the actual impact because practices of great importance to the communities may not have been identified. Other uncertainties include the influence of in-migrants with different cultural practices on the existing practices. It may be that communities local to the Project respond by reinforcing their own belief systems as a result of impending change. The influence of migrants is also likely related to the size of the population increase in those villages close to the Project, which is uncertain at this stage.

### 7.5 Summary of Mitigation and Monitoring Requirements for Cultural Heritage

Monitoring requirements are specified in Table 15.

Table 15: Monitoring plan for all project phases

Potential Impact	Monitoring Requirement	Frequency	Indicator / Performance Criteria
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Direct disturbance and destruction of cultural heritage resources	Prepare, update and disseminate the project-specific Cultural Heritage Management Plan – to include a Chance Find Procedure	Quarterly, for the first year. Annually for remainder.	Records of correspondence – update Cultural Heritage Management Plan (CHMP)
Indirect changes to the environmental setting of cultural sites, loss of site access	Monitor visual, sound and air quality changes, monitor changes to infrastructure plans/access routes and associated development. Facilitate community consultation in this regard.	Quarterly, for the first year. Annually for remainder.	Evidence/records of visual assessments, evidence of implemented mitigation/improvements and community consultation in this regard – update Cultural Heritage Management Plan (CHMP)

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# APPENDIX A

## 2014 Cultural Heritage Baseline Report

FINAL PRINT READY VERSION





### INTRODUCTION

This annex presents the 2014 cultural heritage baseline report for CNOOC's proposed Kingfisher Field Development (the Project) on the eastern shore of Lake Albert, Hoima District, Uganda. The baseline is required to enable an appropriate assessment of the Project's potential impacts on the cultural heritage environment.

For the purposes of this study, cultural heritage is defined with reference to the International Finance Corporation's (IFC) Performance Standard 8 (2012) and the Ugandan National Cultural Policy (2006:7) and encompasses the following components:

Archaeological sites and artefacts;	Intangible heritage;
Historical structures;	Religious sites;
Historic districts;	Cultural and sacred sites; and
Cultural landscapes;	Palaeontological Sites

The scope of work and methodology pertaining to the study of the Project's baseline cultural heritage environment is included within the Environmental and Social Impact Assessment (EIA) that this appendix accompanies. A complete list of references, acronyms and a glossary is also provided within the preceding EIA chapter.

### Cultural Heritage Background and Overview

The following section summaries the literature review of prior investigations and research undertaken in order to establish the cultural heritage background and context of the both wider region and the immediate project area.

### Palaeoenvironmental and Palaeontological Background

The Albertine Basin forms part of the western branch of the Great African Rift, in which Lakes Albert, Edward and George are situated, formed in the late Pleistocene epoch (approx. 2.5 - 1.8 million years ago) (Van Damme and Pickford, 2010). Sedimentary deposits, up to 6 km thick in places, have revealed faunal remains indicative of well aerated fresh water swamps and isolated paleo-lakes (Cooke, 1997) and those at Kaiso, on the eastern shores of Lake Albert, have been particularly well studied with 41 new palaeontological sites identified in the region since 1965 (NEMA, 2009). The Kaiso site, approximately 35 km northeast of the Project, is also richly endowed with archaeological resources (Mirembe, 2013) and The Kikorongo Crater, near Lake George has revealed (debated) evidence of a fossilized hominoid femur, potentially *homo sapiens*, tentatively dated 8000-10,000 BP (NEMA, 2001, 2009, De Silva et al, 2005). Further afield, at Rusinga Island on Lake Victoria, fossilized remains of primates, including Early Miocene African hominoids, believed direct ancestors of *homo sapiens* (Tumusiime, 1993).

### Archaeological Background

The lacustrine region has an increased potential for early human utilization (and the preserved evidence of such within the aforementioned fossil-rich deposits). There has however, been a significant lack of archaeological research and investigation in the Hoima District and it has been suggested that 99% of Uganda's archaeological resources await discovery (Reid, 2002). The majority of sites previously identified in Uganda (and held within the National Museum's Inventory of Sites) comprise earthworks (potentially 'Bacwezi') and colonial-period forts.

Notable Early Stone Age (ESA) evidence, Acheulean hand axes (c 50,000 BP), have been located on the Mweya Peninsula, at Lake Edward, and at Paraa, within the Murchison Falls National Park. At Chobe, also within the National Park and northwest of Lake Albert, Late Stone Age (LSA) sites have been identified (Soper, 1971; Kyazike, 2013).

One of the most famous and well-studied archaeological sites in the regions is the 'salt gardens' at Kibiro, on the north eastern shore of Lake Albert (approximately 45 km from the Study Area). The Kibiro site is



currently on the nomination list for World Heritage recognition for evidence of its unique and ancient salt-making practices dating from the Late Iron Age (Robertshaw *et al*, 1997; Connah, 1989, 1990, 1996; MacLean, 1997; and Louise, 2013). Connah’s works at Kibiro (1989, 1990) show a unique and sustainable process with the continuous reuse of the same soil, a practice continued to the present day.

The Mubende Hill (Mubende District) and Bigo bya Mugenyi (Sembabule District) sites are potential strongholds of the Bachwezi (see Section 4.1.3). The Mubende Hill site is home to the Nakayima Shrine, said to hold the spirit of Ndahura, a former Bachwezi king. Archaeological investigation has revealed 10 square km of concentric ringed earthworks dating to the 14th – 16th centuries AD at Bigo bya Mugenyi (<http://whc.unesco.org/en/tentativelists/911/>).

### Historical Background

The pre-colonial history of the Bunyoro Kitara Kingdom is poorly studied with most referring to oral traditions transcribed at court (Robertshaw, 1999). Analysis of the records appear to reveal that the Bunyoro were one is a succession of small scale polities, akin to chiefdoms, across the region (*ibid*). There is some debate regarding the Bunyoro’s origins. Some historians believe the Bunyoro are decedents of the Bachwezi. The Bachwezi are however, surrounded by obscurity. Oral traditions have asserted them as demi-gods (and descendants of the first beings on earth) with some studies dismissing them as purely mythical (Tumusiime, 1993). Others credit them with the introduction of long horn cattle and salt extraction, both of which came to dominate the economy of the Great Lakes region (Robertshaw, 1999).

The modern (geographic) country of Uganda was forged by the British between 1890 and 1926 with the name originating from ‘Buganda’, one of the preceding kingdoms. The Kingfisher Project area lies within the extent of the former Bunyoro Kitara Empire which included parts of Masindi, Hoima, Kibaale, Kabarole and Kasese and engulfed parts of present day Kenya, Tanzania and The Democratic Republic of Congo. Following the disintegration of the Bunyoro Kitara Empire in the 19<sup>th</sup> century smaller kingdoms rose up, including the Bunyoro, whose leader Kabalega is renowned for resisting British colonial rule.

Well known historical sites in closer proximity to the Project include Baker’s View (within the study area), at Kituuti village (which literally means ‘a raised place’) and the Mparo Tombs. Baker’s View, within the Project Study Area, marks the place where explorer Samuel Baker first had a view of Lake Albert while looking for the source of River Nile. The historic Mparo tombs are located 2 km from Hoima town on the Hoima-Masindi road. These are the tombs of the Bunyoro tribe royal family and Kabalega, the famous Omukama (king) of the Bunyoro, was buried here in 1923.

### Field Survey Results

The following section presents the results of the archaeological and cultural field surveys undertaken between January and February 2014. Three broad site types were identified:

**Archaeological remains and historic sites** (individual artefacts, collections of artefacts – ‘scatter’, built heritage, earthwork sites etc.); and

**Cultural sites** (sacred sites, cemeteries, churches and mosques).

These are discussed separately below. For ease of reference all identified sites have been assigned a unique identification number (ID) in the text and maps to follow.

Archaeological sites and cultural sites were sub-categorized according to the type of site and/or artefacts they represent, for example all IDs pre-fixed ‘PO’ constitute pottery artefacts and ‘ST’, sacred trees.

Table 1 summaries the site codes referenced in the sections to follow:

**Table 1 Cultural Heritage Site Categories**

Site Type	Sub-category	Site Code
Archaeological Remains	Bone find spot	BO
	Lithic find spot	LI



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Site Type	Sub-category	Site Code
	Metallurgical find spot	ME
	Pottery find spot	PO
	Shell find spot	SH
	Slag find spot	SL
Historic Sites	Historic Site	HI
	Quarry Site	QU
Cultural Sites	Bark Cloth Tree	BC
	Cemetery	CE
	Church	CH
	Cultural Tree	CT
	Mosque	MO
	Medicinal Plant	MP
	Ritual Object	RO
	Ritual Site	RS
	Sacred River	SR
	Sacred Tree	ST

### Archaeological Survey Results

Table 2 and Table 3 present the catalogue of all 279 archaeological sites identified, including their UTM coordinates, recorded during the cultural heritage baseline study. These are mapped in relation to the proposed Project infrastructure on the Archaeological Site Drawings (Appendix D of the EIA maps 1 - 10). The site categories identified are discussed below. An overview map, to show their distribution throughout the Study Area, is presented below (Figure 1).



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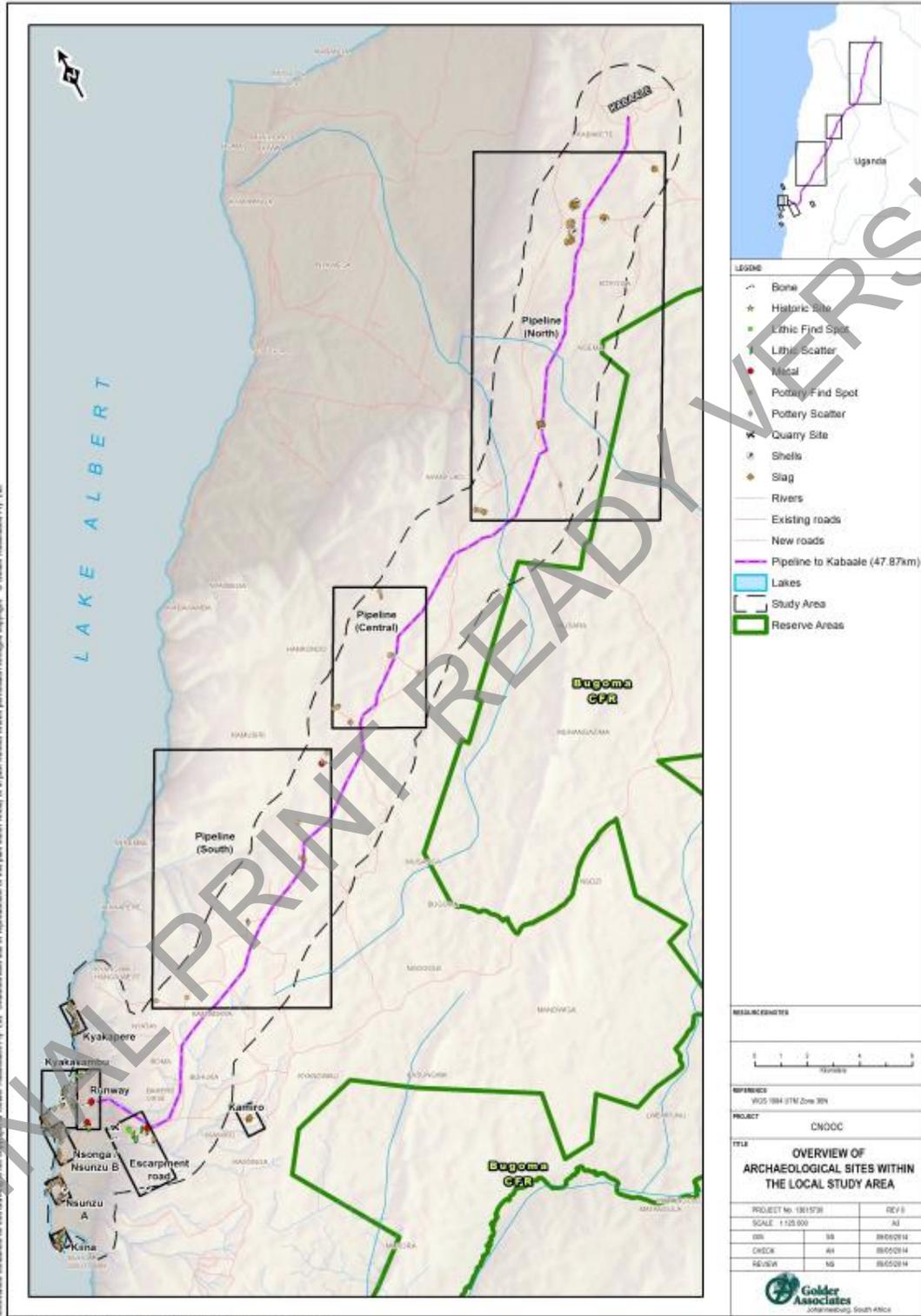


Figure 1: Overview of archaeological sites identified in the 2014 Study Area



### Pottery

Pottery artefacts were recorded at 181 sites within the Study Area. In all but one instance (intact pot: **PO-52**) these artefacts constituted individual pottery sherds, or scattered sherds in a concentrated area. Although the pottery was widely dispersed, Kiina village had a greater density than any other settlement with scatters recorded at 38 separate locations within and immediately surrounding the village (Map 3, Appendix D). Despite the survey gaps previously identified, pottery was also notably recorded at 56 locations along the pipeline route (Maps 8 – 10, Appendix D), in the vicinity of Kabaale where 24 pottery scatter sites were identified (sites **PO-01**; **PO-26 – PO-36**; **PO-62**; **PO-63**; and **PO-160 – PO-166**, Map 9).



*Figure 2: Pottery Scatter at Kiina village.*

Several theories were found to exist within local oral history to explain the density of the pottery scatter throughout the study area, and at Kiina village in particular. Full details of the records are presented in Appendix C of the EIA (community interviews). There was a general consensus among the lake shore communities that the clay source was at Nsonga, though residents at Nsunzu also mentioned it was local to that village. Some of the inhabitants of Kiina and Nsunzu stated that clay was used ‘long ago’ for making boats before timber was readily available and that these clay canoes were used on Lake Albert after being fired “until it was very hard and could go on the water”. Others suggested that pots were brought down from the escarpments during the Kabalega (colonial) wars, when they were used for food storage and “even to hide the children in when the soldiers came”. The communities at Kiina and Kyakasambu also mentioned that clay is used to make coffins.

The archaeological evidence suggests the sherds date back to the Neolithic period, with much of the Kiina scatter dating to the Ugandan Iron Age<sup>14</sup>. The pottery scatter was analysed based on decoration and form. Subsequently four pottery traditions were identified, which correspond to the following Ugandan typologies:

<sup>14</sup> The Neolithic and Iron Age periods are yet to be carbon-calibrated in Uganda. The Neolithic generally refers to the period from the Mid-Holocene and the Iron Age, from the 1<sup>st</sup> century BC – 16/17<sup>th</sup> centuries AD.



Kansyore - Neolithic pottery;

Urewe - Early Iron Age pottery;

Bourdine - Middle Iron Age pottery; and

Roulette - Late Iron Age pottery.

Of the 180 pottery sites recorded, further analysis revealed three major forms: pots, bowls and cups. A variety of pots were also identified: independent necked pots (x2), dependent pots (x1), short necked pots (x5), open mouthed (x2), carinated/vase-shape (x2). The bowls were mainly open (x26), necked bowls (x2), wide mouthed (x2), restricted (x1), hemispherical (x2) and constricted (x1). The full pottery analysis is presented in Table 2. It suggests that the sherds relate to vessels with a cooking or storage function with the majority dating to the Late Iron Age (LIA) and displaying characteristics of the LIA Roulette pottery tradition.

The four pottery traditions identified within the Study Area are discussed below:

### **Kansyore pottery: Neolithic (c. 6000 – 5000 BC)**

Kansyore pottery is associated with hunter-fisher-gatherer communities and named after the Kansyore Island archaeological site situated on the River Kagera, which flows into Western Lake Victoria. The pottery tradition dates from c. 6000-5000 cal. B.C and is characterized by the wavy lines evident in the two pieces of Neolithic pottery identified within the Study Area (**PO-182** on the Escarpment Road, and **PO-161** at Kabaale, along the pipeline route). Kansyore pottery is a significant indicator of cultural interaction across the East African region and has been identified in Sudan (referred to as 'Khartoum Neolithic' pottery) and in several parts of Kenya and Tanzania. Although only a total of two sherds of the Kansyore pottery tradition were verified through analysis of decoration and form, it is likely that other (perhaps smaller, less defined) sherds date to this period.

### **Urewe pottery: Early Iron Age (c. 500 BC – AD 700)**

Urewe pottery dates to the Early Iron Age (EIA) in Uganda (c. 500 BC – AD 700). The name is derived the Urewe archaeological site in Kenya. Its characteristic decoration is the dimpled base. Other key identifiers are oblique incisions and punctuates as in Figures 3 and 4 below.



*Figure 3: Urewe pottery from Kiina (site PO-130)*

A total of eight potsherds were identified as belonging to the Urewe pottery tradition. These are characterized by incised cross hatching; herringbone; oblique rim incisions; hatched triangles; vertical bold



lines and hatched ladders. EIA Urewe pottery was located at the following sites: **PO-167, PO-180, PO-49, PO-84, PO-152, PO-150, PO-157, PO-130**. Two of these are on the pipeline route (**PO-167** and **PO-180**). The majority were recovered from Kiina village.



Figure 4: Oblique incisions on Urewe pottery from Kitutu along the pipeline route (PO-180)

### **Bourdine or Chobe pottery: Middle Iron Age (undated)**

A total of 58 Bourdine sherds were identified within the Study Area. The term Bourdine comes from “*pile de bordins*” (‘heap of sausages’) (Hiernaux and Maquet cited by Soper, 1971b). The main indicators are finger marks, finger pinching and stepped-up ridges. This pottery is commonly regarded as a Middle Iron Age (MIA) tradition, a period yet to be radiocarbon-dated in western Uganda. The 58 MIA pottery sherds were noted at 25 scatter sites.



Figure 5: Forms of Bourdine pottery decoration elements: (PO-137) and (PO-116) - finger impressions; (PO-129) - stepped up ridges and (PO-145) - finger nail push

### Roulette pottery: Late Iron Age (undated)

Roulette pottery constituted the majority of the potsherds found within the Study Area. Roulette is a Late Iron Age pottery tradition (without radiocarbon dates in Uganda) identified by knotted string/strips or herringbone decorations and mammilations (Figures 6 and 7).



Figure 6: Roulette pottery - Intact pot (PO-52) from Nsunzu village



Figure 7: Mammilated Roulette pottery (PO-138, PO-71 and PO-56)



## CULTURAL HERITAGE ASSESSMENT

Table 2: Pottery forms and decoration elements per tradition

Associated Development / Village	Site ID	Description of Site	Pottery Tradition	Analysis	Easting	Northing
Pipeline – Kabaale	PO-01	pottery, slag			281197	159003
	PO-26	plain sherd			281539	159631
	PO-27	plain sherd			281457	159584
	PO-28	burial with 2 graves and plain pottery			281446	159631
	PO-29	pottery and lithics			281351	159622
	PO-30	plain potsherd			281417	159332
	PO-31	plain potsherd and shell			281405	159313
	PO-32	decorated pottery at a burial of three graves	Roulette	knotted string	281264	159227
	PO-33	decorated pottery	Roulette	mammilated, knotted string	281258	159192
	PO-34	plain pottery			280973	158995
	PO-35	decorated pottery			281054	159017
	PO-36	plain pottery			281849	160209
	PO-37	plain pottery			281950	160177
	PO-38	burial for 8 people and a potsherd	Roulette	wide bowl, knotted string	281930	160167
	PO-39	rim, slag and shell			281963	160175
	PO-62	pottery			282709	159206
	PO-63	pottery	Roulette	knotted string	281458	159623
	PO-160	slag, shell, pottery	Roulette	knotted string	282675	159209
PO-161	wavy line pottery in a concentration of pottery	Kansyore	mat impressed, mammilated	281523	159614	



## CULTURAL HERITAGE ASSESSMENT

Associated Development / Village	Site ID	Description of Site	Pottery Tradition	Analysis	Easting	Northing
	PO-162	concentration of plain sherds	Roulette	open bowl, knotted string	281203	159060
	PO-163	plain sherds			281003	159016
	PO-164	decorated pottery and a rim	Roulette	open bowl, herringbone	281885	160209
	PO-165	concentration of decorated potsheds and iron slag	Roulette	herringbone, knotted string	281910	160203
	PO-166	scatters of plain potsherd			282085	160258
Pipeline - Bitagata	PO-41	plain pottery			273242	151346
	PO-42	plain pottery			273360	151278
	PO-43	decorated pottery	Roulette	herringbone	273487	151157
	PO-44	decorated pottery	Roulette	curved wood, knotted string	273457	151150
	PO-172	plain pottery scatters			273184	151404
	PO-173	concentration of pottery, two graves			273449	151155
Pipeline - Kyapa (road to Sayuuni)	PO-45	plain pottery			268411	146748
Pipeline - Kasoga	PO-47	plain pottery			263877	145584
	PO-48	incised pottery rim			261673	143670
	PO-49	decorated rim, Faith of Unity church	Urewe	oblique incisions	261137	142423
Pipeline - Kituuti	PO-50	rim of decorated pottery			254811	134286
Pipeline - Kaseeta (Nyanseke)	PO-167	scatters of pottery, plain and decorated	Urewe	incised crosses	276935	153256



## CULTURAL HERITAGE ASSESSMENT

Associated Development / Village	Site ID	Description of Site	Pottery Tradition	Analysis	Easting	Northing
	PO-168	decorated (roulette) and plain pottery, Kaseeta catholic church	Roulette	short necked pot, knotted string	276851	153153
	PO-169	decorated pottery and scatters	Roulette	knotted string	276983	153126
	PO-40	plain pottery and slag, church of Uganda			276905	153245
Pipeline - Kisooba	PO-170	several scatters of pottery			276520	150777
Pipeline - Bukona	PO-171	potsherds-necks of roulette, slag	Roulette	independent necked pot, knotted string	285249	160043
Pipeline - Kibaale modern primary	PO-46	CNOOC pipeline bench mark, pottery			265189	146242
	PO-174	concentration of pottery			265225	146207
Pipeline - Kasoga	PO-175	concentration of pottery	Roulette	herringbone, soot	263561	145318
Pipeline - Kasoga B	PO-176	Tawehid mosque, scatters of plain pottery			261201	142319
	PO-177	Kasoga catholic church, pottery scatters			261248	142283
Pipeline - Kyarujumba	PO-178	Fountain of life church, pottery scatters-plain and decorated	Bourdine	necked bowl (bourdine), independent necked pot	258228	141140
	PO-179	Kyarujumba model nurse and primary school, decorated pottery			258221	141110
Pipeline - Kituuti	PO-180	concentration of decorated potsheds and iron slag	Urewe	incisions, string	254846	134348



## CULTURAL HERITAGE ASSESSMENT

Associated Development / Village	Site ID	Description of Site	Pottery Tradition	Analysis	Easting	Northing
Pipeline - Kamwokya	PO-64	decorated pottery			254823	139573
	PO-65	plain pottery			253714	140004
Pipeline - Izahura-Sayuuni	PO-181	scatters of plain pottery			268462	150037
	PO-66	Plain pottery			268503	150238
	PO-67	plain pottery			267716	147867
Pipeline - Kyarushesha	PO-68	plain pottery			264899	146994
	PO-69	plain pottery			265049	146983
Pipeline - Kyarushesha	PO-51	decorated pottery rim	Roulette	knotted string	265065	146993
Airstrip Extension	PO-06	plain pottery			249206	136791
Jetty	PO-09	pottery			247978	137919
	PO-10	pottery			247952	137921
	PO-11	pottery			247918	137909
	PO-12	pottery			247856	137923
	PO-13	pottery			247845	137924
	PO-53	abraded pottery			248046	137924
	PO-54	pottery (2 pieces)			247992	137920
	PO-85	pottery scatter (6 pieces)			248375	138041
Escarpment road - Ikamiro	PO-74	pottery, lithics			251193	135272
Escarpment road	PO-182	pottery, lithics	Kansyore	wavy lines	251193	135272
Materials yard - Kyakasambu	PO-75	long bone, lithics, pottery			249060	137996



## CULTURAL HERITAGE ASSESSMENT

Associated Development / Village	Site ID	Description of Site	Pottery Tradition	Analysis	Easting	Northing
Spoil Area-A	PO-98	scatters of plain pottery, quartz stone tool			249841	138720
In field Road - Nsunzu	PO-02	1 rim sherd			247297	135250
	PO-77	pottery scatter			247316	135479
	PO-78	pottery scatter			247367	135625
	PO-79	pottery scatter			247298	135352
	PO-81	large pottery scatter			247284	135360
	PO-83	pottery scatter			247156	135472
	PO-84	pottery scatter	Urewe	cross hatching	247293	135432
Infield Road - Kiina	PO-72	pottery			247317	135066
	PO-151	scatters of pottery			247274	134996
	PO-152	a very big pot rim and pottery scatters	Urewe, Bourdine	crisscrossed, finger nails	247229	134927



## CULTURAL HERITAGE ASSESSMENT

Associated Development / Village	Site ID	Description of Site	Pottery Tradition	Analysis	Easting	Northing
	PO-153	scatters of potsherds (30 x20m)	Bourdine, Roulette	finger impressions, nail push	247220	134930
Infield Road - Jetty	PO-76	pottery scatter (3 pieces)			248669	138022
Pad 5 - Kiina	PO-143	pottery scatters			246867	134752
Pad 4-1 - Kyakapere	PO-57	pottery, Church of God			250798	141196
Pad 3	PO-03	1 sherd			247791	136033
Pad 4-2	PO-96	scatters of pottery	Roulette	knotted string	250642	140732
	PO-97	plain pieces of pottery			250687	140873
	PO-22	Bones and Pottery (decorated)	Roulette	mammilations, incisions	250777	141208
Nsunzu	PO-04	plain pottery			247780	136525
	PO-05	burial (4 people), big pot	Bourdine	large pot, finger push	247737	136348
	PO-52	Bones and Pottery	Bourdine, Roulette	mammilated ridges, knotted string	246866	135456
	PO-80	pottery scatters	Bourdine, Roulette	stepped up ridges, knotted string	246956	135529
	PO-86	pottery scatter, lithics			246987	135477
	PO-87	large pottery dump			247257	135513
	PO-88	Pottery scatter at burial site			246764	135286



## CULTURAL HERITAGE ASSESSMENT

Associated Development / Village	Site ID	Description of Site	Pottery Tradition	Analysis	Easting	Northing
	PO-89	Pottery scatter at burial site			246788	135312
	PO-90	scatters of pottery			247755	136476
	PO-91	scatters of pottery and a rim			247696	136396
	PO-92	scatters of pottery, rim			247643	136290
	PO-93	pottery			247736	136305
Nsonga	PO-14	pottery, bone			248013	137258
	PO-15	decorated pottery	roulette	knotted string	248035	137290
	PO-16	plain pottery			248190	137310
	PO-17	Plain pottery			248145	137332
	PO-18	plain pottery			248048	137145
	PO-19	plain pottery, meeting tree path			248000	137153
	PO-20	decorated pottery			248020	137029
	PO-21	decorated pottery	roulette	knotted string	248045	136806
	PO-55	finger impressed pottery	Bourdine, Roulette	nail push, knotted sting	247836	137693
	PO-56	mammilated roulette pottery, bone	Bourdine, Roulette	finger impressions, knotted string, mammilated	247852	137643



## CULTURAL HERITAGE ASSESSMENT

Associated Development / Village	Site ID	Description of Site	Pottery Tradition	Analysis	Easting	Northing
	PO-99	pottery scatters			247794	137850
	PO-100	decorated pottery	Roulette	knotted string	247814	137787
	PO-101	concentration of decorated and plain pottery			247817	137774
	PO-102	pieces of decorated pottery	Roulette	knotted string	247831	137727
	PO-103	scatters of pottery, lithic piece	Bourdine, Roulette	finger nail impressions, knotted string	247857	137537
	PO-104	concentration of pottery			247924	137295
	PO-105	concentration of plain and decorated pottery	Roulette	knotted string	247974	137258
	PO-106	pottery scatters			247977	137247
	PO-107	plain sherds			248000	137249
	PO-108	pottery scatters and a bone			248193	137298
	PO-109	scatters of pottery all over (100×100)			248163	137199
	PO-110	decorated and plain pottery	Bourdine, Roulette	stepped up ridges, knotted string	248023	137097
	PO-111	scatters of plain pottery			248047	136942



## CULTURAL HERITAGE ASSESSMENT

Associated Development / Village	Site ID	Description of Site	Pottery Tradition	Analysis	Easting	Northing
	PO-112	burial site of the Bakubya clan, pottery scatters			247985	136786
Kyakapere	PO-07	decorated pottery sherd			250401	140300
	PO-08	decorated pottery	Roulette	knotted string	250400	140353
	PO-94	pottery scatter	Bourdine, Roulette	stepped up ridges, finger impressions, knotted strip	250399	140289
	PO-95	scatters of pottery, decorated and plain	Roulette	knotted string	250647	140782
	PO-113	pottery scatter			250747	141446
	PO-114	pottery scatter			250720	141406
	PO-115	pottery scatter			250672	141295
	PO-116	pottery scatter	Bourdine, Roulette	finger impressions, stepped up ridges, knotted string	250677	141186
	PO-117	Cemetery, pottery scatters			250615	140536
	PO-118	Pottery Scatter			250581	140447
	PO-119	Pottery Scatter	Bourdine, Roulette	stepped up ridges, knotted string	250527	140464
	PO-120	burial (3 people), pottery scatters			250511	140438
	PO-121	pottery scatter			250518	140406
PO-122	pottery scatter			250442	140335	



## CULTURAL HERITAGE ASSESSMENT

Associated Development / Village	Site ID	Description of Site	Pottery Tradition	Analysis	Easting	Northing
Kiina	PO-23	decorated pottery	Roulette	knotted string	246393	133580
	PO-58	decorated unique pottery			246065	133295
	PO-59	pottery and a lithic pyramidal core			247039	134913
	PO-70	rim of roulette pottery	Roulette	knotted string	246885	134726
	PO-71	decorated potsherd	Bourdine, Roulette	finger impressions, knotted string	247201	134991
	PO-123	concentration of decorated pottery (50× 50 m)	Roulette	knotted string	246564	133687
	PO-124	concentration of roulette pottery			246492	133648
	PO-125	decorated pottery and a smoking pipe	Roulette	knotted string	246407	133611
	PO-126	Kiina catholic church, scatters of decorated pottery			246259	133516
	PO-127	pottery scatters and lithics	Bourdine, Roulette	knotted string	246202	133419



## CULTURAL HERITAGE ASSESSMENT

Associated Development / Village	Site ID	Description of Site	Pottery Tradition	Analysis	Easting	Northing
	PO-128	Kiina church of God, scatters of decorated pottery	Bourdine, Roulette	finger impressions, knotted strips on rim	246236	133352
	PO-129	scatters of pottery with different designs	Bourdine	finger crescent push, stepped up ridges	246190	133313
	PO-130	pottery scatters (60×60 m)	Urewe, Bourdine, Roulette	vertical lines, finger impressions, knotted string	246195	133287
	PO-131	concentration of pottery at the Lake shores			246206	133253
	PO-132	concentration of pottery			246154	133136
	PO-133	pottery concentration			246119	133093
	PO-134	pottery scatters	Roulette	knotted string	246117	133091
	PO-135	potsherds and a bone	Bourdine, Roulette	finger impressions, nail push	246099	133101
	PO-136	bones and pottery scatters			246095	133125
	PO-137	concentration of pottery			246094	133144



## CULTURAL HERITAGE ASSESSMENT

Associated Development / Village	Site ID	Description of Site	Pottery Tradition	Analysis	Easting	Northing
	PO-138	concentration of pottery	Bourdine	mammilations, knotted string	246089	133185
	PO-139	concentration of pottery			246110	133436
	PO-140	scatters of pottery, finger impression, roulette, thick rim			246138	133451
	PO-141	Kiina mosque, pottery concentration			246522	133640
	PO-142	concentration of pottery, lithics			246901	134776
	PO-144	concentration of decorated pottery			246855	134732
	PO-145	concentration of pottery (60× 60 m)	Bourdine, Roulette	finger impressions, knotted string	246860	134766
	PO-146	concentration of decorated pottery (10× 10 m)	Roulette	open bowls, bevels on rim	246907	134759
	PO-147	pottery scatters	Bourdine	crescent like impression	247095	134931
	PO-148	concentration of pottery (50×50 m)			247150	134948



## CULTURAL HERITAGE ASSESSMENT

Associated Development / Village	Site ID	Description of Site	Pottery Tradition	Analysis	Easting	Northing
	PO-149	concentration of pottery	Bourdine	finger impressions, nail push	247186	134970
	PO-150	concentration of decorated pottery (35x20m)	Urewe, Bourdine, Roulette	rim incisions, finger impressions	247232	135009
Kyakasambu	PO-24	plain pottery			248836	138229
	PO-25	a rim and plain potsherd, bone			248852	138312
	PO-60	three cooking stone, plain pottery			248804	138177
	PO-61	pottery, bones, shells	Roulette	mammilated	248808	138206
	PO-73	pottery, bones			249024	138435
	PO-154	potsherds and stone tools			248805	138138
	PO-155	pottery scatters			248906	138334
	PO-156	potsherds, bone	Bourdine, Roulette	stepped up ridges, knotted string	248941	138381
	PO-157	concentration of pottery, jaw bone	Urewe, Roulette	hatched triangles, knotted string	248957	138372



## CULTURAL HERITAGE ASSESSMENT

Associated Development / Village	Site ID	Description of Site	Pottery Tradition	Analysis	Easting	Northing
	PO-158	pottery scatters			249014	138403
	PO-159	pottery scatters			249356	138615



### Lithics

A total of 88 lithic artefacts (ancient stone tools) were identified at 44 sites across the Study Area. The lithic artefacts included worked points, cores, whole flakes, hand axes, pick axes, scrapers, curve backed pieces, crescents and grinding stones (i.e., both heavy duty and light duty tools). Of particular note was a concentrated lithic artefact scatter within the proposed airstrip extension (Figure 8), potentially indicative of a lithic working site (industry). Other scatters were identified within the proposed CPF and Escarpment Road elements of the Project. Lithics artefacts were also noted close to the Jetty at Nsunzu and along the Pipeline route. At the start of the pipeline route, lithic scatter **LI-39** was found associated with a metal object (a possible bangle fragment **ME-04**), which may indicate a possible burial site.

Analysis of the materials suggests occupation spanning the Early Stone Age (ESA) period (e.g., hand axes at sites **LI-24** and **LI-25** in the vicinity of the Escarpment Road) to the Middle Stone Age Period (MSA) period (e.g., a pick-axe recovered in the vicinity of Kiina at site **LI-20**). There is also evidence for Late Stone Age (LSA) activity with the existence of crescents and curve backed pieces that were identified from Kyakasambu (**LI-37**) and Kyarushesha (**LI-16**).



*Figure 8: A concentration of lithic artefacts at the proposed Airstrip extension*

Three grinding stones were observed in the study area (**LI-07**, **LI-13**, **LI-15**). These relatively large stones (approximately 30 x 50 x 10 cm) are currently used for diverse purposes including washing feet and for drinking/feeding ducks and chickens. Some appeared to show evidence of grinding herbs (e.g., **LI-07**, (Figure 9).



Figure 9: Grinding stone with herbs from Kyakapere (LI-07)

At Baker's View, at the top of the Escarpment Road, a grinding stone was identified which suggests a historic food production function (Figure 10). This is particularly unusual for the region as the soils do not permit the survival and storage of most grains.



Figure 10: Grinding stone at Baker's View (LI-13)

Evidence of stone weights, presumably for fishing (Figure 11) were also identified in the Study Area at Kiina village. Although the stone's historic authenticity is debatable, similar stones and/or associated sites may provide improved data for the reconstruction of prehistoric fishing/economic activities at Lake Albert.



Figure 11: Fishing stone (LI-10)

FINAL PRINT READY VERSION



## CULTURAL HERITAGE ASSESSMENT

**Table 3: Summary of lithic sites identified during the field survey**

Associated Development / Village	Location	Site ID	Analysis	Easting	Northing
Airstrip Extension	Kyakasambu-Nsonga border	LI-03	scraper (lithics)	240196	136934
	Kyakasambu-Nsonga border	LI-04	lithic core, scrapers, point	249198	136934
	Kyakasambu-Nsonga border	LI-05	pyramidal core	249235	136908
	Kyakasambu-Nsonga border	LI-06	lithic tool of chert raw material	249209	136800
	Kyakasambu	LI-27	Lithic Scatter/Workshop	249195	136944
	Kyakasambu-Nsonga border	LI-41	Lithic Scatter (3)	249206	136791
CPF	Kyakasambu	LI-08	lithic in obsidian raw material	249755	138748
Escarpment Road	Ikamiro	LI-13	grinding stone	251144	135780
	Ikamiro	LI-14	coin, lithic core	251184	135756
	Ikamiro	LI-23	Core	2505867	135594
		LI-24	Hand Axe	250530	136074
		LI-25	Pick Axe	250512	136001
	Ikamiro	LI-33	pottery, lithics	251193	135272
	Ikamiro	LI-34	lithics	251105	135673
	Nsonga	LI-35	lithics <i>in situ</i>	250573	135802
	Ikamiro	LI-43	straight side notched scrapper and 3 ritual stones	250963	135846
	Ikamiro	LI-44	cores	2505867	135594
Pipeline	Kituuti	LI-15	grinding stone	254788	134302
	Kyarushesha	LI-16	barked lithic piece	265077	146990
	Izahura-Sayuuni	LI-26	quartz core	267787	147850
	Kyakasambu	LI-39	metal object, probable ancient burial, lithics	249733	137646
	Kabaale	LI-40	pottery and lithics	281351	159622
Kiina -infield road	Kiina	LI-20	pick axe	247317	135066
Materials yard	Kyakasambu	LI-36	long bone, lithics, pottery	249060	137996



## CULTURAL HERITAGE ASSESSMENT

Associated Development / Village	Location	Site ID	Analysis	Eastings	Northing
	Kyakasambu	LI-37	lithics (typical LSA artefacts)	249094	137871
	Kyakasambu	LI-38	lithics	249085	137825
Spoil Area-A	Kyakasambu/Kyakapere	LI-02	scatters of plain pottery, quartz stone tool	249841	138720
	Kyakasambu/Kyakapere	LI-09	scatters of plain pottery, quartz stone tool	249841	138720
Kiina	Kiina	LI-42	shells and lithics	247286	135056
	Kiina	LI-10	stone with a hole in the middle	246305	133505
	Kiina	LI-11	pottery and a lithic pyramidal core	247039	134913
	Kiina	LI-18	pottery scatters	246117	133091
	Kiina	LI-19	scraper (lithics)	247095	134931
	Kiina	LI-28	pottery scatters and lithics	246202	133419
	Kiina	LI-29	concentration of pottery, lithics	246901	134776
	Kiina	LI-30	shells and lithics	247286	135056
Kyakapere	Kyakapere	LI-07	grinding stone	250456	140437
Kyakasambu	Kyakasambu	LI-21	flake	248941	138381
	Kyakasambu	LI-31	potsherds and stone tools	248805	138138
	Kyakasambu	LI-32	lithics	249057	138482
	Kyakasambu	LI-12	three cooking stone, plain pottery	248804	138177
Nsonga	Nsonga	LI-17	scatters of pottery, lithic piece	247857	137537
Nsunzu	Nsunzu	LI-01	pottery scatter, lithics	246987	135477



### Bones and Shells

Bones were recorded at 28 sites within the Study Area, the majority within the extent of the proposed Materials Yard. Most of the bones were in a fragmentary state and could not be analysed, although fish vertebrae and cow bones were noted. No fossilized bone was identified.

Seven shell sites were identified within the Study Area. There were recorded in the vicinity of Kabaale (Map 9). The shells mainly land snail shells, apart from one re-deposited marine shell at the Burrow Pit, possibly transported from the Jetty area during its upgrading. Analysis of these sites did not reveal any evidence that the shells were part of any midden (rubbish dump) deposits and consequently their anthropogenic nature is unproven. However, until any further analysis takes place (e.g., trial trenching) these sites may have archaeological potential, particularly where found in association with pottery and/or lithics (e.g., **BO-14**, in the vicinity of the proposed Materials Yard / Camp – Map 5).

Table 4 details the locations of the bone shell deposits recorded. These are depicted in relation to the proposed Project infrastructure in Maps 1 – 11, Appendix D).

**Table 4: Summary of bone and shell sites identified during the field survey**

Associated Development / Village	Location	Site ID	Site Description / Analysis	Easting	Northing
Pad 4-1	Kyakapere	BO-03	bones, pottery (decorated)	250777	141208
Infield road	Kiina	BO-06	tooth	246986	134887
Materials Yard	Kyakasambu	BO-13	several bones	249042	138014
		BO-14	long bone, lithics, pottery	249060	137996
		BO-15	bone	249134	138159
		BO-16	bone	248985	138132
		BO-17	bone	249045	138032
		BO-18	bone	249102	138000
		BO-19	bone	249056	138008
Spoil area B	Kyakasambu	BO-21	bone	249839	135973
		BO-22	bone	249846	135992
Pipeline	Kyakasambu	BO-20	long bone	249482	137672
	Nyanseke (kaseeta)	BO-23	jaw bone	153141	276890
	Kasoga	BO-24	metal (probable hoe), molar tooth	263565	145296
	Izahura-Sayuuni	BO-25	bones	267787	147850
	Kabaale	SH-04	slag, shell, pottery	282675	159209
		SH-05	plain potsherd and shell	281405	159313
		SH-06	rim, slag and shell	281963	160175
Airstrip Extension	Kyakasambu-Nsonga border	BO-27	bone	249212	136920
Borrow Pit		SH-01	redeposited shells	250121	1336596
Kiina	Kiina	SH-02	shells and lithics	247286	135056
Kyakasambu	Kyakasambu	SH-03	pottery, bones, shells	248808	138206
		BO-07	pottery, bones, shells	248808	138206
		BO-08	a rim and plain potsherd, bone	248852	138312
		BO-09	potsherds, bone	248941	138381



Associated Development / Village	Location	Site ID	Site Description / Analysis	Easting	Northing
		BO-10	concentration of pottery, jaw bone	248957	138372
		BO-11	pottery, bones	249024	138435
		BO-12	Bone	249370	138580
Nsonga	Nsonga	BO-01	pottery, bone	248013	137258
		BO-02	pottery scatters and a bone	248193	137298
		BO-28	Bone	247852	137643
Nsunzu A		BO-26	Bones and Pottery	246866	135456
Kiina	Kiina	BO-04	potsherds and a bone	246099	133101
		BO-05	bones and pottery scatters	246095	133125

### Metallurgical objects

Eight metallurgical objects were identified in the Study Area. These included a possible bangle piece (**ME-04**, Figure 15) and historic coins from Kiina and Ikamiro. The latter was associated with a site on the Escarpment Road (**ME-03**) and dated to the 1960s (Figure 12, Map 11 in Appendix D). Iron slag was also identified along the pipeline route (Figure 13) providing evidence of historic iron working.

The iron slag fragments were found exclusively along the pipeline route at the top of escarpment potentially indicative of Iron Age metal production in this area. This is further substantiated through associated Iron Age dated pottery found along the Pipeline route at seven of the nine slag locations (see Table 5 below). It is notable that no slag was found at the lakeside, suggesting settlement of the lakeside may have occurred at a later date, or that industrial production was solely focused on the escarpment top, where trade routes were more accessible.



Figure 12: A bangle fragment (**ME-04**), associated with lithic scatter **LI-39**, at the start of the proposed pipeline route/CFP



Figure 13: Pieces of Iron slag (site **SL-02**), associated with Iron Age pottery scatter (**PO-162**)

**Table 5: Summaries the metallurgical finds within the Study Area**

Associated Development / Village	Location	Site ID	Site Description / Analysis	Easting	Northing
Pipeline	Kabaale	SL-01	slag, shell, pottery	282675	159209
		SL-02	pottery, slag	281197	159003
		SL-03	concentration of decorated potsheds and iron slag	281910	160203
		SL-04	rim, slag and shell	281963	160175
	Kaseeta (Nyanseke)	SL-05	plain pottery and slag, church of Uganda	276905	153245
	Bukona	SL-06	potsherds-necks of roulette, slag	285249	160043
	Kituuti	SL-07	concentration of decorated potsheds and iron slag	254846	134348
	Kyakasambu	ME-04	metal object, probable ancient burial, lithics	249733	137646
Kasoga	ME-05	metal (probable hoe), molar tooth	263565	145296	
Escarpment road	Ikamiro	ME-03	coin, lithic core	251184	135756
Airstrip Extension	Kyakasambu-Nsonga border	ME-01	metal object	249238	137008
Kiina	Kiina	ME-02	coin (1966)	246383	133599

**Historic Sites and Quarries**

Four historic sites were identified in the Study Area (**HI-01 – HI-04**). In Kyakapere village the remains of a stone built structure, possibly house foundations, were noted (site **HI-01**). No other buildings with stone



walls / foundations were identified in the lakeshore villages. The site may have links with the 11<sup>th</sup> – 15<sup>th</sup> century-dated 'Zimbabwe' stone walled palaces and connections with central African traditions. The stones have continued in use serving as land boundaries and as protection against coastal soil erosion (Figure 14).



*Figure 14: A stone foundation in Kyakapere (HI-01)*

Site **HI-02**, an old settlement known to the community, lies within close proximity to the proposed Infield Road – Map 11, Appendix D. A salt making place (**HI-03**) was also recorded close to Nsonga. Although no longer in use this site is well known to the community. Baker's View, site **HI-04** is on the National Inventory of Cultural Heritage sites in Uganda and situated beyond the proposed infrastructure. The site marks the place where explorer Samuel Baker first saw Lake Albert, presently being developed as a tourist site and trail.

Two sites of historic quarrying (**QU-01** and **QU-02**) activity were identified within the Study Area, in a steep narrow gully approx. 200 m west of the Escarpment Road (Figure 15).



Figure 15: Historic Quarrying Activity (QU-01, QU-02) in vicinity of Escarpment Road/ Borrow Pit

Table 6: Historic Sites and Quarries Identified in the Study Area

Associated Development / Village	Location	Site ID	Site Description / Analysis	Easting	Northing
Kyakapere	Kyakapere Village	HI-01	traditional stone house foundation	250439	140447
Spoil Area-A	Kyakasambu/ Kyakapere	HI-02	old settlement	250165	138731
Nsonga	Nsonga	HI-03	historic salt making place	248270	137422
Pipeline	Kituuti	HI-04	Baker's view historical site - colonial	254767	134310
Escarpment Road/ Borrow Pit	Escarpment Road/ Borrow Pit	QU-01	historic quarrying activity	250037	136368
Escarpment Road/ Borrow Pit	Escarpment Road/ Borrow Pit	QU-02	historic quarrying activity	250102	136352

### Cultural Site Survey Results

#### Cultural sites

The results of the cultural site survey are summarised below. Due to the confidential nature of some of the cultural sites (e.g., secret sites) the GPS locations of culturally sensitive areas have not been revealed nor appended. They will be provided, as requested, to the Project design team.

The full list of the identified cultural sites (religious sites, cemeteries, sacred sites and medicinal plants) is presented in Table 15, and where appropriate these locations are mapped in relation to the proposed Project infrastructure on Maps 12 - 19 (Appendix E). An overview, showing the distribution of identified cultural sites is included in Figure 16.



# CULTURAL HERITAGE ASSESSMENT

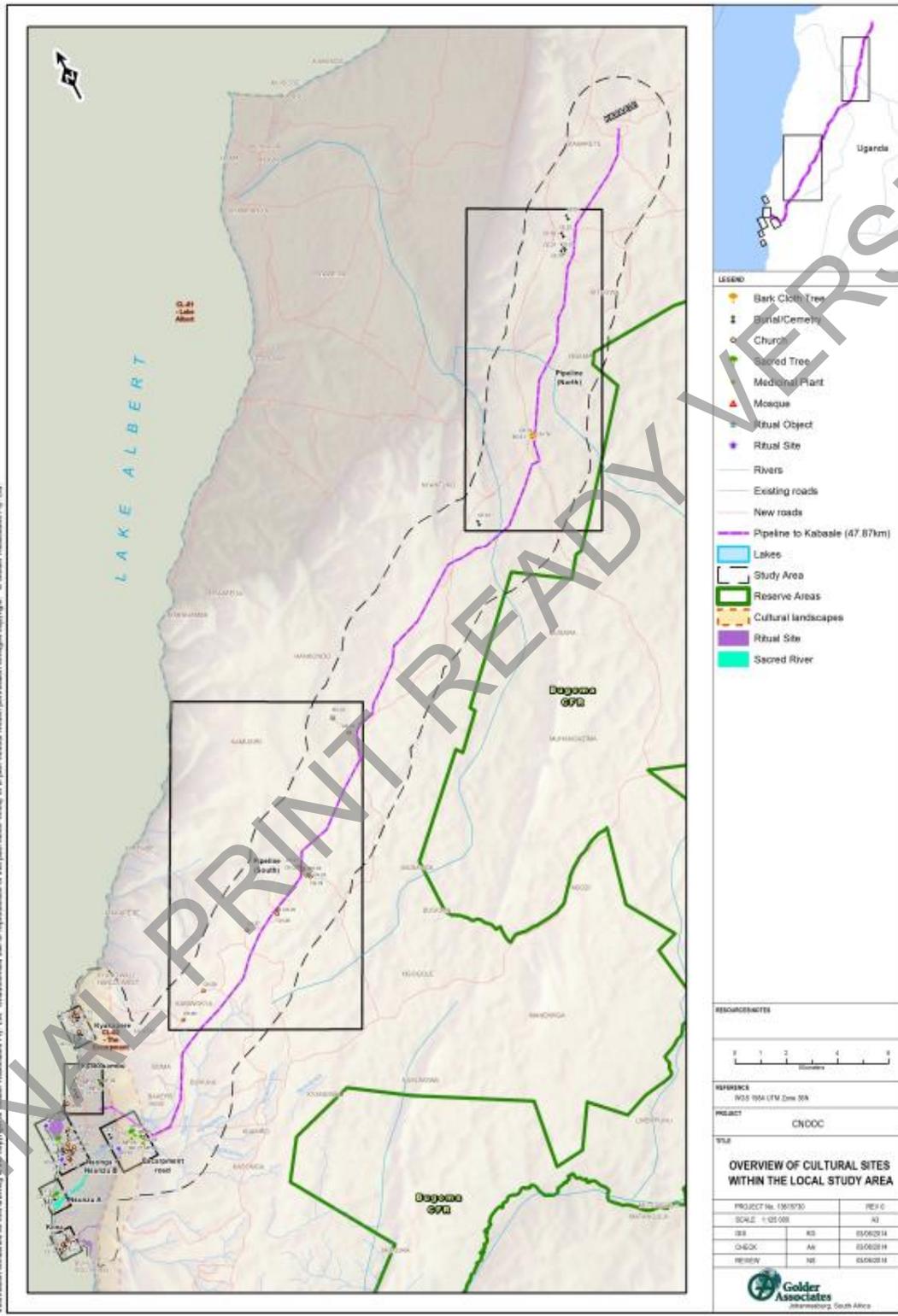


Figure 16: Overview of cultural sites identified in the Study Area



### Churches and Mosques

A total of 28 churches (CH-01 - CH-28, Table 7) were identified within the Study Area. These can be broadly categorized as Seventh Day Adventist, Pentecostal, Church of Uganda, Roman Catholic Church and Faith of Unity Church. Nsonga has the greatest number of churches with a total of six recorded. Christianity was found to be prevalent across the villages surveyed, commonly sitting alongside traditional animist activities.

Three mosques were identified within the Study Area, at Kyakapere (MO-01), Kiina (MO-02) and Kasoga (MO-03) (Table 7).

The religious buildings recorded are indicative of those throughout the Study Area, given that not every village was surveyed (i.e., those inaccessible areas along the pipeline route) and churches were seen to be in construction. Subsequently there remains a potential for previously undocumented churches and mosques throughout.

**Table 7: Churches and Mosques Identified within the Study Area**

Associated development/Village	Location	Site ID	Description	Northing	Easting	
Nsunzu B	Nsunzu B	CH-01	Nsunzu Seventh Day Adventist Church	248023	136327	
	Nsunzu B	CH-02	Nsunzu Pentecostal Church Uganda	248028	136390	
	Nsunzu B	CH-03	Nsunzu Church of Uganda	247980	136419	
	Nsunzu B	CH-04	Emmanuel Mission Uganda church	248019	136670	
Kyakapere	Kyakapere	CH-05	Kyakapere Catholic Church	250565	140600	
Nsonga	Nsonga	CH-06	Nsonga Church of God	248154	136744	
	Nsonga	CH-07	Nsonga Face of Unity Church	248313	136602	
	Nsonga	CH-08	Christ is the Way Church Nsonga	248378	136694	
	Nsonga	CH-09	Nsonga Church of Uganda	248209	136902	
	Nsonga	CH-10	Kiguli zone Catholic Church Lwemisanga parish	248346	137051	
	Nsonga	CH-11	Nsonga Miracle Church	248483	137391	
Pad 4-2	Kyakapere	CH-12	Charismatic Episcopal church (CECU)	250730	141231	
	Kyakapere	CH-13	Church of God	250798	141196	
Kiina	Kiina	CH-14	Kiina Catholic Church	246259	133516	
	Kiina	CH-15	Kiina Church of God	246236	133352	
	Kiina	MO-02	Kiina Mosque	246522	133640	
Kyakapere	Kyakapere	MO-01	Kyakapere Mosque	250682	141315	
Kyakasambu	Kyakasambu	CH-16	Kyakasambu Church of Uganda	248899	138310	
	Kyakasambu	CH-17	Kyakasambu Pentecostal Church	249324	138417	
Pipeline	Kaseeta (Nyanseke)	CH-18	Church of Uganda	276905	153245	
	Kyarushesha	CH-19	Kyarushesha Church of Uganda	265243	146174	
	Kasoga town	CH-20	Faith of Unity church	261137	142423	
	Kasoga B		CH-21	Kasoga Catholic Church	261248	142283
			CH-22	Fountain of Life Church	261335	141968
			CH-23	Kasoga Church of Uganda	261373	141872
		MO-03	Tawehid Mosque	261201	142319	



Associated development/Village	Location	Site ID	Description	Northing	Easting
	Buhumuliro-Kyarujumba	CH-24	Itambiro Iya Bisaka (Faith of Unity Church)	259661	141293
		CH-25	Buhumuliro Church of Uganda	259554	141160
	Nyansenge Kamwokya - Hanga B	CH-26	Fountain of Life Church	258228	141140
		CH-27	Nyansenge St.Peter's Catholic Church	255643	139809
		CH-28	Kamwokya Church of Born Again	254427	139158

### Cemetery Sites

A total of 30 cemetery/burial sites were identified within the Study Area. These were found to be communal (village), personal (individual or family) or for a particular clan (Table 8). Two broad groups of burials were noted – modern, with cemented tombs or traditional soil heaped graves, often demarcated with stones (Figure 17). The burials located in proximity to proposed pad 4-2 / in-field road at Kyakapere (CE-12 – 14) are of particular note, exhibiting both traditional ways and modern forms of burial (Map 15, Appendix E).



Figure 17: (a) Traditional burial and (b) Modern burial in Kiina

Table 8: Burial sites

Associated Development Area / Village	Site ID	Description	Northing	Easting
Nsunzu A	CE-01	burial (2 graves)	246788	135312
Nsunzu A	CE-02	burial	246764	135286
Nsunzu A	CE-03	burial site	246764	135286
Nsunzu A	CE-04	burial site	246788	135312
Nsunzu B	CE-05	burial of 4 graves	247737	136348
Nsunzu B	CE-06	grave yard	248145	136611
Nsunzu B	CE-07	community grave yard	248197	136581
Nsunzu B	CE-08	grave yard	247852	136744
Nsonga	CE-09	Bakubya clan burial	247985	136786



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Associated Development Area / Village	Site ID	Description	Northing	Easting
Nsonga	CE-10	burial (2 graves)	247942	136830
Nsonga	CE-11	cemetery	248373	137311
Kyakapere	CE-12	burial	250711	141123
Pad 4-2 - Kyakapere	CE-13	cemetery	250751	141304
Pad 4-2 - Kyakapere	CE-14	burial	250762	141304
Pad 4-2 - Kyakapere	CE-15	cemetery	250815	141199
Kyakapere	CE-16	cemetery	250615	140536
Kyakapere	CE-17	burial (3 people)	250511	140438
Spoil Area-A - Kyakasambu	CE-18	grave	250407	138525
Kiina	CE-19	cemetery ( 30 graves)	246076	133345
Kiina	CE-20	cemetery	246331	133514
Kiina	CE-21	burial (1; Udongo)	246781	135311
Kyakasambu	CE-22	community cemetery (6 graves )	249396	138602
Kyakasambu	CE-23	burial (1 grave)	249388	138460
Pipeline - Kyakasambu	CE-24	metal object	249733	137646
Pipeline - Kabaale	CE-25	burial of three graves	281467	159625
Pipeline - Kabaale	CE-26	burial with 2 graves	281446	159631
Pipeline - Kabaale	CE-27	burial of three graves	281264	159227
Pipeline - Kabaale	CE-28	grave yard of one burial	281270	159140
Pipeline - Kabaale	CE-29	burial for 8 people	281930	160167
Pipeline - Bitagata	CE-30	two graves	273449	151155

### Sacred Sites

Animist activity and areas set aside for traditional ceremonies (tied to a particular natural place of cultural significance e.g., Lake Albert) were observed during the field survey programme and disclosed to the field team during the community consultation phase. Four broad categories of sacred sites were identified within the Study Area: Ritual Sites, including sacred pools and beaches; Sacred Rivers; Sacred Trees and/or Cultural Trees; and Ritual Objects. These are discussed individually below.

Many of these sites were disclosed in confidence and are considered secret and highly sensitive. During disclosure the interviewees often made reference to the rituals they would have to perform as a result of their discussions with the field team (and the site's exposure). Consequently (where appropriate) sacred sites are discussed with limited reference to their geographic location. A complete list of site grid references and location maps will be presented to the client to assist Project planning and these will be disseminated purely on a 'need to know' basis.

The cultural site maps (Maps 12 to 19, Appendix E) include redacted buffers to give an idea of the distribution of sensitive sacred sites throughout the Study Area. An accurate depiction of individual sacred site locations in relation to Project development will be presented to the client to assist in Project planning.

The information pertaining to these sites is constrained by the information which the communities were willing to share with the field team, and to those villages accessed during the cultural survey. As such, there remains a potential for as yet unrecorded sacred sites (and related intangible activity and taboo) to exist. The following sites are therefore considered representative of others (as yet unrecorded) within the Study Area.



Secret shrine sites within individual houses are also believed to exist. These are controlled by the head of the family and are not for public viewing or discussion. Although no sites were specifically identified by the field team however they were mentioned to exist within the lakeside communities.

### Ritual Sites

#### Luzira Site – Confidential Site

Among the traditional places of worship identified, and commonly discussed by the community local to the Kingfisher Field Development area is the 'Luzira' (RS-03). Luzira is also the name of Uganda's major prison, appropriate given the sites inaccessibility (surrounded by swamp and reed beds and home to hippos) and suggestive of valuable cultural resources imprisoned within it. The site and surrounding area is an active place of worship. It is also the historic centre of cultural activity, where traditionally pilgrims would travel some distance (e.g., from Tonya) to stay within the swamp for nine consecutive days, to make offerings and conduct ritual activities. Stories surrounding the site suggest the presence of a giant/ magic crocodile, who would be called upon during the ceremonies (e.g., at the start of the dry season) to summon fish to the lake shore and to improve catches. For some members of the community the site is historically a 'no go' area and women, in particular, were prevented from accessing the surrounding beach.

#### Kasonga or Akasonga Beach – Confidential Site

At the Kasonga site (RS-01 and RS-02) is located on the beach front surrounding the site RS-03 (Luzira) vaguely between the Jetty and Nsunzu B and on to Kiina Village and the mouth of the River Masika. Ritual ceremonies take place specifically for fish catches i.e. when Lake stocks appear low and/or the fishermen have any troubles. The ceremonies involve making offerings, including the burning herbs on the beach shore. The villagers consulted at Nsonga (Appendix C – interview transcripts) referred to the region's cultural leader, known locally as 'Mukoby'a' ('weapon') who is called upon when fishing is particularly poor. Mukoby'a carries out a ceremony involving the sacrifice of a sheep, and chanting, until a big stone rises up out of the lake before sinking to bottom. It is believed that when the stone disappears the fish become abundant once more.

#### Sacred Pool – Confidential Site

A secret Sacred Pool site (RS-04 and RS-05) was located on the River Masika. The site is well known by the elders of the local community (particularly Nsonga and Kyakapere), it is considered taboo for the younger members to go here. A number of stones for sacrifice were located within the water. The site is utilized during cholera outbreaks in particular, and if required, the local cultural leader travels from his village to oversee the rituals. A specific ceremony was mentioned for sick babies – a cultural leader would take the child and an egg to this spot, perform a ritual and slaughter a chicken, after which the sickness would disappear. The River Masika itself (SR-01) is noted as having cultural significance, and is discussed further in the sections below.

The location of the pool was given to the field team in confidence. It has been recorded and mapped and will only be made available to the project design team as required.

Table 9: Sacred Pools/Beach within the Study Area

Associated Development / Village	Location	Site ID	Type	Easting	Northing
Nsonga	Akasonga / Kasonga Beach	RS-01, RS-02	Sacred Pool	Confidential	Confidential
Jetty / Infield Road	Luzira Site	RS-03	Sacred Pool	Confidential	Confidential
Escarpment Road / Borrow Pit	On the River Masika	RS-04, RS-05	Sacred Pool	Confidential	Confidential



## Sacred Rivers

Nsonga and Kiina villagers mentioned the importance of the River Masika (**SR-01**). Areas on the river bank are used regularly for ceremonies to improve fish catches (in February / March) and occasionally to cure sick children. The mouth of the River at Kiina is considered especially significant in this regard, particularly where the river meets the lake.

## Sacred, Cultural and Bark Cloth Trees

### Sacred Tree – Confidential site

A secret tree is called 'Uriyang' (meaning 'sacred place') was highlighted by individuals at a village on the lakeshore. The tree is very important for the village, revered and feared as a place 'where bad things happen'. Motor boats and shouting might be heard in the area of the tree but they are never seen. A famous fire-breathing snake may sometimes reside in the tree.

- A number of taboos (rules) are related to this tree including:
- People do not walk near the tree;
- If you need to get to the land behind the tree, you must take a big diversion around it;
- No women should ever go near the tree; and
- You must never point at the tree. If a child accidentally points at the tree a special ceremony takes place to protect that child.

Three other trees of cultural importance were noted; the details are presented in Table 10. A bark cloth tree (Mutuba tree *Ficus natalensis*) was identified along the pipeline route at Kaseeta. Bark cloth making is an ancient craft and is listed on UNESCO's intangible world heritage list ([http://www.unesco.org/culture/intangible-heritage/40afr\\_uk.htm](http://www.unesco.org/culture/intangible-heritage/40afr_uk.htm)). The Bark Cloth tree (**BC-01**) on the pipeline route and a sacred tree on the Escarpment Road (**ST-02**) are also secret sites.

The location of these trees was given to the field team in confidence. They have been recorded and mapped and will only be made available to the project design team as required.

**Table 10: Sacred and Cultural Trees identified within the Study Area**

Associated Development / Village	Location	Site ID	Type	Description	Easting	Northing
Infield Road	Confidential	ST-01	Sacred Tree	Sacred Tree	Confidential	Confidential
Escarpment road	Kyakasambu	ST-02	Sacred Tree	Sacred/ cultural Tree	Confidential	Confidential
Nsonga	Nsonga	CT-01	Cultural Tree	Village Assembly Tree	247978	137179
Pipeline	Kaseeta (Nyanseke)	BC-01	Bark Cloth Tree	Bark Cloth Tree	Confidential	Confidential



Figure 14: Cultural Tree CT-01 - village assembly tree at Nsonga

### Ritual Objects

Three places of ritual were identified within the Study Area during the cultural survey. These locations are considered secret.

Table 11: Ritual Objects and Sites identified within the Study Area

Associated Development / Village	Location	Site ID	Type	Description	Easting	Northing
Kyakapere	Kyakapere	RO-01	Ritual Object	feet washing stone	Confidential	Confidential
Escarpment road	Ikamiro	RO-02	Ritual Object	3 ritual stones	Confidential	Confidential
Pipeline	Kyarushesha	RO-03	Ritual Object	stone for worship	Confidential	Confidential

### Cultural Landscapes

Two areas of cultural landscape (**CL-01** and **CL-02**) were identified within the Study Area during the baseline field survey. These have been recognised with reference to the UNESCO definition of an 'associative cultural landscape': "...justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element" (<http://whc.unesco.org/en/culturallandscape/#2>).

Both Lake Albert (**CL-01**) and The Escarpment (**CL-02**) are iconic features of the natural landscape, defining the local (communal) sense of place and apparent (traditional) cultural associations of the natural features (rivers, lakes, trees). Both sites provide a strong historic and religious focus for the lakeside communities in particular, evident within the oral traditions and the sacred places associated with both locations. The value of both sites is heightened by their palaeontological, archaeological and historic potential. The extents of the both features are highlighted within Maps 12 – 19, Appendix E.



Figure 18: The Escarpment, viewed from Nsunzu Village

### Intangible Cultural Heritage

According to the 2003 'Convention for the Safeguarding of the Intangible Cultural Heritage' (UNESCO), the intangible cultural heritage (ICH) – or living heritage – is the mainspring of humanity's cultural diversity and its maintenance a guarantee for continuing creativity. In the context of the Project area intangible heritage is defined as as the traditional practices, cultural norms and knowledge transmitted from one generation to the next, which communities or individuals recognise as part of their cultural heritage. These elements are recognised by Uganda's Cultural Policy (2006).

A number of intangible heritage practices were identified during the interview phases with common practices and beliefs observed in the different villages. Appendix C (interview transcripts) describes some of these practices in full. Where specific taboos are associated with a particular site (e.g., a sacred tree) these are also documented in this report.

A summary of intangible heritage identified within the survey is presented below for ease of reference. It should be noted that this is collated from information the community was willing to share, there may be rules governing certain places, or ceremonial practices that were considered too sensitive to share with the field team.

#### Making Ghee

Traditional ghee (*ebisisi*) making was evident within the Study Area, mainly practiced by the Balalo pastoralist community ('cattle keepers'). Those communities interviewed in the vicinity of the Kingfisher Field Development (Spoil Area A) were proud to show the field team their hand crafted and valuable ghee storage gourds (Figure 19), kept within their huts.



Figure 19: Gourds for making ghee

#### Animal Husbandry and Architecture

Hand built shelters for ducks and chickens were observed within the villages surveyed by the field team. Traditionally built houses, without any manmade materials, were also prevalent amongst the isolated communities on the Buhuka Flats. Although not unique in remote Uganda, these structures are representative of traditional lifestyles and knowledge that may change as a result of the Project (and related economic developments, increased availability of other building materials, etc.) The practice of constructing a house is done by men only with women only allowed to smear the house to finish off the building.

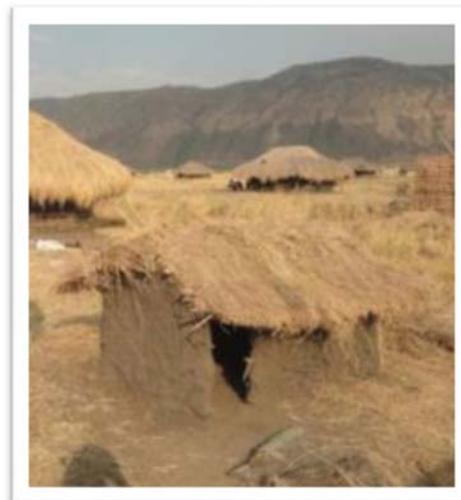


Figure 20: Handmade huts for keeping poultry: Kyakapere (l) and Kyakasambu (r)

#### Local Legends and Revered Species



Throughout the lakeside villages consulted during the community survey some common beliefs and practices were identified.

Traditional ceremonies (carried out at specific places) occur when there are specific problems to deal with, in times of sickness and/or poor fishing in particular. There ceremonies were sometimes noted to call on either a giant snake or crocodile:

- Snakes (pythons in particular) were mentioned as special and revered at all six lakeside communities. A giant lucky snake can be seen bring good fortune to those who see it (once the elders have carried out the right rituals). Villagers also mentioned that snakes were not common, and in the event that one decides to come into your house, you should leave immediately as it would be considered an honor for that snake to choose your house in particular.
- A python that breathes fire was also referred to by the community at Nsunzu. This snake resides in the Sacred Tree (**ST-01**) and can be seen swimming in the Lake. A fire breathing snake was also mentioned by an interviewee in Kyakapere – the snake resides on the escarpment and is usually seen by fishermen out on the lake. Once the snake is spotted the fishermen always get a good catch.
- Other villagers (in Kyakapere) mentioned a giant crocodile, which swims up and down the shore line and can bring or take away the fish shoals as he chooses.
- Interviewees at Nsunzu and Kyakapere referred to a speed boat sound, commonly heard out on the lake, in the bush or up on the escarpment. The noise is unlucky and brings bad fortune. Sometimes it sounds like people drowning on the water and when people go to rescue, there is never anyone there.

### Beliefs associated with Lake Albert

- Historically, pregnant women were not allowed to fetch water from the Lake, especially during mid-day and late evening for fear of evil spirits roaming the area which would cause miscarriages. It is also traditionally taboo for women to fish or bathe in the Lake, particularly in the area surrounding the Luzira site (**RS-02**).
- There is a common practice that takes place when children get a severe illnesses - they are taken into the lakeshore where a ceremony is carried out, the cultural leader (*Uma*) chants certain words then throws a spear into the water.
- Nsonga, being closest to the spiritual centre of Lake Albert, 'Luzira' (**RS-02**), would historically initiate rituals when fish stocks were particularly low. Villagers in Kyakapere mentioned how residents from Nsonga would pass through the villages, collecting money and food for rituals to boost the fish catches for the surrounding communities. A rare (but still practiced) tradition involves the blessings of new boats and nets to be taken to the water involving the sacrifice of a white cock.
- Historically, pounding cassava, splitting firewood and fetching water during the night was not allowed since it was taken as a sign of disrespect to the ancestors, and fish numbers would decrease as a result.
- There is a tradition that, as a sign of respecting the fish and to ensure their continued supply from the Lake, if a woman comes from the escarpment top with cassava flour, it is up to her husband to prepare it to accompany a fish. When the woman leaves the lake shore to return she is then given a fish to take back up.

### Oral History and Village Naming

- The name Nsunzu is derived from the name of the green grass that grows in the place that is very good for feeding cattle.
- Kyakapere was derived from a man who first settled in the village called Kapere and whoever came to the village referred to it as Kapere's place, hence the name Kyakapere literally meaning a village for Kapere.



- Kiina is a village name given by a small ship from Butiaba that needed to anchor in deep waters and found such a spot being in this area - Kiina means deep water in Runyoro.
- Nsonga is called so because it is at the tip of the lake on the lake side shores.
- Kyakasambu is named after the man who first settled – Basambu.

### Traditional Religious Cults

A traditional local religion called “*Lam-the-Kwar*”, which has its roots in the Nebbi district (Northern Uganda), is led by a priest in Kyakapere. The leader’s house is the centre of all activities which involve ceremonies on a Tuesday and Sunday (with drums, singing and dancing). The house is located in the centre of Kyakapere village.

### Traditional Medicine

It was noted by the field team that many of the grasses, trees and shrubs present within the Study Area can be used as medicine. Those sites specifically identified and drawn on Map 16, Appendix D (sites **MP-01** – **MP-08**) were those within the footprint of proposed infrastructure developments (Spoil Area A and the Escarpment Road).

Table 12 below summaries the medicinal / traditionally used plant species observed within the Study Area and identified by the field team. ‘Secret plants’ were also mentioned to be used by women in labour, specifically to address complications with the afterbirth.

**Table 12: Traditional Plant names and uses**

Local Plant name	Disease it cures
Omwoyante	Malaria (boiled leaves)
Kyangwe	Used for sponges ( <b>MP-02</b> ) Leaves for ringworm
Tengo	Backache, bilharzia Teeth: use the roots Remove poison: fruits Ebisebe: flowers
Omulisana	Ringworms Hook worms
Omukoma	Constipation Allergy: the stem
Ekiryabiruku	Cough
Kibeere	Cough, making the placenta stable
Omususa	Allergy, syphilis
Omupeera (guava)	Cough (leaves), asthma (roots)
Omusheshe	Allergy (leaves and roots), syphilis (stem),
Omukwatange	Fibroids (stems and roots)
Akagando	Wounds locally called ebironda (leaves), asthma (roots) Allergies Teeth
Omululuza	Worms, malaria, wounds, and burns. Note: it has to be picked early in the morning when the chlorophyll is in the leaves but if the roots are to be used it is advisable to pick them in the evening.
Omushebashebe	Pancreas (stem to be drunk).



## CULTURAL HERITAGE SITE VALUATION

For the purposes of the impact assessment all sites recorded within the Study Area have been rated in terms of their cultural heritage value. This baseline value is derived from a consideration of each feature or site in terms of its form, survival, condition, complexity, context and period.

Valuation has been calculated in terms of a perceived research worth and with reference to IFC Performance Standard 8 designations ('replicable', 'non-replicable' and 'critical'). It also takes into account the scale at which the site matters (e.g., local or regional) and their rarity. The results of the valuation process are presented in Table 13.

The following values (high - very low) have been applied to the identified cultural heritage site types within the project area:

A four point qualitative system was used:

- **High** - Archaeological and historic sites considered to be of national or international importance with the greatest potential for further, significant discoveries to be made. Also, rare and previously unstudied features with a high potential for further research. Cultural sites which have been frequented by the local community for longstanding cultural purposes and those which attract visitors from further afield. Sites associated with oral history and which are representative of a number which no longer exist. Sites which are non-moveable (e.g. associated with natural features). 'Critical' or 'non-replicable' cultural heritage sites (as defined by IFC PS 8, 2012).
- **Medium** - Archaeological and historic sites considered to be of regional or national importance with some potential for further discoveries and research value. Cultural sites which may be no longer in use but are known to the community and associated with settlement history/oral history. Cultural sites which are common and potentially 'replicable' (as defined by IFC PS 8, 2012).
- **Low** - Archaeological and historic sites considered to be of local importance. Features which are very common or very poorly preserved with very limited research potential, or those which are common and very well researched. Cultural sites which are very common and 'replicable' - in the sense that new buildings (e.g., churches) can be established.
- **Very Low** - Archaeological and historic sites which are considered to be of very limited importance. Features which are mostly already destroyed and/or with no research potential. Cultural sites which are defunct, with no local importance or historic value.

**Table 13: Summary Valuation of Identified Cultural Heritage Sites**

Site Type	Sub Category	Site IDs	Value	Notes
Pottery	Kansyore/ Neolithic (c.6000- 5000 cal. B.C.)	PO-161 PO-182	Medium	Indicative of seasonal hunting/fishing activity. Shows cultural interactions with Sudan, Kenya and Tanzania. Regional research potential.
	Urewe/ Early Iron Age (500BC – AD 700.)	PO-49, 84, 130, 150, 152, 157, 167, 180	Medium	Indicative of seasonal activity. Potential settlement. Shows cultural interactions Kenya. Regional research potential.
	Bourdine/ Mid Iron Age (undated)	PO-05, 52, 55, 56, 71, 80, 94, 103, 110, 116, 119, 127-130, 135, 137,	High	Indicative of seasonal activity. Potential settlement. National research potential – to establish first radiocarbon date for the Middle Iron Age in Uganda



## CULTURAL HERITAGE ASSESSMENT

Site Type	Sub Category	Site IDs	Value	Notes
		145, 147, 149, 150, 152, 153, 156, 178		
	Roulette/ Late Iron Age (undated)	PO-56, 71, 138	High	Indicative of seasonal activity. Potential settlement – concentrated at Kiina. National research potential – to establish first radiocarbon date for the Late Iron Age in Uganda
	Other undated pottery scatter	PO-01-04, 06-48, 50, 51, 53, 54, 57-70, 72-79, 81, 83, 85-93, 95-102, 104-109, 111-115, 117, 118, 120-126, 131-134, 136, 139-144, 146, 148, 151, 154, 155, 158-166, 168-177, 179, 181.	Low	Undecorated pottery. No rims or bases to aid dating/topology. Very limited research potential. As sum, scatter can provide evidence of industrial and/or settlement activity
Lithic Sites	Early Stone Age	LI-24, LI-25	Medium - High	Evidence of lithic industry complexity and development at this period in relation to technological evolution and climate change. Can be used to infer and recreate 'craft' and subsistence activities. Regional / National research potential – develop regional cultural sequence. ESA evidence is very rare and poorly studied to date.
	Middle Stone Age	LI-20	Medium - High	Evidence of lithic industry complexity and development at this period. Can be used to infer and recreate 'craft' and subsistence activities. Regional / National research potential – develop regional cultural sequence. MSA not widely studied in Uganda/ very little evidence - the period is crucial to understanding the emergence of modern human behaviour.
	Late Stone Age	LI-37, 16	Medium	Evidence of lithic industry complexity and development at this period. Can be used to infer and recreate 'craft' and subsistence activities. Regional research potential – develop regional cultural sequence. Using the identified



## CULTURAL HERITAGE ASSESSMENT

Site Type	Sub Category	Site IDs	Value	Notes
				artefacts from Early, Middle and Late Stone Age vastly improves the quality of any potential research as a more cohesive sequence can be developed.
	Undated Lithic Scatter & Grinding Stones	LI-01-12, LI-14 –LI-15, 17-19, 21-23, 26-36, 38-44	Low	Undated, non-distinct material provides little research potential in developing local/regional typological sequences. Lithic scatters may be useful indicators of subsurface archaeological remains.
	Grinding Stone at Baker's View	LI-13	Low - Medium	Bakers View grindstone is part of Baker's View site as a whole and so has elevated sensitivity. Maybe used to infer past subsistence strategies – food processing remains scarce in this region.
Faunal Remains	Shells and Bone	BO-01-28, SH-01-06	Very Low	All faunal remains, none of which are fossilised. Assumed that no remains are of significant antiquity. Research potential is very low.
Metal Objects	Coins	ME-02, 03	Low	Demonstrates modern period occupation in area. Very little research potential.
	Iron Objects and Slag	ME-01, 04, 05, SL-01-07	High	Provide rare examples of metal objects and evidence of past metal production in region. Regional research potential is high, and may be of national significance.
Quarry Sites	Historic Quarrying Activity	QU-01, QU-02	Low	Very little research potential, unknown age.
Historic Sites	Salt Making Site	HI-03	High	National value, unknown antiquity, salt-making sites further north at Kibiro are on Uganda's tentative World Heritage nominations list.
	Baker's View	HI-04	High	Colonial-age site, on the National Museum's Inventory of cultural heritage sites in Uganda
	Stone House Foundations	HI-01	Medium	Stones used in the village to define boundaries and protect from erosion. Stones gathered from the escarpment, rare in the area, no other examples seen.
Ritual Objects	Stones	RO-01 – RO-03	High	Stones used for traditional worship.
Cultural Sites	The Escarpment	CL-02	High	Associated with myth and oral history. A cultural landscape with tangible historic connections to the present communities.
	Lake Albert	CL-01	High	Associated with myth and oral history. A cultural landscape revered by the present community. Ceremonies carried out on the lake to improve fishing/help with sickness.



## CULTURAL HERITAGE ASSESSMENT

Site Type	Sub Category	Site IDs	Value	Notes
	Medicinal Plant Sites	MP-01 – MP-12	Medium	These sites provide a representative sample, there are believed to be many others in frequent use for medicinal purposes. For humans and animals.
	Luzira	RS-03	High	Associated with oral tradition, taboos and ceremonial activity. In frequent use.
	River Masika	SR-01	High	Associated with oral tradition, taboos and ceremonial activity. In frequent use.
	Mouth of the River at Kiina	RS-06	High	Associated with oral tradition, taboos and ceremonial activity. In frequent use.
	Beach at Nsonga (Akasonga / Kasonga Beach)	RS-01	High	Associated with oral tradition, taboos and ceremonial activity. In frequent use.
	Akasonga /Kasonga Beach at Jetty	RS-02	High	Associated with oral tradition, taboos and ceremonial activity. In frequent use.
	Sacred Trees	ST-1 – ST02	High	Secret Site. Associated with taboo and ritual. Feared by the community.
	Sacred Pool	RS-04, RS-05	High	Secret Site. Associated with taboo and ritual.
	Family Shrines	n/a	High	Highly secret. Within individual houses, controlled by head of the family.
	Burial Sites	CE-01 – CE-30	High	Burial sites are highly sensitive, frequented by the communities for longstanding cultural purposes. Associated with ancestors and/or settlement founders and/or present families. There remains a potential for previously unrecorded burial sites to remain within the study area, particularly on the pipeline route (where inaccessible, not surveyed)
	Churches	CH-01 – CH-28	Low	Churches are considered of low significance since they are used by the local community (individual villages) and can be rebuilt in another location (relocated) if required
	Mosques	MO-01 – MO-03	Low	Mosques are considered of low significance since they are used by the local community (individual villages) and can be rebuilt in another location (relocated) if required

### Conclusions and Recommendations

The cultural heritage study has established a potential for remains of significant archaeological and cultural value within the project area. The pottery sherds and lithic scatter recovered provide evidence of human activity from the Stone Age through to the Iron Age periods with the oral history suggesting that the present communities have occupied the lakeside villages for at least the last 200 – 50 years.

#### Archaeology



Overall, the identified pottery shows the potential of the areas surveyed to provide a complete cultural sequence that has been lacking not only in Uganda but the Great lakes region as a whole (Kyazike, 2014). The concentration of pottery at Kiina and Kabaale is suggestive of large scale production / industrial activity while the concentrations of surface scatter throughout the Study Area may be indicative of more localized settlement. Particular centres of heightened archaeological potential have also been identified in the vicinity of the in-field roads, the CPF, the airstrip and the escarpment (pottery and lithics). Presently, without any subsurface investigation, it is unknown whether the scatters are associated with any below-ground archaeological sites. Further investigation will be required in order to determine whether these scattered artefacts are associated with any substantial archaeological features.

Consequently CNOOC is advised to schedule a small-scale scheme of archaeological (hand-dug) test-pitting during pre-construction, focused at locations of heightened potential. This will enable a fuller characterisation of the archaeological environment, to better inform mitigation requirements, and remove the risk of construction delays or the potential accidental destruction of significant archaeological material. It is suggested that this programme be carried out alongside further survey work to address those archaeological and cultural baseline gaps currently outstanding (i.e., along the pipeline route).

As an immediate recommendation CNOOC is advised to enhance its existing commitments with regard to cultural heritage within a Cultural Heritage Management Plan (CHMP), to be included in the existing Construction EMP. This CHMP should include a project-specific Chance Find Procedure (CFP) to deal with the disturbance of accidental archaeological 'finds' in accordance with both IFC PS 8 (2012) and Ugandan Historic Monuments Act (1968). The CFP must form part of the site induction process, for all contractors and CNOOC staff.

### Cultural sites and intangible heritage

Cemeteries have also been identified throughout the Study Area, particularly in the vicinity of the villages but also alongside the proposed pipeline route and Kingfisher field infrastructure. Cemeteries are mostly associated with particular villages although a small number are recognised as traditional cemeteries, associated with a lineage. These sites are important because they provide a direct link with the communal past and religious activity.

The cultural baseline field survey has also identified highly sensitive and secret sacred sites (e.g., ritual sites, shrines, sacred places) primarily constituting natural features embodying spiritual values e.g. sacred trees and watercourses. These sites are considered to be 'non-replicable' and potentially 'immovable' cultural heritage sites as defined by IFC (PS 8, 2012). Related intangible cultural heritage practice is considered to be a significant element of the baseline cultural heritage resource within the Study Area as it represents the local cultural norm, relating to traditional forms of social organisation, aiding the communities' ability to deal to change and shock.

There is a high potential for previously unidentified sites of cultural significance, including graves, to exist throughout the Study Area; these sites may be secret and/or highly sensitive. A detailed, Project-specific CHMP is recommended as a priority. This will set out the management strategy for those (known and unknown) sensitive cultural sites within the CNOOC Project-area. This must include cultural sensitivity training during the site induction process (for all contractors and site staff) and set out the programme for continued consultation and stakeholder identification, to manage and mitigate potential Project impacts, as required by IFC PS 8 and the Ugandan Cultural Policy (2006).

## Cultural Heritage Site Catalogues 2014

**Table 14: Archaeological Site Catalogue**

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
BO-01	Nsonga	Nsonga	pottery, bone	Bone	248013	137258	621



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
BO-02	Nsonga	Nsonga	pottery scatters and a bone	Bone	248193	137298	620
BO-03	Pad 4-1	Kyakapere	Bones and Pottery (decorated)	Bone	250777	141208	638
BO-04	Kiina	Kiina	potsherds and a bone	Bone	246099	133101	620
BO-05	Kiina	Kiina	bones and pottery scatters	Bone	246095	133125	620
BO-06	Kiina -infield road	Kiina	tooth	Bone	246986	134887	625
BO-07	Kyakasambu	Kyakasambu	pottery, bones, shells	Bone	248808	138206	621
BO-08	Kyakasambu	Kyakasambu	a rim and plain potsherd, bone	Bone	248852	138312	622
BO-09	Kyakasambu	Kyakasambu	potsherds, bone	Bone	248941	138381	616
BO-10	Kyakasambu	Kyakasambu	concentration of pottery, jaw bone	Bone	248957	138372	619
BO-11	Kyakasambu	Kyakasambu	pottery, bones	Bone	249024	138435	622
BO-12	Kyakasambu	Kyakasambu	bone	Bone	249370	138580	621
BO-13	materials yard	Kyakasambu	several bones	Bone	249042	138014	623
BO-14	materials yard	Kyakasambu	long bone, lithics, pottery	Bone	249060	137996	625
BO-15	materials yard	Kyakasambu	bone	Bone	249134	138159	624
BO-16	materials yard	Kyakasambu	bone	Bone	248985	138132	624
BO-17	materials yard	Kyakasambu	bone	Bone	249045	138032	629
BO-18	materials yard	Kyakasambu	bone	Bone	249102	138000	626
BO-19	materials yard	Kyakasambu	bone	Bone	249056	138008	625
BO-20	Pipeline	Kyakasambu	long bone	Bone	249482	137672	633
BO-21	Spoil area B	Kyakasambu	bone	Bone	249839	135973	656
BO-22	Spoil area B	Kyakasambu	bone	Bone	249846	135992	658



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
BO-23	pipeline	Nyanseke (kaseeta)	jaw bone	Bone	153141	276890	1044
BO-24	Pipeline	Kasoga	metal (probable hoe), molar tooth	Bone	263565	145296	1146
BO-25	Pipeline	Izahura-Sayuuni	bones	Bone	267787	147850	1166
BO-26	Nsunzu A		Bones and Pottery	Bone	246866	135456	624
BO-27	Airstrip Extension	Kyakasambu-Nsonga border	bone	Bone	249212	136920	
BO-28	Nsonga	Nsonga	bone	Bone	247852	137643	624
HI-01	Kyakapere		traditional stone house foundation	Historic Site	250439	140447	624
HI-02	Spoil Area-A	Kyakasambu/Kyakapere	old settlement	Historic Site	250165	138731	638
HI-03	Nsonga	Nsonga	historic salt making place	Historic Site	248270	137422	619
HI-04	Pipeline	Kituuti	Baker's view historical site	Historical Site	254767	134310	1174
LI-01	Nsunzu A		pottery scatter, lithics	Lithic Find Spot	246987	135477	628
LI-02	Spoil Area-A	Kyakasambu/Kyakapere	scatters of plain pottery, quartz stone tool	Lithic Find Spot	249841	138720	631
LI-03	Airstrip Extension	Kyakasambu-Nsonga border	scraper (lithics)	Lithic Find Spot	240196	136934	
LI-04	Airstrip Extension	Kyakasambu-Nsonga border	lithic core, scrapers, point	Lithic Scatter	249198	136934	
LI-05	Airstrip Extension	Kyakasambu-Nsonga border	pyramidal core	Lithic Find Spot	249235	136908	634
LI-06	Airstrip Extension	Kyakasambu-Nsonga border	lithic tool of chert raw material	Lithic Find Spot	249209	136800	637
LI-07	Kyakapere	Kyakapere	grinding stone	Lithic Find Spot	250456	140437	626



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
LI-08	CPF	Kyakasambu	lithic in obsidian raw material	Lithic Find Spot	249755	138748	631
LI-09	Spoil Area-A	Kyakasambu/ Kyakapere	scatters of plain pottery, quartz stone tool	Lithic Find Spot	249841	138720	631
LI-10	Kiina	Kiina	stone with a hole in the middle	Lithic Find Spot	246305	133505	624
LI-11	Kiina	Kiina	pottery and a lithic pyramidal core	Lithic Find Spot	247039	134913	624
LI-12	Kyakasambu	Kyakasambu	three cooking stone, plain pottery	Lithic Find Spot	248804	138177	622
LI-13	Escarpment road	Ikamiro	grinding stone	Lithic Find Spot	251144	135780	1036
LI-14	Escarpment road	Ikamiro	coin, lithic core	Lithic Find Spot	251184	135756	1041
LI-15	Pipeline	Kituuti	grinding stone	Lithic Find Spot	254788	134302	1174
LI-16	Pipeline	Kyarushesha	barked lithic piece	Lithic Find Spot	265077	146990	1137
LI-17	Nsonga	Nsonga	scatters of pottery, lithic piece	Lithic Find Spot	247857	137537	617
LI-18	Kiina	Kiina	pottery scatters	Lithic Find Spot	246117	133091	619
LI-19	Kiina	Kiina	scraper (lithics)	Lithic Find Spot	247095	134931	618
LI-20	Kiina -infield road	Kiina	pick axe	Lithic Find Spot	247317	135066	624
LI-21	Kyakasambu	Kyakasambu	flake	Lithic Find Spot	248941	138381	616
LI-22			quartz core	Lithic Find Spot			
LI-23	Escarpment road	Ikamiro	Core	Lithic Find Spot	250586 7	135594	1001



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
LI-24	Escarpment road		Hand Axe	Lithic Find Spot	250530	136074	891
LI-25	Escarpment road		Pick Axe	Lithic Find Spot	250512	136001	906
LI-26	Pipeline	Izahura-Sayuuni	quartz core	Lithic Find Spot	267787	147850	1166
LI-27	Airstrip Extension	Kyakasambu	Lithic Scatter/Workshop	Lithic Scatter	249195	136944	638
LI-28	Kiina	Kiina	pottery scatters and lithics	Lithic Scatter	246202	133419	623
LI-29	Kiina	Kiina	concentration of pottery, lithics	Lithic Scatter	246901	134776	623
LI-30	Kiina	Kiina	shells and lithics	Lithic Scatter	247286	135056	622
LI-31	Kyakasambu	Kyakasambu	potsherds and stone tools	Lithic Scatter	248805	138138	621
LI-32	Kyakasambu	Kyakasambu	lithics	Lithic Scatter	249057	138482	618
LI-33	Escarpment road	Ikamiro	pottery, lithics	Lithic Scatter	251193	1352722	1041
LI-34	Escarpment road	Ikamiro	lithics	Lithic Scatter	251105	135673	1037
LI-35	Escarpment road	Nsonga	lithics <i>in situ</i>	Lithic Scatter	250573	135802	935
LI-36	materials yard	Kyakasambu	long bone, lithics, pottery	Lithic Scatter	249060	137996	625
LI-37	materials yard	Kyakasambu	lithics (typical LSA artefacts)	Lithic Scatter	249094	137871	628
LI-38	materials yard	Kyakasambu	lithics	Lithic Scatter	249085	137825	628
LI-39	Pipeline	Kyakasambu	metal object, probable ancient burial, lithics	Lithic Scatter	249733	137646	639
LI-40	Pipeline	Kabaale	pottery and lithics	Lithic Scatter	281351	159622	1062



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
LI-41	Airstrip Extension	Kyakasambu-Nsonga border	Lithic Scatter (3)	Lithic Scatter	249206	136791	634
LI-42	Kiina	Kiina	shells and lithics	Lithic Scatter	247286	135056	622
LI-43	Escarpment road	Ikamiro	straight side notched scrapper and 3 ritual stones	Lithic Scatter	250963	135846	1010
LI-44	Escarpment road	Ikamiro	cores	Lithic Scatter	2505867	135594	1001
ME-01	Airstrip Extension	Kyakasambu-Nsonga border	metal object	Metal	249238	137008	641
ME-02	Kiina	Kiina	coin (1966)	Metal	246383	133599	623
ME-03	Escarpment road	Ikamiro	coin, lithic core	Metal	251184	135756	1041
ME-04	Pipeline	Kyakasambu	metal object, probable ancient burial, lithics	Metal	249733	137646	639
ME-05	Pipeline	Kasoga	metal (probable hoe), molar tooth	Metal	263565	145296	1146
MO-01	Kyakapere	Kyakapere	Mosque	Mosque	250682	141315	624
MO-02	Kiina	Kiina	Kiina mosque, pottery concentration	Mosque	246522	133640	627
MO-03	Pipeline	Kasoga B	Tawehid mosque, scatters of plain pottery	Mosque	261201	142319	1173
PO-01	Pipeline	Kabaale	pottery, slag	Pottery Find Spot	281197	159003	1054
PO-02	In field Road (Nsunzu)		1 rim sherd	Pottery Find Spot	247297	135250	619
PO-03	Pad 3		1 sherd	Pottery Find Spot	247791	136033	



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
PO-04	Nsunzu B	Nsunzu	plain pottery	Pottery Find Spot	247780	136525	628
PO-05	Nsunzu B	Nsunzu	burial (4 people), big pot	Pottery Find Spot	247737	136348	629
PO-06	Airstrip Extension	Kyakasambu-Nsonga border	plain pottery	Pottery Find Spot	249206	136791	634
PO-07	Kyakapere		decorated pottery sherd	Pottery Find Spot	250401	140300	
PO-08	Kyakapere	Kyakapere	decorated pottery	Pottery Find Spot	250400	140353	626
PO-09	Luzira/jetty	Nsonga	pottery	Pottery Find Spot	247978	137919	619
PO-10	Luzira/jetty	Nsonga	pottery	Pottery Find Spot	247952	137921	615
PO-11	Luzira/jetty	Nsonga	pottery	Pottery Find Spot	247918	137909	617
PO-12	Luzira/jetty	Nsonga	pottery	Pottery Find Spot	247856	137923	615
PO-13	Luzira/jetty	Nsonga	pottery	Pottery Find Spot	247845	137924	616
PO-14	Nsonga	Nsonga	pottery, bone	Pottery Find Spot	248013	137258	621
PO-15	Nsonga	Nsonga	plain pottery	Pottery Find Spot	248035	137290	616
PO-16	Nsonga	Nsonga	plain pottery	Pottery Find Spot	248190	137310	615
PO-17	Nsonga	Nsonga	Plain pottery	Pottery Find Spot	248145	137332	618
PO-18	Nsonga	Nsonga	plain pottery	Pottery Find Spot	248048	137145	621
PO-19	Nsonga	Nsonga	plain pottery, meeting tree path	Pottery Find Spot	248000	137153	619
PO-20	Nsonga	Nsonga	decorated pottery	Pottery Find Spot	248020	137029	624
PO-21	Nsonga	Nsonga	decorated pottery	Pottery Find Spot	248045	136806	622



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
PO-22	Pad 4-2	Kyakapere	Bones and Pottery (decorated)	Pottery Find Spot	250777	141208	638
PO-23	Kiina	Kiina	decorated pottery	Pottery Find Spot	246393	133580	623
PO-24	Kyakasambu	Kyakasambu	plain pottery	Pottery Find Spot	248836	138229	620
PO-25	Kyakasambu	Kyakasambu	a rim and plain potsherd, bone	Pottery Find Spot	248852	138312	622
PO-26	Pipeline	Kabaale	plain sherd	Pottery Find Spot	281539	159631	1060
PO-27	Pipeline	Kabaale	plain sherd	Pottery Find Spot	281457	159584	1063
PO-28	Pipeline	Kabaale	burial with 2 graves and plain pottery	Pottery Find Spot	281446	159631	1061
PO-29	Pipeline	Kabaale	pottery and lithics	Pottery Find Spot	281351	159622	1062
PO-30	Pipeline	Kabaale	plain potsherd	Pottery Find Spot	281417	159332	1047
PO-31	Pipeline	Kabaale	plain potsherd and shell	Pottery Find Spot	281405	159313	1049
PO-32	Pipeline	Kabaale	decorated pottery at a burial of three graves	Pottery Find Spot	281264	159227	1060
PO-33	Pipeline	Kabaale	decorated pottery	Pottery Find Spot	281258	159192	1056
PO-34	Pipeline	Kabaale	plain pottery	Pottery Find Spot	280973	158995	1055
PO-35	Pipeline	Kabaale	decorated pottery	Pottery Find Spot	281054	159017	1052
PO-36	Pipeline	Kabaale	plain pottery	Pottery Find Spot	281849	160209	1071
PO-37	Pipeline	Kabaale	plain pottery	Pottery Find Spot	281950	160177	1070



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
PO-38	Pipeline	Kabaale	burial for 8 people and a potsherd	pottery find spot	281930	160167	1070
PO-39	Pipeline	Kabaale	rim, slag and shell	pottery find spot	281963	160175	1065
PO-40	Pipeline	Kaseeta (Nyanseke)	plain pottery and slag, church of Uganda	Pottery Find Spot	276905	153245	1043
PO-41	Pipeline	Bitagata	plain pottery	Pottery Find Spot	273242	151346	1061
PO-42	Pipeline	Bitagata	plain pottery	Pottery Find Spot	273360	151278	1054
PO-43	Pipeline	Bitagata	plain pottery	Pottery Find Spot	273487	151157	1043
PO-44	Pipeline	Bitagata	plain pottery	Pottery Find Spot	273457	151150	1045
PO-45	Pipeline	Kyapa (road to Sayuuni)	plain pottery	Pottery Find Spot	268411	146748	1038
PO-46	Pipeline	Kibaale modern primary	CNOOC pipeline bench mark, pottery	Pottery Find Spot	265189	146242	1174
PO-47	Pipeline	Kasoga	plain pottery	Pottery Find Spot	263877	145584	1144
PO-48	Pipeline	Kasoga	incised pottery rim	Pottery Find Spot	261673	143670	1171
PO-49	Pipeline	Kasoga town	decorated rim, Faith of Unity church	Pottery Find Spot	261137	142423	1161
PO-50	Pipeline	Kituuti	rim of decorated pottery	Pottery Find Spot	254811	134286	1177
PO-51	Pipeline	Kyarushesha	decorated pottery rim	Pottery Find Spot	265065	146993	1137
PO-52	Nsunzu A		Bones and Pottery	Pottery Find Spot	246866	135456	624
PO-53	Luzira/jetty	Nsonga	abraded pottery	Pottery Find Spot	248046	137924	621



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
PO-54	Luzira/jetty	Nsonga	pottery pieces) (2	Pottery Find Spot	247992	137920	614
PO-55	Nsonga beach	Nsonga	finger impressed pottery	Pottery Find Spot	247836	137693	624
PO-56	Nsonga beach	Nsonga	mammilated roulette pottery, bone	Pottery Find Spot	247852	137643	624
PO-57	Pad 4-1	Kyakapere	pottery, Church of God	Pottery Find Spot	250798	141196	644
PO-58	Kiina	Kiina	decorated unique pottery	Pottery Find Spot	246065	133295	621
PO-59	Kiina	Kiina	pottery and a lithic pyramidal core	Pottery Find Spot	247039	134913	624
PO-60	Kyakasambu	Kyakasambu	three cooking stone, plain pottery	Pottery Find Spot	248804	138177	622
PO-61	Kyakasambu	Kyakasambu	pottery, bones, shells	Pottery Find Spot	248808	138206	621
PO-62	Pipeline	Kabaale	pottery	Pottery Find Spot	282709	159206	1071
PO-63	Pipeline	Kabaale	pottery	Pottery Find Spot	281458	159623	1064
PO-64	Pipeline	Kamwokya (Kamwokya primary school)	decorated pottery	Pottery Find Spot	254823	139573	1201
PO-65	Pipeline	Kamwokya	plain pottery	Pottery Find Spot	253714	140004	1175
PO-66	Pipeline	Izahura-Sayuuni	Plain pottery	Pottery Find Spot	268503	150238	1113
PO-67	Pipeline	Izahura-Sayuuni	plain pottery	Pottery Find Spot	267716	147867	1160
PO-68	Pipeline	Kyarushesha	plain pottery	Pottery Find Spot	264899	146994	1152
PO-69	Pipeline	Kyarushesha	plain pottery	Pottery Find Spot	265049	146983	1140



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
PO-70	Kiina	Kiina	rim of roulette pottery	Pottery findspot	246885	134726	624
PO-71	Kiina	Kiina	decorated potsherd	Pottery Findspot	247201	134991	624
PO-72	Kiina -infield road	Kiina	pottery	Pottery Findspot	247317	135066	624
PO-73	Kyakasambu	Kyakasambu	pottery, bones	Pottery Findspot	249024	138435	622
PO-74	Escarpment road	Ikamiro	pottery, lithics	Pottery Findspot	251193	1352722	1041
PO-75	materials yard	Kyakasambu	long bone, lithics, pottery	Pottery Findspot	249060	137996	625
PO-76	In field Road (jetty)		pottery scatter (3 pieces)	Pottery Scatter	248669	138022	
PO-77	In field Road (Nsunzu)		pottery scatter	Pottery Scatter	247316	135479	629
PO-78	In field Road (Nsunzu)		pottery scatter	Pottery Scatter	247367	135625	631
PO-79	In field Road (Nsunzu)		pottery scatter	Pottery Scatter	247298	135352	627
PO-80	Nsunzu		pottery scatters	Pottery Scatter	246956	135529	627
PO-81	In field Road (Nsunzu)		large pottery scatter	Pottery Scatter	247284	135360	627
PO-82	In field Road (Nsunzu)		pottery scatter	Pottery Scatter			
PO-83	In field Road (Nsunzu)		pottery scatter	Pottery Scatter	247156	135472	632
PO-84	In field Road (Nsunzu)		pottery scatter	Pottery Scatter	247293	135432	629
PO-85	Jetty		pottery scatter (6 pieces)	Pottery Scatter	248375	138041	
PO-86	Nsunzu A		pottery scatter, lithics	Pottery Scatter	246987	135477	628
PO-87	Nsunzu A		large pottery dump	Pottery Scatter	247257	135513	628



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
PO-88	Nsunzu A		Pottery scatter at burial site	Pottery Scatter	246764	135286	619
PO-89	Nsunzu A		Pottery scatter at burial site	Pottery Scatter	246788	135312	626
PO-90	Nsunzu B	Nsunzu	scatters of pottery	Pottery Scatter	247755	136476	620
PO-91	Nsunzu B	Nsunzu	scatters of pottery and a rim	Pottery Scatter	247696	136396	618
PO-92	Nsunzu B	Nsunzu close to Pad 3	scatters of pottery, rim	Pottery Scatter	247643	136290	619
PO-93	Nsunzu B	Nsunzu close to a bore hole	pottery	Pottery Scatter	247736	136305	627
PO-94	Kyakapere		pottery scatter	Pottery Scatter	250399	140289	633
PO-95	Kyakapere		scatters of pottery, decorated and plain	Pottery Scatter	250647	140782	619
PO-96	Pad 4-2	Kyakapere	scatters of pottery	Pottery Scatter	250642	140732	619
PO-97	Pad 4-2	Kyakapere	plain pieces of pottery	Pottery Scatter	250687	140873	620
PO-98	Spoil Area-A	Kyakasambu/ Kyakapere	scatters of plain pottery, quartz stone tool	Pottery Scatter	249841	138720	631
PO-99	Nsonga/ beach line	Nsonga	pottery scatters	Pottery Scatter	247794	137850	619
PO-100	Nsonga/ beach line	Nsonga	decorated pottery	Pottery Scatter	247814	137787	618
PO-101	Nsonga/ beach line	Nsonga	concentration of decorated and plain pottery	Pottery Scatter	247817	137774	617
PO-102	Nsonga/ beach line	Nsonga	pieces of decorated pottery	Pottery Scatter	247831	137727	616



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
PO-103	Nsonga/ beach line	Nsonga	scatters of pottery, lithic piece	Pottery Scatter	247857	137537	617
PO-104	Nsonga	Nsonga	concentration of pottery	Pottery Scatter	247924	137295	617
PO-105	Nsonga	Nsonga	concentration of plain and decorated pottery	Pottery Scatter	247974	137258	618
PO-106	Nsonga	Nsonga	pottery scatters	Pottery Scatter	247977	137247	622
PO-107	Nsonga	Nsonga	plain sherds	Pottery Scatter	248000	137249	620
PO-108	Nsonga	Nsonga	pottery scatters and a bone	Pottery Scatter	248193	137298	620
PO-109	Nsonga	Nsonga	scatters of pottery all over (100×100)	Pottery Scatter	248163	137199	618
PO-110	Nsonga	Nsonga	decorated and plain pottery	Pottery Scatter	248023	137097	618
PO-111	Nsonga	Nsonga	scatters of plain pottery	Pottery Scatter	248047	136942	622
PO-112	Nsonga	Nsonga	burial site of the Bakubya clan, pottery scatters	Pottery Scatter	247985	136786	624
PO-113	Kyakapere	Kyakapere	pottery scatter	Pottery Scatter	250747	141446	616
PO-114	Kyakapere	Kyakapere	pottery scatter	Pottery Scatter	250720	141406	623
PO-115	Kyakapere	Kyakapere	pottery scatter	Pottery Scatter	250672	141295	623
PO-116	Kyakapere	Kyakapere	pottery scatter	Pottery Scatter	250677	141186	631
PO-117	Kyakapere	Kyakapere	Cemetry, pottery scatters	Pottery Scatter	250615	140536	625
PO-118	Kyakapere	Kyakapere	Pottery Scatter	Pottery Scatter	250581	140447	627



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
PO-119	Kyakapere	Kyakapere	Pottery Scatter	Pottery Scatter	250527	140464	626
PO-120	Kyakapere	Kyakapere	burial (3 people), pottery scatters	Pottery Scatter	250511	140438	629
PO-121	Kyakapere	Kyakapere	pottery scatter	Pottery Scatter	250518	140406	622
PO-122	Kyakapere	Kyakapere	pottery scatter	Pottery Scatter	250442	140335	626
PO-123	Kiina	Kiina	concentration of decorated pottery (50×50m)	Pottery Scatter	246564	133687	620
PO-124	Kiina	Kiina	concentration of roulette pottery	Pottery Scatter	246492	133648	618
PO-125	Kiina	Kiina	decorated pottery and a smoking pipe	Pottery Scatter	246407	133611	618
PO-126	Kiina	Kiina	Kiina catholic church, scatters of decorated pottery	Pottery Scatter	246259	133516	625
PO-127	Kiina	Kiina	pottery scatters and lithics	pottery scatter	246202	133419	623
PO-128	Kiina	Kiina	Kiina church of God, scatters of decorated pottery	Pottery Scatter	246236	133352	620
PO-129	Kiina	Kiina	scatters of pottery with different designs	Pottery Scatter	246190	133313	622
PO-130	Kiina	Kiina	pottery scatters (60×60 m)	Pottery Scatter	246195	133287	619
PO-131	Kiina	Kiina	concentration of pottery at the Lake shores	Pottery Scatter	246206	133253	620



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
PO-132	Kiina	Kiina	concentration of pottery	Pottery Scatter	246154	133136	619
PO-133	Kiina	Kiina (Kasonga)	pottery concentration	Pottery Scatter	246119	133093	619
PO-134	Kiina	Kiina	pottery scatters	Pottery Scatter	246117	133091	619
PO-135	Kiina	Kiina	potsherds and a bone	Pottery Scatter	246099	133101	620
PO-136	Kiina	Kiina	bones and pottery scatters	Pottery Scatter	246095	133125	620
PO-137	Kiina	Kiina	concentration of pottery	Pottery Scatter	246094	133144	619
PO-138	Kiina	Kiina	concentration of pottery	Pottery Scatter	246089	133185	621
PO-139	Kiina	Kiina	concentration of pottery	Pottery Scatter	246110	133436	624
PO-140	Kiina	Kiina	scatters of pottery, finger impression, roulette, thick rim	Pottery Scatter	246138	133451	624
PO-141	Kiina	Kiina	Kiina mosque, pottery concentration	Pottery Scatter	246522	133640	627
PO-142	Kiina	Kiina	concentration of pottery, lithics	pottery scatter	246901	134776	623
PO-143	Kiina - Pad 5	Kiina	pottery scatters	pottery scatter	246867	134752	624
PO-144	Kiina	Kiina	concentration of decorated pottery	pottery scatter	246855	134732	621
PO-145	Kiina	Kiina	concentration of pottery (60×60m)	Pottery Scatter	246860	134766	623
PO-146	Kiina	Kiina	concentration of decorated pottery (10×10m)	Pottery Scatter	246907	134759	625



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
PO-147	Kiina	Kiina	pottery scatters	Pottery Scatter	247095	134931	618
PO-148	Kiina	Kiina	concentration of pottery (50×50m)	Pottery Scatter	247150	134948	621
PO-149	Kiina	Kiina	concentration of pottery	Pottery Scatter	247186	134970	624
PO-150	Kiina	Kiina	concentration of decorated pottery (35×20m)	Pottery Scatter	247232	135009	622
PO-151	Kiina -infield road	Kiina	scatters of pottery	Pottery Scatter	247274	134996	622
PO-152	Kiina -infield road	Kiina	a very big pot rim and pottery scatters	Pottery Scatter	247229	134927	621
PO-153	Kiina -infield road	Kiina	scatters of potsherds (30×20m)	Pottery Scatter	247220	134930	627
PO-154	Kyakasambu	Kyakasambu	potsherds and stone tools	Pottery Scatter	248805	138138	621
PO-155	Kyakasambu	Kyakasambu	pottery scatters	Pottery Scatter	248906	138334	621
PO-156	Kyakasambu	Kyakasambu	potsherds, bone	Pottery Scatter	248941	138381	616
PO-157	Kyakasambu	Kyakasambu	concentration of pottery, jaw bone	Pottery Scatter	248957	138372	619
PO-158	Kyakasambu	Kyakasambu	pottery scatters	Pottery Scatter	249014	138403	618
PO-159	Kyakasambu	Kyakasambu	pottery scatters	Pottery Scatter	249356	138615	619
PO-160	Pipeline	Kabaale	slag, shell, pottery	Pottery Scatter	282675	159209	1075
PO-161	Pipeline	Kabaale	wavy line pottery in a concentration of pottery	Pottery Scatter	281523	159614	1060



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
PO-162	Pipeline	Kabaale	concentration of plain sherds	Pottery Scatter	281203	159060	1059
PO-163	Pipeline	Kabaale	plain sherds	Pottery Scatter	281003	159016	1058
PO-164	Pipeline	Kabaale	decorated pottery and a rim	pottery scatter	281885	160209	1072
PO-165	Pipeline	Kabaale	concentration of decorated potsheds and iron slag	pottery scatter	281910	160203	1064
PO-166	Pipeline	Kabaale at the refinery	scatters of plain potsherd	Pottery Scatter	282085	160258	1054
PO-167	Pipeline	Kaseeta (Nyanseke)	scatters of pottery, plain and decorated	Pottery Scatter	276935	153256	1035
PO-168	Pipeline	Kaseeta (Nyanseke) at Kaseeta primary school	decorated (roulette) and plain pottery, Kaseeta catholic church	Pottery Scatter	276851	153153	1042
PO-169	Pipeline	Kaseeta (Nyanseke)	decorated pottery and scatters	Pottery Scatter	276983	153126	1032
PO-170	Pipeline	Kisooba	several scatters of pottery	Pottery Scatter	276520	150777	1058
PO-171	Pipeline	Bukona	potsherds-necks of roulette, slag	Pottery Scatter	285249	160043	1049
PO-172	Pipeline	Bitagata	plain pottery scatters	Pottery Scatter	273184	151404	1064
PO-173	Pipeline	Bitagata	concentration of pottery, two graves	Pottery Scatter	273449	151155	1046
PO-174	Pipeline	Kibaale modern primary	concentration of pottery	Pottery Scatter	265225	146207	1175
PO-175	Pipeline	Kasoga	concentration of pottery	Pottery Scatter	263561	145318	1146



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
PO-176	Pipeline	Kasoga B	Tawehid mosque, scatters of plain pottery	Pottery Scatter	261201	142319	1173
PO-177	Pipeline	Kasoga B	Kasoga catholic church, pottery scatters	Pottery Scatter	261248	142283	1168
PO-178	Pipeline	Kyarujumba	Fountain of life church, pottery scatters-plain and decorated	Pottery Scatter	258228	141140	1198
PO-179	Pipeline	Kyarujumba	Kyarujumba model nurse y and primary school, decorated pottery	Pottery Scatter	258221	141110	1198
PO-180	Pipeline	Kituuti	concentration of decorated potsheds and iron slag	Pottery Scatter	254846	134348	1173
PO-181	Pipeline	Izahura-Sayuuni	scatters of plain pottery	Pottery Scatter	268462	150037	1123
PO-182	Escarpment road		Pottery	Pottery Scatter	251193	1352722	
QU-01	Borrow Pit		Area of past quarrying/stone collection	Quarry Site	250037	136368	667
QU-02	Borrow Pit		Gully, past quarrying activity evident	Quarry Site	250102	136352	669
SH-01	Borrow Pit		re deposited shells	Shells	250121	1336596	676
SH-02	Kiina	Kiina	shells and lithics	Shells	247286	135056	622
SH-03	Kyakasambu	Kyakasambu	pottery, bones, shells	Shells	248808	138206	621
SH-04	Pipeline	Kabaale	slag, shell, pottery	Shells	282675	159209	1075



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village/development	Village	DESCRIPTION	SITE TYPE	UTM (North ing)	UTM (Easting)	HEIGHT (m)
SH-05	Pipeline	Kabaale	plain potsherd and shell	Shells	281405	159313	1049
SH-06	Pipeline	Kabaale	rim, slag and shell	Shells	281963	160175	1065
SL-01	Pipeline	Kabaale	slag, shell, pottery	Slag	282675	159209	1075
SL-02	Pipeline	Kabaale	pottery, slag	Slag	281197	159003	1054
SL-03	Pipeline	Kabaale	concentration of decorated potsheds and iron slag	slag	281910	160203	1064
SL-04	Pipeline	Kabaale	rim, slag and shell	Slag	281963	160175	1065
SL-05	Pipeline	Kaseeta (Nyanseke)	plain pottery and slag, church of Uganda	Slag	276905	153245	1043
SL-06	Pipeline	Bukona	potsherds-necks of roulette, slag	Slag	285249	160043	1049
SL-07	Pipeline	Kituuti	concentration of decorated potsheds and iron slag	Slag	254846	134348	1173

**Table 15: Cultural Site Catalogue**

SITE ID	Village Development /	Village	DESCRIPTION	SITE TYPE	UTM (Northing)	UTM (Easting)
MO-01	Kyakapere	Kyakapere	Kyakapere Mosque	Mosque	250682	141315
MO-02	Kiina	Kiina	Kiina mosque	Mosque	246522	133640
MO-03	Pipeline	Kasoga B	Tawehid mosque	Mosque	261201	142319



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village Development /	Village	DESCRIPTION	SITE TYPE	UTM (Northing)	UTM (Easting)
CE-01	Pipeline	Bitagata	concentration of pottery, two graves	Burial/cemetery	273449	151155
CE-02	Nsunzu A		Burial (2 people)	Burial/cemetery	246788	135312
CE-03	Nsunzu A		Burial	Burial/cemetery	246764	135286
CE-04	Nsunzu B	Nsunzu	burial (4 people), big pot	Burial/cemetery	247737	136348
CE-05	Nsunzu B	Nsunzu	grave yard	Burial/cemetery	248145	136611
CE-06	Nsunzu B	Nsunzu	community grave yard	Burial/cemetery	248197	136581
CE-07	Nsunzu B	Nsunzu	grave yard	Burial/cemetery	247852	136744
CE-08	Nsonga	Nsonga	burial site of the Bakubya clan, pottery scatters	Burial/cemetery	247985	136786
CE-09	Nsonga	Nsonga	Burial (2 graves)	Burial/cemetery	247942	136830
CE-10	Nsonga	Nsonga	cemetery	Burial/cemetery	248373	137311
CE-11	Kyakapere	Kyakapere	burial	Burial/cemetery	250711	141123
CE-12	Pad 4-2	Kyakapere	cemetery	Burial/cemetery	250751	141304
CE-13	Pad 4-2	Kyakapere	Burial	Burial/cemetery	250762	141304
CE-14	Pad 4-2	Kyakapere	Cemetery	Burial/cemetery	250815	141199
CE-15	Kyakapere	Kyakapere	cemetery, pottery scatters	Burial/cemetery	250615	140536
CE-16	Kyakapere	Kyakapere	burial (3 people), pottery scatters	Burial/cemetery	250511	140438
CE-17	Spoil Area-A (3 huts)	Kyakasambu	grave	Burial/cemetery	250407	138525



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village Development /	Village	DESCRIPTION	SITE TYPE	UTM (Northing)	UTM (Easting)
CE-18	Kiina	Kiina	cemetery (over 30 graves)	Burial/cemetery	246076	133345
CE-19	Kiina	Kiina	cemetery	Burial/cemetery	246331	133514
CE-20	Kiina	Kiina	cemetery (over 40 graves), pottery scatters	Burial/cemetery	246509	133745
CE-21	Kiina	Kiina (Juba)	burial (1 grave Udongo)	Burial/cemetery	246781	135311
CE-22	Kyakasambu	Kyakasambu	community cemetery (6 graves)	Burial/cemetery	249396	138602
CE-23	Kyakasambu	Kyakasambu	burial (1 grave)	Burial/cemetery	249388	138460
CE-24	Spoil area B	Kyakasambu	burial at the 4 huts	Burial/cemetery	249820	136457
CE-25	Pipeline	Kabaale	burial of three graves	Burial/cemetery	281467	159625
CE-26	Pipeline	Kabaale	burial with 2 graves and plain pottery	Burial/cemetery	281446	159631
CE-27	Pipeline	Kabaale	decorated pottery at a burial of three graves	Burial/cemetery	281264	159227
CE-28	Pipeline	Kabaale	grave yard of one burial	Burial/cemetery	281270	159140
CE-29	Pipeline	Kabaale	grave at the LC3 compound	Burial/cemetery	281129	159039
CE-30	Pipeline	Kabaale	burial for 8 people and a potsherd	Burial/cemetery	281930	160167
CH-01	Nsunzu B	Nsunzu	Nsunzu seventh Day adventist church	Church	248023	136327
CH-02	Nsunzu B	Nsunzu	Nsunzu Pentecostal church Uganda	Church	248028	136390



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village Development /	Village	DESCRIPTION	SITE TYPE	UTM (Northing)	UTM (Easting)
CH-03	Nsunzu B	Nsunzu	Nsunzu church of Uganda	Church	247980	136419
CH-04	Nsunzu B	Nsunzu	Emmanuel Mission Uganda church	Church	248019	136670
CH-05	Kyakapere		Kyakapere catholic church	Church	250565	140600
CH-06	Nsonga	Nsonga	Nsonga church of God	Church	248154	136744
CH-07	Nsonga	Nsonga	Nsonga Face of Unity church	Church	248313	136602
CH-08	Nsonga	Nsonga	Christ is the Way church Nsonga	Church	248378	136694
CH-09	Nsonga	Nsonga	Nsonga church of Uganda	Church	248209	136902
CH-10	Nsonga	Nsonga	Kiguli zone catholic church Lwemisanga parish	Church	248346	137051
CH-11	Nsonga	Nsonga	Nsonga Miracle church	Church	248483	137391
CH-12	Pad 4-2	Kyakapere	Charismatic episcopal church (CECU)	Church	250730	141231
CH-13	Pad 4-2	Kyakapere	pottery, Church of God	Church	250798	141196
CH-14	Kiina	Kiina	Kiina catholic church, scatters of decorated pottery	Church	246259	133516
CH-15	Kiina	Kiina	Kiina church of God, scatters of decorated pottery	Church	246236	133352
CH-16	Kyakasambu	Kyakasambu	Kyakasambu church of Uganda	Church	248899	138310



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village Development /	Village	DESCRIPTION	SITE TYPE	UTM (Northing)	UTM (Easting)
CH-17	Kyakasambu	Kyakasambu	Kyakasambu pentecostal church	Church	249324	138417
CH-18	Pipeline	Kaseeta (Nyanseke)	plain pottery and slag, church of Uganda	Church	276905	153245
CH-19	Pipeline	Kaseeta (Nyanseke) at Kaseeta primary school	decorated (roulette) and plain pottery, Kaseeta catholic church	Church	276851	153153
CH-20	Pipeline	Kyarushesha	Kyarushesha church of Uganda	Church	265243	146174
CH-21	Pipeline	Kasoga town	decorated rim, Faith of Unity church	Church	261137	142423
CH-22	Pipeline	Kasoga B	Kasoga catholic church, pottery scatters	Church	261248	142283
CH-23	Pipeline	Kasoga B	Fountain of life church	Church	261335	141968
CH-24	Pipeline	Kasoga B	Kasoga church of Uganda	Church	261373	141872
CH-25	Pipeline	Buhumuliro-Kyarujumba	Itambiro Iya Bisaka (Faith of Unity church)	Church	259661	141293
CH-26	Pipeline	Kyarujumba	Buhumuliro church of Uganda	Church	259554	141160
CH-27	Pipeline	Kyarujumba	Fountain of life church, pottery scatters-plain and decorated	Church	258228	141140
CH-28	Pipeline	Nyansenge	Nyansenge st.peters catholic church	Church	255643	139809
CH-29	Pipeline	Kamwokya - Hanga B	Kamwokya church of born again	Church	254427	139158



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village Development / Village	Village	DESCRIPTION	SITE TYPE	UTM (Northing)	UTM (Easting)
ST-01	Nsunzu A	Nsunzu A	Nsunzu A	Sacred Tree	confidential	confidential
ST-02	Escarpment road	Kyakasambu	cultural tree	Sacred Tree	confidential	confidential
CT-01	Nsonga	Nsonga	village assembly tree	Cultural Tree	247978	137179
MP-01	Spoil Area-A (3 huts)	Kyakasambu	Healing Tree	Medicinal Plant	250397	138521
MP-02	Spoil Area-A (3 huts)	Kyakasambu	medicine plant (Kyangwe)	Medicinal Plant	250413	138516
MP-03	Spoil Area-A (3 huts)	Kyakasambu	Medicinal bush	Medicinal Plant	250369	138512
MP-04	Escarpment road	Ikamiro	Kagando tree (medicinal)	Medicinal Plant	250708	136025
MP-05	Escarpment road	Ikamiro	medicinal tree (mululuza)	Medicinal Plant	250883	135923
MP-06	Escarpment road	Ikamiro	medicinal plants (busaana)	Medicinal Plant	250867	135594
MP-07	Escarpment road	Ikamiro	medinal plant (mujaaja)	Medicinal Plant	250814	135613
MP-08	Escarpment road	Kyakasambu	medicinal tree and plants (nkooge& mavi gamukulu)	Medicinal Plant	250524	135979
RO-01	Kyakapere	Kyakapere	Feet Washing Stone	Ritual Object	250402	140302
RO-02	Escarpment road	Ikamiro	3 ritual stones	Ritual Object	confidential	confidential
RO-03	Pipeline	Kyarushesha	stone for worship	Ritual Object	confidential	confidential
BC-01	Pipeline	Kaseeta (Nyanseke)	Bark cloth tree	Bark Cloth Tree	confidential	confidential
RS-01	Nsunzu B	Nsunzu	traditional healers place	Ritual Site	confidential	confidential
RS-02	Jetty	Luzira		Ritual Site	confidential	confidential
RS-03	Luzira/jetty/beach	Akasonga / Kasonga	Sacred beach, fire place with herbs, pottery,	Ritual Site	confidential	confidential



## CULTURAL HERITAGE ASSESSMENT

SITE ID	Village Development / Village	Village	DESCRIPTION	SITE TYPE	UTM (Northing)	UTM (Easting)
			place for lake ritual ceremonies			
RS-04	Spoil area B	Kyakasambu	River Masika	Ritual Site	confidential	confidential
RS-05	Nsonga	Nsonga	Nsonga	Ritual Site	confidential	confidential
RS-06	Kiina	Kiina	Mouth of the River at Kiina	Ritual Site	confidential	confidential
RS-07	Nsonga	Nsonga	Beach from Nsonga to Site RS-03	Ritual Site	confidential	confidential
SR-01	Escarpment road	Nsonga	River Masika	Sacred River	confidential	confidential
CL-01	Kingfisher Area	Kingfisher Area	Lake Albert	Cultural Landscape	confidential	confidential
CL-02	Kingfisher Area	Kingfisher Area	The Escarpment	Cultural Landscape	confidential	confidential





## APPENDIX B

List of villages visited along the Pipeline Route in 2014

FINAL PRINT READY VERSION





**Villages visited during Cultural Heritage Consultation along the Pipeline Route  
(February 2014)**

- Kyabasambu
- Kaseeta
- Ikamiro
- Kyarushesha-Sayuni
- Izahura
- Nyanseke
- Bitagata
- Kasoga
- Kamwokya
- Nyamwerimigwa

FINAL PRINT READY VERSION





# APPENDIX C

## Interview Transcripts

FINAL PRINT READY VERSION





### 1. Nsunzu (NZ) (Buhuuka)

*Date: 24<sup>th</sup> January 2014 (am)*

*Interviewer: Alice Hobson*

*Interviewee: Wawa Uchai*

Q. How long have you lived here?

A. 35 years and he is 43 years old

Q. Where were you born?

A. Wanseko – Bulisa District

Q. Which tribe are you affiliated to?

A. Alur

Q. Why did you move here?

A. My father was living here; I came to live with him

Q. We are interested in the history of the village; you might know why the village is called Nsunzu?

A. Nsunzu is the name of the green grass that grows here – there used to be much more – it is very good for feeding cattle.

Q. What was the village like when you first arrived?

A. It was smaller – we had one Chairman then, now we have 3!

Q. Do you know how old the settlement may be? How many generations of people have lived here?

A. We are the 6<sup>th</sup> generation to have lived here.

Q. We have seen many older pottery pieces here; does anyone still make it in the village?

A. I think so, they sell it in other villages, and we have done for many years. There is clay here at Nsunzu, all over.

Q. We know about salt making at Kibiro, does anyone make salt here?

A. No.

Q. As I explained in detail before, we are interested in any places that may be important for Nsunzu for cultural reasons. Do you think there any sites I should know about?

A. There are such sites here. The **{Name withheld for confidential reasons}** there, that is very important for the village. We fear that place. We avoid it. Bad things happen there. Sometimes you hear the sound of a motor boat and of people shouting. But you cannot see anything at all. The tree is a very serious place; there must be no joking around there. Bad things can happen.

Q. Are there any more taboos related to that place?

A. People do not walk there, if you need to get to the land behind the tree, you must take a big diversion around it.

Q. Are there any other sites that are important to you, culturally?

A. There are places on the river – Masika – especially where the river meets the lake near Kina.

Q. Why is this place important?



A. It is a place people visit for sick children but it is not used much now, it is more a historic site.

Q. Is there a particular person in the village who might initiate such activities?

A. Any 'important' /elder person in the village can.

Q. Are there other places?

A. The river itself is important to us. Sacrifices are made on the river to bring back the fish in February/March.

Q. Can you tell me anymore about what happens? Do people travel to this place?

A. People come here from all the villages nearby for the ceremony. Nsonga also have a ceremony at **{Name withheld for confidential reasons}**. What happens is that all the elders from Nsunzu, Nsonga and Kiina meet on the river – perhaps at various points and they do the ceremony.

Q. Are there any rules/taboo that help define the culture here?

A. Not really

Q. Are there places where say, only men can go?

A. No, men and women can go in the Lake here.

Q. Are there burial places here?

A. Yes, many, we will show you.

Q. Is there a church here?

A. No. We go to church at Nsonga.

Q. Do you have any questions for me? Is there anything else you would like to talk about? Are there any stories you think are important in the documentation of Nsunzu's cultural heritage?

A. Some people believe there is a lucky snake in the lake. When you see that big snake, you know you will soon find money!

Q. Can anyone see this snake? Do people look for it?

A. The Elder's must meet and carry out a special ceremony, they do this then someone sees the snake.

Q. Do you have any questions?

A. I have told you about our important site, **{Name withheld for confidential reasons}**. What can you do about this?

Q. I will give the information to CNOOC, and we will make sure they keep you informed of all development here, the road especially. Now we know where it is we can help protect it, so thank you for sharing.

### **2. Village interview: Nsunzu (NZ)**

**Date: 24<sup>th</sup> January 2014 (am)**

**Interviewer: Alice Hobson**

**Interviewee: Aduba Ukello**

Q. How long have you lived here?

A. I was born here, I am 33 years old.

Q. Which tribe are you affiliated to?



A. Alur

Q. We are interested in the history of the village; you might know why the village is called Nsunzu?

A. No, I don't know the meaning.

Q. Do you know how old the settlement may be? How many generations of people have lived here?

A. We are the 6<sup>th</sup> generation.

Q. Where did the first settlers come from?

A. From the Western Nile area of Uganda.

Q. We have seen many older pottery pieces here; does anyone still make it in the village?

A. My grandparents made pots here. They even used to make clay boats here! They cooked the clay in fire so it was very hard and could go on the water. There was no timber here then for the boats we have now.

Q. We know about salt making at Kibiro, does anyone make salt here?

A. No.

Q. As I explained in detail before, we are interested in any places that may be important for Nsunzu for cultural reasons. Do you think there any sites I should know about?

A. There are many sites here.

Q. Can you tell me more?

A. That **{Name withheld for confidential reasons}** is culturally important. You must never point at **{Name withheld for confidential reasons}** (*points using his fist*) If we see a child accidentally pointing at the **{Name withheld for confidential reasons}** we must do a special ceremony to protect that child. There is also a snake, which can move in fire that lives in this place. The snake moves to the lake sometimes too. The snake is famous here. My father used to talk to the snake, communicate with it (my father was the cultural leader of Nsunzu) but now there is no cultural leader here.

Q. Is there someone you can call if you need?

A. There is a cultural leader who lives far away, in the W Nile area, he comes occasionally.

Q. Does the snake have a name?

A. No.

Q. Does the special **{Name withheld for confidential reasons}** have a name?

A. Yes, Uriyang. It means sacred, special place.

Q. Are there any more taboos related to that place? Are there places, for example, where women cannot go?

A. The places you mention, they did exist but not any longer. They have gone.

Q. Are there any other sites that are important to you, culturally?

A. No.

A. Do you have any ceremonies here, things you can do if there is a problem with the lake for example?

Q. A. We have a ceremony to help with the fishing here. There is a cultural leader who comes down from the escarpment to help conduct this. He lives in Nyamengo. He carries out a special ceremony on the Masika River.

Q. Do you have any questions?



A. I have told you about our most special site. What will happen to the **{Name withheld for confidential reasons}**?

Q. I will give the information to CNOOC, and we will make sure they keep you informed of all development here, the road especially. Now we know where it is we can help protect it, so thank you for sharing.

### 3. Village interview: Nsunzu (NZ)

**Date: 24<sup>th</sup> January 2014 (am)**

**Interviewer: Alice Hobson**

**Interviewee: Urunega Urwothomiyo**

Q. How long have you lived here?

A. I was born here, I am 31 years old.

Q. We are interested in the history of the village; you might know why the village is called Nsunzu?

A. No, I don't know the meaning.

Q. Do you know how old the settlement may be? How many generations of people have lived here?

A. We are the 6<sup>th</sup> generation.

Q. We have seen many older pottery pieces here, does anyone still make it in the village?

A. My parents made boats out of clay here, there never used to be any timber.

Q. As I explained in detail before, we are interested in any places that may be important for Nsunzu for cultural reasons. Do you think there any sites I should know about?

A. There are many sites here.

Q. Can you tell me more?

A. That **{Name withheld for confidential reasons}** just there is culturally important. It is much respected, much feared, it is our most important place.

Q. Are there any other places?

A. No. We used to fear that area of the escarpment (the ravine) opposite the village, we used to see smoke there and white people, the elders talk about it, but it is all ok now. Nothing happens anymore.

Q. Are there any more taboos related to that place? Are there places, for example, where women cannot go?

A. No women can go to the sacred tree. There once were areas where women couldn't bathe, but not now.

A. Do you have any ceremonies here, things you can do if there is a problem with the lake for example?

A. There is a man who comes down from the escarpment to carry out cultural ceremonies, he also goes to the sacred tree, when people have wishes, he grants their request.

Q. Do you have any questions?

A. What will happen to the tree?

Q. I will give the information to CNOOC, and we will make sure they keep you informed of all development here, the road especially. Now we know where it is we can help protect it, so thank you for sharing.

### 4. Kyakapere (pad 4-2 and infield road)

**Date: 23<sup>rd</sup> January 2014 (pm)**



**Interviewer: Fatumah Mirembe**

**Interviewee: Uzinga Agenorwoth**

Q. How long have you lived here?

A. 37 years and he is 77 years old

Q. Where were you born?

A. Kenya

Q. Which tribe are you affiliated to?

A. Alur

Q. Why did you move here?

A. Was lured by the fishing business.

Q. We are interested in the history of the village; you might know why the village is called Kyakapere?

A. Kyakapere was derived from a man who first settled in the village called Kapere and whoever came to the village referred to it as Kapere's place hence the name Kyapere literally a village for meaning for Kapere.

Q. What was the village like when you first arrived?

A. The village was quite small with few people and those I found here have passed on.

Q. Do you know how old the settlement may be? How many generations of people have lived here?

A. No

Q. We have seen many older pottery pieces here; does anyone still make it in the village?

A. There is no pottery making in this village though pots can be got from the mountains. The pieces around were probably used by those who came before us.

Q. We know about salt making at Kibiro, does anyone make salt here?

A. No.

Q. As I explained in detail before, we are interested in any places that may be important for Kyakapere for cultural reasons. Do you think there any sites I should know about?

A. There are no cultural sites that am aware of because am a catholic and I go to church.

Q. Are there any more taboos related to this place?

A. No.

Q. Are there any other sites that are important to you, culturally?

A. No. Some people have shrines in their houses, controlled by the head of the family. These are very secret, not for the public to see.

Q. Do you know any interesting story that is connected to the lake?

A. Initially it is said that there were times of fish scarcity in the lake and then people would come from Nsonga collecting money and food to perform rituals to appease the lake so as to boost the fish catch.

Q. Is there a particular person in the village who might initiate such activities?

A. This was done by specific people and in this case the Mukubya who died but what he used to do was inherited by his son who resides in the above the escarpment. The son does it currently.



Q. Are there other places?

A. No.

Q. Can you tell me anymore about what happens? Do people travel to this place?

A. People come here from all the villages nearby for the ceremony. Nsonga village also has a ceremony at the **(Name withheld for confidential reasons)** for this reason. What happens is that all the elders from Nsunzu, Nsonga and Kiina meet on the river – perhaps at various points and they do the ceremony.

Q. Are there any rules/taboo that help define the culture here?

A. Not really

Q. Are there places where say, only men can go?

A. No.

Q. Are there burial places here?

A. Yes, there are two, we will show you.

Q. Is there a church here?

A. Yes, Kyakapere has three churches and a mosque.

Q. Do you have any questions for me? Is there anything else you would like to talk about? Are there any stories you think are important in the documentation of Kyakapere's cultural heritage?

A. No, but hope that the oil industry does not displace us.

**5. Date: 23.01.14**

**Village: Kyakapere**

**Time: Afternoon**

**Interviewer: Fatumah M.**

**Interviewee: Ogot Gerald.**

Q. How old are you?

A. 38yrs and has spent 12yrs and he is Alur.

Q. Where did you come from and why?

A. Came from Nebbi to earn a living from the fishing business.

Q. Origin of the village name

A. There was a man who first settled in this area named Kapere so whoever was going to the area would refer to it as Kapere's place literally meaning for Kapere hence Kyakapere.

Q. History or stories about the village.

A. There was a story that at the extreme end of the village there used to appear white people bathing who would disappear in thin air; they were usually encountered in the early morning. These days they no longer appear.

Q. What have you heard about the pottery in the area?

A. Pots were brought from the mountains and it is said that during the Kabalega war, they used to put food and also children for protection during the war. The pots these days are for drinking water.



Q. About traditional beliefs in the area

A. Initially there was a man named Mukubya who used to make sacrifices during times of low fish catches and they would improve. However, this man died and the practice was inherited by his son who stays up the mountain (escarpment). The practice has stopped and instead people these days frequent the church and mosque in the area.

Q. Any local practices or taboos in the village?

A. There are no taboos because women here also engage in fishing. This implies there were there some time back.

**6. Date: 23.01.14**

**Village: Kyakapere**

**Time: Afternoon**

**Interviewer: Fatumah M.**

**Interviewee: Ochai John**

Q. How old are you?

A. 41 yrs. and has spent 27yrs, he is Alur.

Q. Where did you come from and why?

A. Came from Nebbi following his family and also to earn a living from the fishing business.

Q. Origin of the village name

A. There was a man who first settled in this area named Kapere so whoever was going to the area would refer to it as Kapere's place literally meaning for Kapere hence Kyakapere.

Q. History or stories about the village.

A. Some years back, it's believed there was a spot in the mountain where a snake spitting fire in the night would be seen especially by those fishing in the lake and usually the catch would be good. The interviewee has also witnessed it though it is not seen nowadays.

Q. What have you heard about the pottery in the area?

A. Pots were brought from the mountains and nowadays are being used for water storage and cooking purposes.

Q. About traditional beliefs in the area

A. When a woman gives birth sometimes the baby develops an allergy which is not explainable in hospital and usually if a ritual is not performed the child may die and if it's performed the child is healed in 2-3 days. This ritual is performed by a specialized person who takes the child with an egg, lament certain words then slaughter a chicken after which the child is sent home. The practice is still done and such a place where these rituals are carried out is {Name withheld for confidential reasons} along Masika River.

**7. Date: 23.01.14**

**Village: Kyakapere**

**Time: Afternoon**

**Interviewer: Fatumah M.**

**Interviewee: Owonda Salim**



Q. How old are you?

A. 52yrs and has spent 20yrs and he is Alur.

Q. Where did you come from and why?

A. Came from Bulisa then to Congo and eventually to Kyakapere to earn a living from the fishing business.

Q. Origin of the village name

A. There was a man who first settled in this area named Kapere so whoever was going to the area would refer to it as Kapere's place literally meaning for Kapere hence Kyakapere.

Q. History or stories about the village.

A. There is a story told about a speed boat that is heard on the waters in the night approaching the shores and when they come out to check there is no boat in sight and one time even waves were visible but not the boat.

Q. Any local laws or taboos in the village?

A. Initially pregnant women were not allowed to fetch water in the lake especially during mid-day and late evening for fear of evil spirits roaming the area and would lead to miscarriages.

Q. Any traditional practice or beliefs?

A. There is a practice that when children get severe illnesses, they are taken into the lake by a man named UMA who laments certain words then throw the spear into the water to evade the sickness and the practice still goes on.

**8. Date: 23.01.14**

**Village: Kyakapere**

**Time: Afternoon**

**Interviewer: Fatumah M.**

**Interviewee: Ms. Adoko Swazi**

Q. How old are you?

A. 47yrs and has spent 27yrs and she is Alur.

Q. Where did you come from and why?

A. Came from Kigoroby to engage in fishing and is also married here.

Q. About the pottery in the area?

A. Has no knowledge about pot making or salt making.

Q. Are there any traditional beliefs in the village?

A. there is a traditional religion called "Lam-the-kwar" which has its roots from Nebbi and the leader in Kyakapere is called Akabi. The religious ceremonies are called out in the leader's house every Tuesday and Sunday either during day or night. They do beat drums, sing and dance.

Another traditional belief was when one constructed a new boat or acquired new nets, they would sacrifice a white cock though the practice is dying down and people engage in prayers for God's protection.

Q. Any local laws or taboos?



A. Pounding cassava, splitting firewood and fetching water in the night was not allowed since it was taken as a sign of disrespect to the ancestors and fish numbers would decrease.

### 9. Kiina village (settlement in vicinity)

**Date:** 23.01.14

**Village:** Kiina

**Time:** Afternoon

**Interviewer:** Fatumah M.

**Interviewee:** Usheng Okello

Q. How old are you?

A. 79yrs and has spent 40yrs and he is Alur.

Q. Where did you come from and why?

A. Came from Nebbi to earn a living from fishing.

Q. Origin of the name of the village.

A. There was once a small ship from Butiaba that needed to anchor in deep waters and such a spot being in this area, and then the area was named Kiina which if translated from Runyoro means deep water.

Q. History or stories linked to the village.

A. there was a man named Mukobyia who used to perform rituals as a way of appeasing the lake to give more fish. It is said that at a spot called Kasonga, this man would lament words and a big stone appeared out of the lake after which cocks and sheep were sacrificed on it and on its disappearance fish also came in huge numbers.

Q. About the pottery seen in the area

A. The broken pieces seen especially at the lake shores were canoes used for fishing before the advent of timber while others were used for water storage and cooking food and they get the pots from Nsonga.

Q. Any local laws or taboos?

A. The practice of constructing a house is done by men and the women are only allowed to smear the house.

Q. Traditional beliefs

A. There is a belief that as a sign of respecting the fish and ensure their continued supply from the lake, if a woman comes from the mountain with cassava flour, it's her man to prepare that food accompanied with fish. And on the day the woman leaves, she is given fish to carry up the mountain.

Another practice is about a woman giving birth and in case the after birth failed to come out, a certain herb was used to save the situation, though it's a woman secret.

However, the practices are dying out and people frequent the church.

### 10. Date: 23.01.14

**Village:** Kiina

**Time:** Afternoon

**Interviewer:** Fatumah M.

**Interviewee:** Mrs. Bahoire Ediriya



Q. How old are you?

A. 70yrs and has spent 30yrs and she is a Mugungu.

Q. Where did you come from and why? A. Came from Hoima following her brother.

Q. Origin of the name of the village.

A. Has no idea for the origin of the name.

Q. About the pottery seen in the area

A. Long ago these pots were used for cooking and storing food while performing sacrifices by the Bakubya tribe and since she is from the other tribe; she doesn't know what they did exactly.

Q. History or stories linked to the village.

A. They used to say that if one went in the mountains in the morning or during midday one was bound to find a breastfeeding baboon and if the person told anyone about it, spirits would possess that person or even kill the person.

More to that if one found a nicely curved stone and brought it back home, it would request to be taken back to the mountains.

Q. Traditional beliefs

A. The Bakubya clan was known to make sacrifices and perform rituals involving dances for the small gods in times when the lake wasn't giving good fish catches.

**11. Date: 23.01.14**

**Village: Kiina**

**Time: Afternoon**

**Interviewer: Fatumah M.**

**Interviewee: Abel Kwebiha**

Q. How old are you?

A. 68yrs and has spent 40yrs and he is a Munyoro.

Q. Where did you come from and why?

A. Came from Hoima following his parents.

Q. Origin of the name of the village.

A. It's a lugungu word to mean deep water and this place is really deep thus the name.

Q. Traditional beliefs

A. Initially a leader from the Bakubya clan went around collecting sheep and goats which were sacrificed at Kasonga and afterwards cross the lake to offer more sacrifices at a big stone referred to as Musaijamukuru and this was done in times of severe illnesses, low fish catches and also as a way of averting the evil spirits from the village. However, the practices are dying out.

Q. Local laws or taboos

A. Having sex outside the house was unheard of since it would be disrespect to the traditional beliefs and the spirits especially at Kasonga. However, people have turned to the church and these are no longer important.

**12. Kabaale (pipe line and refinery)**



**Date: 28.01.14**

**Village: Kabaale**

**Time: Morning**

**Interviewer: Fatumah M.**

**Interviewee: Isingoma James**

Q. How old are you?

A. 38yrs and has spent all his life and he is a Munyoro.

Q. About the origin of the name of the village

A. He has no idea.

Q. About the pottery in the area?

A. These were used by their grandparents and even says the iron slag in his compound was as a result of smelting performed by his great grandparents

Q. Traditional beliefs or practices

A. No idea because due to religion, people go to church

**13. Date: 28.01.14**

**Village: Kabaale**

**Time: Morning**

**Interviewer: Fatumah M.**

**Interviewee: Kasangaki Fred**

Q. How old are you?

A. 49yrs and came in 1989 and he is a Munyoro

Q. Where did you come from and why?

A. Came from Kyangwali following the mother

Q. About the origin of the name of the village

A. According to his mother who died recently at 90yrs, there was a stone about 2 km from his home that is said to be the origin of the name. Kabaale means small stone.

Q. About the pottery in the area

A. These are pots that were used long ago even by his mother.

Q. Traditional beliefs

A. Doesn't know about any because he is catholic and goes to church.

**14. Kaseeta interviews (pipeline)**

**Date: 28.01.14**

**Village: Nyanseke**

**Time: Afternoon**



**Interviewer: Fatumah M.**

**Interviewee: Birengeso Wilson**

Q. How old are you?

A. 32yrs and has spent all his life and he is a Munyoro.

Q. About the origin of the name of the village

A. The name Kaseeta has its origin from a tree called Omuseetera which is usually found in the forest but when it was seen here, it gave rise to the name.

Q. History of the area

A. Initially it was a cotton growing area but it shifted to tobacco growing though He didn't give me a reason for the shift.

Q. About the pottery seen in the area.

A. This is said to have been used long ago for food storage and cooking. It is still used today and there is a woman in a place called Kisooba about 2km from this place who makes pots plus two others in a place called Ndongo who do the same.

Q. Traditional beliefs.

A. There is a traditional healer in Kisooba where people go for consultation about one kilometer from this village. He is a registered traditional healer by the names Kasumba (Twagenda)

There is a hill called Kahara in the forest reserve where people used to go to offer sacrifices of chicken and sheep to appease the gods in rain scarcity. After a few days then it would rain.

In 2011 a borehole was being dug in Nyakabale after drilling it, it failed to give water. A one Asera was called in to make offerings and slaughtered chicken and after three days water started coming. This was about 4km from this trading center.

Q. About cemeteries of the area.

A. Burial can be done at Kaseeta C.O.U as long as one is a Christian while others are buried on their private land.

### **15. Nyanseke (pipeline)**

**Date: 28.01.14**

**Village: Nyanseke**

**Time: Afternoon**

**Interviewer: Fatumah M.**

**Interviewee: Kamanyire Julius Akiiki**

Q. How old are you?

A. 37yrs and has spent all his life and he is a Munyoro.

Q. About the origin of the name of the village

A. Kuseeta in Runyoro means riding on the ground (Kwekulula) and in this sense the village was named so due to the very many witches and night dancers. It was also not advisable to move in the night as one was bound to disappear.

Q. About origin of pet name



A. These names were used as a sign of respect while addressing one's in-laws after the intermarriages between the Banyoro and Alurs. Akiiki comes from a saying "Rukikula mahanga" which means a savior of sorts hence it means "great person".

Q. About the pottery seen in the area.

A. These pots were used for fetching water and also eating utensils while performing rituals of the small gods.

Q. Traditional beliefs

A. The village has several traditional healers where people usually for consultations especially the one in Kisooba.

The bark cloth tree in the school compound is the village meeting tree.

Around the year 1988, as grading of the road was being carried out, about 3km from this trading center, a grader went through one old man's anthill and he died on the spot while the grader had to be towed away since its engine could not be started. This old man was called Nkwenzamuze.

It is said that this same old man could send wild pigs to destroy people's gardens and if the villagers tried to lay nets to trap these animals, they only found big snakes of the cobra and puff udder type.

Furthermore, when the villagers got fed up of this old man, they set fire on his hut but it failed to burn and he eventually fled to another village. Fortunately for the village, he is dead now.

Q. Any burial sites?

A. Burials are done on family land.

**16. Date: 28.01.14**

**Village: Nyanseke**

**Time: Afternoon**

**Interviewer: Fatumah M.**

**Interviewee: Gahuire John**

Q. How old are you?

A. Was born in 1967 and has spent all his life and he is a Munyoro.

Q. About the origin of the name of the village

A. There was a tree called omuseeta in the village which gave rise to the name.

Q. About pottery in the area

A. Pots were used long ago to store water and cooking for.

Q. Traditional beliefs

A. It is said that there used to be lots of hunting in this village and hunters before going out to hunt, they went to a hill called Kahara to kulamiliza and offer sacrifices to appease the gods to get lots of game and not get lost in the forest.

**17. Date: 28.01.14**

**Village: Nyanseke**

**Time: Afternoon**



**Interviewer: Fatumah M.**

**Interviewee: Maria Nakitto**

Q. How old are you?

A. 90yrs and has spent 40yrs and she is a Munyoro.

Q. Where did you come from and why?

A. Came from Buyaga- Kibaale following her mother.

Q. About the origin of the name of the village

A. The name originated from a rare tree called 'omuseeta' usually found in the forest but was found here.

Q. About pottery seen in the area

A. Pots were used as cooking utensils and also for eating. There was a man named Rwizire who used to make pots but he died. The pots are still in use today.

Q. Traditional beliefs

A. There was a stone called 'Nalongo' where people could go in times of water scarcity to fetch. This stone had a big python under it and it was a duty for one named Kapere to take herbs and sacrifices for this snake to feast and when he died; the snake has since disappeared along with the water.

It was also Kapere's duty to pray for the rains in times of drought and surely the rains would come.

However, the beliefs are dying out due to the advent of religion.

Q. Local laws or taboos?

A. At that stone called Nalongo; women in their periods were not allowed to fetch water. And the same applied to those who had had sexual contact with anyone.

It is also said that in case a python came into someone's home it was not to be harmed. Elders were called and one had to leave the house for the snake until it left the following day.

### **18. Bitagata (pipeline)**

**Date: 29.01.14**

**Village: Bitagata/ Howa**

**Time: Morning**

**Interviewer: Fatumah M.**

**Interviewee: Mwesigye Alasimas**

Q. How old are you?

A. 53yrs and has spent 5yrs and he is a Mutoro.

Q. Where did you come and why?

A. Came from Toro for employment on the dams' project in 2001 and when he earned some money bought land and settled.

Q. About the origin of the name of the village

A. Not sure about the meaning of the name

Q. About pottery seen in the area



A. It is a sign people were settled here long ago as also evidenced from the mango and jackfruit tree found in this place.

Q. Traditional beliefs

A. The Alur used to make sacrifices at River Hohwa but that was long ago. There also some very big lake snakes that everyone is afraid to kill. However, since the coming of the Bakiga and Banyarwanda, the land has been tilled thus the snakes are disappearing.

Q. Any burial sites?

A. Burials are done on family land.

**19. Date: 29.01.14**

**Village: Bitagata/ Howa**

**Time: Morning**

**Interviewer: Fatumah M.**

**Interviewee: Manuel Kalyango**

Q. How old are you?

A. 37yrs and has spent 10yrs and he is a Mukiga.

Q. Where did you come and why?

A. Came from Kabaale district following his family and eventually bought land to settle.

Q. Origin of the name of the village

A. Long ago the area was all wildness but when the Bakiga came and settled the land, it was conducive for agriculture and was so good for settlement hence the name. The word 'kutagata' literally means warmth and for these people, it was like a warm welcome and a sense of belonging in attachment to this land.

Q. About the pottery found in the area?

A. These pots were used by hunters for storing their food while in the wildness and were left behind by them.

Q. Any history or stories of the area?

A. There is a story of a boy about 8yrs who got lost in the wildness while tending cattle and he was never to be seen again. Nothing was ever found like his remains or anyone seeing him leave until now. His father was a Christian so he left everything to God and never pursued the matter.

**20. Kasoga (Pipeline)**

**Date: 29.01.14**

**Village: Kasoga**

**Time: Afternoon**

**Interviewer: Fatumah M.**

**Interviewee: Barugahara Innocent**

Q. How old are you?

A. 20yrs and has spent 1yr and he is a Mukiga.

Q. Where did you come and why?



A. Comes from Mubende for seasonal farming in crops like maize and beans.

Q. Origin of the name.

A. Has no idea.

Q. About pottery in the area

A. The first time to see it from the piece picked in his farm.

### 21. Nyamwerimigwa (pipeline)

**Date:** 29.01.14

**Village:** Nyamwerimigwa

**Time:** Afternoon

**Interviewer:** Fatumah M.

**Interviewee:** Tibanuka Lawrence

Q. How old are you?

A. 37yrs and has spent 15yrs and he is a Mukiga.

Q. Where did you come and why?

A. Came from Kibaale district due to scarcity of land so he bought it and settled here.

Q. Origin of the name.

A. Has no idea.

Q. About pottery in the area

A. They have seen the broken pieces which imply earlier settlement but they also buy them now and use them to store water and for cooking.

Q. Traditional beliefs

A. When one is to go hunting, they should not have had sexual intercourse the previous night to evade bad luck.

### 22. Kamwokya (pipeline)

**Date:** 29.01.14

**Village:** Kamwokya

**Time:** Afternoon

**Interviewer:** Fatumah M.

**Interviewee:** Asaba Muhereza

Q. How old are you?

A. 49yrs and has spent all his life and he is a Mutoro from Kyangwali.

Q. Origin of the name.

A. This place was started by constructing a school and houses started springing up which made the place become lively which was likened to the Kamwokya in Kampala hence the name



Q. About pottery in the area

A. Has seen pottery which was probably used for cooking long ago. This is because while digging a grave bones of a person were found with the pottery.

Q. History or stories of the village.

A. Long ago a lot of hunting was being practiced and before going out sacrifices were performed to please the gods to get a good catch. Sexual intercourse was not allowed the day before. A man named Zakayo used to lead the rituals, he stays in Nyamengo.

They usually call upon him in times of drought to offer sacrifices to bring rain.

Q. Any traditional beliefs

A. These are fast dying out due the religion called Unity of Faith; such practices are still in the Alurs.

Q. Tell me more about this religion

A. Local herbs and consulting of witch doctors is prohibited since their place of worship called 'Itambiro' is meant for healing all alignments.

Prayer sessions are conducted three times a month i.e., on the 2<sup>nd</sup>, 12<sup>th</sup> and 22<sup>nd</sup> as these are the days when their leader gets revelations from their god. They don't believe in Jesus since he is taken like any other person and instead they believe in Bishaka their leader as a link to God.

Prostitution is not allowed thus one can marry as many women as he can afford as long as the partners are blessed by the leader and there is no payment of dowry. So in case the leader gives a go ahead for the couple the parents of the bride and groom each contributes 1000/= and a marriage agreement is entered into.

### **23. Kyarushesha: Sayuni/Izahura (pipeline)**

**Date: 30.01.14**

**Village: Sayuni/ Izahura**

**Time: Afternoon**

**Interviewer: Fatumah M.**

**Interviewee: Tumwesigye Edward**

Q. How old are you?

A.42 yrs and has spent 22 yrs and he is a Munyankole.

Q. Where did you come from and why?

A. Came from Masindi district looking for land to settle.

Q. About the origin of the name of the village

A. Sayuni is borrowed from the biblical name to show how peaceful this area is.

Q. About pottery seen in the area

A. Probably these were used long ago because even grinding stone are usually seen in the farm.

### **24. Date: 30.01.14**

**Village: Kyarushesha**

**Time: Afternoon**



**Interviewer: Fatumah M.**

**Interviewee: Begumya Paul**

Q. How old are you?

A. Was born 1948 and came in 1999 and he is a Munyankole.

Q. Where did you come from and why?

A. Came from Sembabule- Mawogola looking for land to settle.

Q. Origin of the name of the village

A. Has no idea

Q. About pottery seen in the area?

A. Has never seen any potsherds

Q. Traditional beliefs

A. He is born again

Q. Any cemeteries?

A. Burials are done at individual family land.

FINAL PRINT READY VERSION



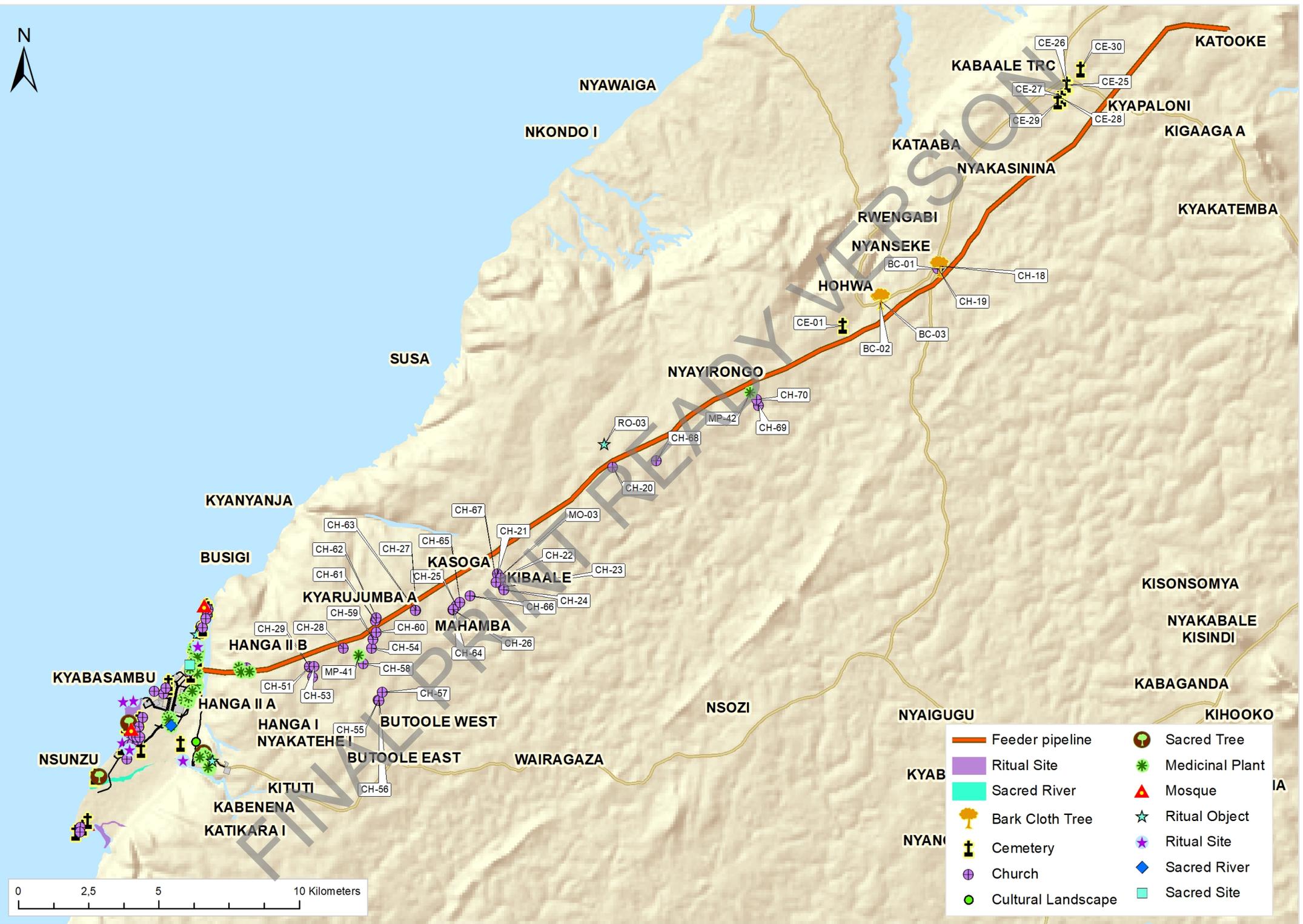
## APPENDIX D

### 2017 Archaeological Site Map - overview

FINAL PRINT READY VERSION



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- |  |                    |  |                 |
|--|--------------------|--|-----------------|
|  | Feeder pipeline    |  | Sacred Tree     |
|  | Ritual Site        |  | Medicinal Plant |
|  | Sacred River       |  | Mosque          |
|  | Bark Cloth Tree    |  | Ritual Object   |
|  | Cemetery           |  | Ritual Site     |
|  | Church             |  | Sacred River    |
|  | Cultural Landscape |  | Sacred Site     |





# APPENDIX E

## 2017 Cultural Site Map: Overview

FINAL PRINT READY VERSION









# APPENDIX F

## 2017 Cultural Heritage Baseline Update - Field Survey Data

FINAL PRINT READY VERSION



## Cultural Heritage Sites - 2017 - Flats Archeology

ID	WP	SITE	VILLAGE	TYPE	DESCRIPTION	Comment	PERIOD	North	East	DATE
BO-29	825	FLATS	CPF ROADS	faunal remains	bone fragment			249406	137560	2017
PO-183		FLATS	Nsunzu	Pottery	Cemetery , Pottery			248415	136254	2017
PO-184	761	FLATS	PAD 4A	Pottery	potsherd (plain) concentration			250499	139977	2017
PO-185	762	FLATS	PAD 4A	Pottery	plain thick bodied pottery, reddish colour			250425	139819	2017
PO-186	763	FLATS	PAD 4A	Pottery	plain pottery scatters at close to new bar			250400	139846	2017
PO-187	770	FLATS	PAD 4A	Pottery	pottery scatters of 4x4m, finger impression and roulette		MIA-LIA	250283	139755	2017
PO-188	771	FLATS	PAD 4A	Pottery	pottery, roulette			250263	139750	2017
PO-189	773	FLATS	PAD 4A	Pottery	string knotted roulette rim			250265	139690	2017
PO-190	779	FLATS	PAD 4A	Pottery	plain pottery			250296	139626	2017
PO-191	785	FLATS	PAD 4A	Pottery	5 pieces of pottery			250483	139679	2017
PO-192	786	FLATS	PAD 4A	Pottery	decorated pottery bagged			250457	139649	2017
PO-193	789	FLATS	PAD 4A	Pottery	plain pottery, dark grey colour			250396	139479	2017
PO-194	791	FLATS	PAD 4A	Pottery	plain pottery with dark interior suggesting cooking			250344	139479	2017
PO-195	806	FLATS	PAD 1 ROADS	Pottery	pottery heavily abraded			248594	137996	2017
PO-196	815	FLATS	CPF ROADS	Pottery	ceramics, scatter			249388	137082	2017
PO-197	829	FLATS	PAD 3 ROADS	Pottery	pottery concentration			247567	136218	2017
PO-198	830	FLATS	PAD 3 ROADS	Pottery	pottery concentration			247560	136228	2017
PO-199	831	FLATS	PAD 3 ROADS	Pottery	pottery concentration about 20x20m string knotted roulette		LIA	247566	136238	2017
PO-200	832	FLATS	PAD 3 ROADS	Pottery	thick bodied pottery flat topped rim		EIA	247581	136226	2017
PO-201	833	FLATS	PAD 3 ROADS	Pottery	pottery scatters			247671	136179	2017
PO-202	834	FLATS	PAD 3 ROADS	Pottery	pottery scatters			247670	136179	2017
PO-203	835	FLATS	PAD 3 ROADS	Pottery	plain pottery			247700	136165	2017
PO-204	836	FLATS	PAD 3 ROADS	Pottery	pottery scatters 10x10m			247716	136135	2017
PO-205	837	FLATS	PAD 3 ROADS	Pottery	pottery concentration horizontal triangular punctates		EIA	247718	136129	2017
PO-206	838	FLATS	PAD 3 ROADS	Pottery	pottery concentration			247736	136120	2017
PO-207	841	FLATS	PAD 3 ROADS	Pottery	2 plain potsherds			247831	135987	2017
PO-208	842	FLATS	PAD 3 ROADS	Pottery	roulette pottery 1 and plain 1			247733	135984	2017
PO-209	844	FLATS	PAD 3 ROADS	Pottery	concentration of pottery			247666	136025	2017
PO-210	845	FLATS	PAD 3 ROADS	Pottery	finger nail impressions		MIA (bourdine)	247547	136039	2017
PO-211	846	FLATS	PAD 3 ROADS	Pottery	finger nail impressions		MIA (bourdine)	247544	136039	2017
PO-212	847	FLATS	PAD 3 ROADS	Pottery	stretch mark for pottery concentration			247554	136035	2017
PO-213	848	FLATS	PAD 3 ROADS	Pottery	stretch mark for pottery concentration			247539	136041	2017
PO-214	850	FLATS	PAD 3 ROADS	Pottery	huge pottery concentration roulette		LIA	247470	136084	2017
PO-215	851	FLATS	PAD 3 ROADS	Pottery	huge pottery concentration roulette		LIA	247465	136086	2017
PO-216	852	FLATS	PAD 3 ROADS	Pottery	huge pottery concentration roulette		LIA	247475	136111	2017
PO-217	861	FLATS	CPF ROADS	Pottery	plain pottery			249355	137376	2017
PO-218	966	FLATS	PAD 4A	Pottery	Pottery, rouletting and some grooves		LIA	250800	141184	2017
PO-219	970	FLATS	PAD 4A	Pottery	Pottery			250422	139517	2017

## Additional Cultural Heritage Sites - 2017 - Flats Archeology

ID	WP	SITE	VILLAGE	TYPE	DESCRIPTION	PERIOD	North	East	DATE
BO-29	825	FLATS	CPF ROADS	faunal remains	bone fragment		249406	137560	2017
PO-183		FLATS	Nsunzu	Pottery	Cemetery , Pottery		248415	136254	2017
PO-184	761	FLATS	PAD 4A	Pottery	potsherd (plain) concentration		250499	139977	2017
PO-185	762	FLATS	PAD 4A	Pottery	plain thick bodied pottery, reddish colour		250425	139819	2017
PO-186	763	FLATS	PAD 4A	Pottery	plain pottery scatters at close to new bar		250400	139846	2017
PO-187	770	FLATS	PAD 4A	Pottery	n	MIA-LIA	250283	139755	2017
PO-188	771	FLATS	PAD 4A	Pottery	pottery, roulette		250263	139750	2017
PO-189	773	FLATS	PAD 4A	Pottery	string knotted roulette rim		250265	139690	2017
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PO-193	789	FLATS	PAD 4A	Pottery	plain pottery, dark grey colour		250396	139479	2017
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PO-200	832	FLATS	PAD 3 ROADS	Pottery	thick bodied pottery flat topped rim	EIA	247581	136226	2017
PO-201	833	FLATS	PAD 3 ROADS	Pottery	pottery scatters		247671	136179	2017
PO-202	834	FLATS	PAD 3 ROADS	Pottery	pottery scatters		247670	136179	2017
PO-203	835	FLATS	PAD 3 ROADS	Pottery	plain pottery		247700	136165	2017
PO-204	836	FLATS	PAD 3 ROADS	Pottery	pottery scatters 10x10m		247716	136135	2017
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PO-212	847	FLATS	PAD 3 ROADS	Pottery	stretch mark for pottery concentration		247554	136035	2017
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PO-216	852	FLATS	PAD 3 ROADS	Pottery	huge pottery concentration roulette	LIA	247475	136111	2017
PO-217	861	FLATS	CPF ROADS	Pottery	plain pottery		249355	137376	2017
PO-218	966	FLATS	PAD 4A	Pottery	Pottery, rouletting and some grooves	LIA	250800	141184	2017
PO-219	970	FLATS	PAD 4A	Pottery	Pottery		250422	139517	2017
LI-45	769	FLATS	PAD 4A	Lithics	discoid (MSA)		250283	139755	2017
LI-46	774	FLATS	PAD 4A	Lithics	levallois multi platform core		250261	139671	2017

## Cultural Heritage Sites - 2017 - Flats Cultural

ID	WP	SITE	VILLAGE	TYPE	DESCRIPTION	Comment	North	East	DATE
CE-31	874	FLATS	Nsunzu	Cemetery	Cemetery	its is surrounded by cactus and pottery	248415	136254	2017
CE-32	766	FLATS	PAD 4A	Cemetery	1 grave for son of Ezra Manja called Bosco		250309	139822	2017
CE-33	777	FLATS	PAD 4A	Cemetery	12 graves but only two names known		250218	139577	2017
CE-34	778	FLATS	PAD 4A	Cemetery	Oguti Ociro was burried mother of chairperson and the step mother		250274	139645	2017
CE-35	780	FLATS	PAD 4A	Cemetery	14 graves with only one cemented, one of Olum Oram Etieno cemented		250311	139610	2017
CE-36	799	FLATS	PAD 4A	Cemetery	1 grave of Odaga under Ober Giyo		250186	138895	2017
CE-37	855	FLATS	Kyabasambu	Cemetery			249391	138598	2017
CE-38	963	FLATS	PAD 4A	Cemetery	Cemetery, its 5m from the chruch with alot of pottery scatters		250618	140531	2017
CE-39	971	FLATS	PAD 4A	Cemetery	grave		250439	139459	2017
CH-30	866	FLATS	Nsunzu	Church	Afrocreed Church (Lamwethekwaro)		247983	136242	2017
CH-31	868	FLATS	Nsunzu	Church	FePaco Church	its incomplete	247920	135913	2017
CH-32	870	FLATS	Nsunzu	Church	Nsunzu Seventhday Adventist Church		248025	136320	2017
CH-33	872	FLATS	Nsunzu	Church	Nsunzu Protestant Church		247980	136420	2017
CH-34	875	FLATS	Nsunzu	Church	Tree of Life Pentecostal Church		248108	136483	2017
CH-35	877	FLATS	Nsunzu	Church	Faith of Unity Church		248315	136602	2017
CH-36	878	FLATS	Nsonga	Church	Kiguli Catholic Church Nsonga		248350	137053	2017
CH-37	879	FLATS	Nsonga	Church	Nsonga Church of Uganda		248211	136901	2017
CH-38	881	FLATS	Nsunzu	Church	Nsunzu Church of God		248157	136747	2017
CH-39	882	FLATS	Nsunzu	Church	Nsunzu Disciple Church		248258	136694	2017
CH-40	883	FLATS	Nsonga	Church	Nsonga Church of the Rock		248380	136694	2017
CH-41	884	FLATS	Nsonga	Church	Nsonga Miracle Church		248485	137387	2017
CH-42	798	FLATS	PAD 4A	Church	Kyakapere Catholic Church		250159	139014	2017
CH-43	853	FLATS	Kyabasambu	Church			249228	138221	2017
CH-44	854	FLATS	Kyabasambu	Church			249312	138423	2017
CH-45	962	FLATS	PAD 4A	Church	Catholic Church		250615	140548	2017
CH-46	964	FLATS	PAD 4A	Church	Pentecostal Church of Uganda		250779	141002	2017
CH-47	965	FLATS	PAD 4A	Church	Chruch of God		250824	141178	2017
CH-48	967	FLATS	PAD 4A	Church	Protestant Church (Church of Uganda)		250732	141217	2017
CH-49	969	FLATS	PAD 4A	Church	Lamathekwaro cult church		250730	140851	2017
CH-50	972	FLATS	PAD 4A	Church	Catholic Church		250157	139017	2017
LI-45	769	FLATS	PAD 4A	Lithics	discoïd (MSA)		250283	139755	2017
LI-46	774	FLATS	PAD 4A	Lithics	levallois multi platform core		250261	139671	2017
MO-04	880	FLATS	Nsonga	Mosque	Nsonga Mosque		248076	136979	2017
MO-05	968	FLATS	PAD 4A	Mosque	Mosque		250690	141319	2017
MP-09	758	FLATS	PAD 4A	medicinal plant	cactus, aloevera		250446	139919	2017
MP-10	764	FLATS	PAD 4A	medicinal plant	aloevera		250377	139850	2017
MP-11	765	FLATS	PAD 4A	medicinal plant	Neem tree		250296	139833	2017
MP-12	767	FLATS	PAD 4A	medicinal plant	aloevera		250289	139768	2017
MP-13	781	FLATS	PAD 4A	medicinal plant	cactus		250357	139642	2017
MP-14	783	FLATS	PAD 4A	medicinal plant	cactus at newly constructed house		250454	139745	2017
MP-15	784	FLATS	PAD 4A	medicinal plant	aloevera		250463	139701	2017
MP-16	788	FLATS	PAD 4A	medicinal plant	cactus and aloevera		250444	139506	2017
MP-17	793	FLATS	PAD 4A	medicinal plant	2 big cactuses		250221	139286	2017
MP-18	794	FLATS	PAD 4A	medicinal plant	kulumbero for eyes		250203	139273	2017
MP-19	797	FLATS	PAD 4A	medicinal plant	aloevera shrub		250168	139111	2017
MP-20	818	FLATS	CPF ROADS	medicinal plant	medicinal plants cactus		249483	137074	2017
MP-21	822	FLATS	CPF ROADS	medicinal plant	medicinal plants cactus		249484	137279	2017
MP-22	823	FLATS	CPF ROADS	medicinal plant	medicinal plants eye medicine		249455	137376	2017
MP-23	858	FLATS	CPF ROADS	Medicinal plant	cactus and mukubyakubya		249467	137201	2017
MP-24	859	FLATS	CPF ROADS	Medicinal plant	cactus		249375	137219	2017
MP-25	862	FLATS	CPF ROADS	Medicinal plant	kulumbero		249362	137401	2017
MP-26	864	FLATS	CPF ROADS	Medicinal plant	kulumbero		249411	137305	2017
RS-08	867	FLATS	Nsunzu	Ritual Site	Swamp for the Afrocreed holywater		248022	136250	2017
RS-09	757	FLATS	PAD 4A	Ritual Site	cow skull (recent) the stream is also used for ritual purposes		250459	139884	2017
RS-10	795	FLATS	PAD 4A	Sacred Site	site called coet		250154	139230	2017
SH-08	759	FLATS	PAD 4A	faunal remains	shell		250468	139947	2017
SR-02	819	FLATS	CPF ROADS	Sacred River	River Kyamasinga calvete	originates on escarpment	249496	137087	2017
ST-03	865	FLATS	Nsunzu	Sacred Tree	tree	tree cut by CNOOC	246908	135263	2017
RS-11	802 805 809	FLATS	Pad 1	Sacred Site	Kagera Well / Swamp site	Marshy area at Pad 1	248581 248585 248397	137857 137985 138028	2017

## Additional Cultural Heritage Sites - 2017 - Flats Cultural

ID	WP	SITE	VILLAGE	TYPE	DESCRIPTION	Site Guardian	North	East	DATE
CE-31	874	FLATS	Nsunzu	Cemetery	Cemetery		248415	136254	2017
CE-32	766	FLATS	PAD 4A	Cemetery	1 grave for son of Ezra Manja called Bosco		250309	139822	2017
CE-33	777	FLATS	PAD 4A	Cemetery	12 graves but only two names known		250218	139577	2017
CE-34	778	FLATS	PAD 4A	Cemetery	Oguti Ociro was buried mother of chairperson and the step mother		250274	139645	2017
CE-35	780	FLATS	PAD 4A	Cemetery	14 graves with only one cemented, one of Olum Oram Etieno cemented		250311	139610	2017
CE-36	799	FLATS	PAD 4A	Cemetery	1 grave of Odaga under Ober Giyo		250186	138895	2017
CE-37	855	FLATS	Kyabasambu	Cemetery			249391	138598	2017
CE-38	963	FLATS	PAD 4A	Cemetery	Cemetery, its 5m from the church with alot of pottery scatters		250618	140531	2017
CE-39	971	FLATS	PAD 4A	Cemetery	grave		250439	139459	2017
CH-30	866	FLATS	Nsunzu	Church	Afrocreed Church (Lamwethkwaro)		247983	136242	2017
CH-31	868	FLATS	Nsunzu	Church	FePaco Church		247920	135913	2017
CH-32	870	FLATS	Nsunzu	Church	Nsunzu Seventhday Adventist Church		248025	136320	2017
CH-33	872	FLATS	Nsunzu	Church	Nsunzu Protestant Church		247980	136420	2017
CH-34	875	FLATS	Nsunzu	Church	Tree of Life Pentecostal Church		248108	136483	2017
CH-35	877	FLATS	Nsunzu	Church	Faith of Unity Church		248315	136602	2017
CH-36	878	FLATS	Nsonga	Church	Kiguli Catholic Church Nsonga		248350	137053	2017
CH-37	879	FLATS	Nsonga	Church	Nsonga Church of Uganda		248211	136601	2017
CH-38	881	FLATS	Nsunzu	Church	Nsunzu Church of God		248157	136747	2017
CH-39	882	FLATS	Nsunzu	Church	Nsunzu Disciple Church		248258	136694	2017
CH-40	883	FLATS	Nsonga	Church	Nsonga Church of the Rock		248380	136694	2017
CH-41	884	FLATS	Nsonga	Church	Nsonga Miracle Church		248485	137387	2017
CH-42	798	FLATS	PAD 4A	Church	Kyakapere Catholic Church		250159	139014	2017
CH-43	853	FLATS	Kyabasambu	Church			249228	138221	2017
CH-44	854	FLATS	Kyabasambu	Church			249312	138423	2017
CH-45	962	FLATS	PAD 4A	Church	Catholic Church		250615	140548	2017
CH-46	964	FLATS	PAD 4A	Church	Pentecostal Church of Uganda		250779	141002	2017
CH-47	965	FLATS	PAD 4A	Church	Church of God		250824	141178	2017
CH-48	967	FLATS	PAD 4A	Church	Protestant Church (Church of Uganda)		250732	141217	2017
CH-49	969	FLATS	PAD 4A	Church	Lamathekwaro cult church		250730	140851	2017
CH-50	972	FLATS	PAD 4A	Church	Catholic Church		250157	139017	2017
MO-04	880	FLATS	Nsonga	Mosque	Nsonga Mosque		248076	136979	2017
MO-05	968	FLATS	PAD 4A	Mosque	Mosque		250690	141319	2017
MP-09	758	FLATS	PAD 4A	Medicinal plant	cactus, aloevera		250446	139919	2017
MP-10	764	FLATS	PAD 4A	medicinal plant	aloevera		250377	139850	2017
MP-11	765	FLATS	PAD 4A	medicinal plant	Neem tree		250296	139833	2017
MP-12	767	FLATS	PAD 4A	medicinal plant	aloevera		250289	139768	2017
MP-13	781	FLATS	PAD 4A	medicinal plant	cactus		250357	139642	2017
MP-14	783	FLATS	PAD 4A	medicinal plant	cactus at newly constructed house		250454	139745	2017
MP-15	784	FLATS	PAD 4A	medicinal plant	aloevera		250463	139701	2017
MP-16	788	FLATS	PAD 4A	medicinal plant	cactus and aloevera		250444	139506	2017
MP-17	793	FLATS	PAD 4A	medicinal plant	2 big cactuses		250221	139286	2017
MP-18	794	FLATS	PAD 4A	medicinal plant	kulumbero for eyes		250203	139273	2017
MP-19	797	FLATS	PAD 4A	medicinal plant	aloevera shrub		250168	139111	2017
MP-20	818	FLATS	CPF ROADS	medicinal plant	medicinal plants cactus		249483	137074	2017
MP-21	822	FLATS	CPF ROADS	medicinal plant	medicinal plants cactus		249484	137279	2017
MP-22	823	FLATS	CPF ROADS	medicinal plant	medicinal plants eye medicine		249455	137376	2017
MP-23	858	FLATS	CPF ROADS	Medicinal plant	cactus and mukuyakubya		249467	137201	2017
MP-24	859	FLATS	CPF ROADS	Medicinal plant	cactus		249375	137219	2017
MP-25	862	FLATS	CPF ROADS	Medicinal plant	kulumbero		249362	137401	2017
MP-26	864	FLATS	CPF ROADS	Medicinal plant	kulumbero		249411	137305	2017
RS-08	867	FLATS	Nsunzu	Ritual Site	Swamp for the Afrocreed holywater		Confidential	Confidential	2017
RS-09	757	FLATS	PAD 4A	Ritual Site	cow skull (recent) the stream is also used for ritual purposes		Confidential	Confidential	2017
RS-10	795	FLATS	PAD 4A	Sacred Site	site called coet		Confidential	Confidential	2017
SH-08	759	FLATS	PAD 4A	faunal remains	shell		250468	139947	2017
SR-02	819	FLATS	CPF ROADS	Sacred River	River Kyamasinga calvete		Confidential	Confidential	2017
ST-03	865	FLATS	Nsunzu	Sacred Tree	Site of cut tree	Zakaria	Confidential	Confidential	2017
RS-11	802 805 809	FLATS	Pad 1	Sacred Site	Kagera Well / Swamp site	Alex Olhur / Lwutung	Confidential	Confidential	2017

## Cultural Heritage Sites - 2017 - Pipeline Cultural

ID	WP	SITE	VILLAGE	TYPE	DESCRIPTION	North	East	DATE
BC-02	14	PIPELINE	HOHWA	Cultural Tree	Bark cloth tree	274774	151971	2017
BC-03	15	PIPELINE	HOHWA	Cultural Tree	huge bark cloth tree	274814	151999	2017
CH-50	917	PIPELINE	Nyantai	Church	Victory Pentecostal Church Nyantai	252199	139129	2017
CH-51	944	PIPELINE	HANGA 2B	Church	Hanga Revival Church	254435	139166	2017
CH-52	948	PIPELINE	HANGA 2B	Church	Itambiro Lya Bisaka	254544	138800	2017
CH-53	949	PIPELINE	HANGA 2B	Church	Jehovah's Witness	254601	139177	2017
CH-54	951	PIPELINE	Nyansenge	Church	Catholic church of Nyansenge	256656	139812	2017
CH-55	954	PIPELINE	Nyansenge	Church	Rwensambya Church of Uganda	256881	137990	2017
CH-56	955	PIPELINE	Nyansenge	Church	Itambiro lya Bisaka - it used to be a ritual place	256914	137976	2017
CH-57	957	PIPELINE	Nyansenge	Church	Nyansenge Seventh Day Adventist Church	257032	138267	2017
CH-58	961	PIPELINE	Nyansenge	Church	Itambiro lya Bisaka	256358	139264	2017
CH-59	975	PIPELINE	Kyarujumba	Church	Katooma Pentecostal Church 1	256696	140129	2017
CH-60	976	PIPELINE	Kyarujumba	Church	Katooma Pentecostal Church 2	256813	140367	2017
CH-61	977	PIPELINE	Kyarujumba	Church	Katooma Pentecostal Church 3	256781	140786	2017
CH-62	978	PIPELINE	Kyarujumba	Church	Kyarujumba Catholic Church and the school opposite each other	256813	140885	2017
CH-63	983	PIPELINE		Church	Fountain of Lif Church	258199	141145	2017
CH-64	985	PIPELINE		Church	Life Church Buhumiro	259563	141168	2017
CH-65	986	PIPELINE		Church	Itambiro Lya Bisaka	259793	141424	2017
CH-66	987	PIPELINE		Church	Pentecostal church	260160	141649	2017
CH-67	988	PIPELINE	Kasoga	Church	Mungumwema Church Kasoga	261096	142132	2017
CH-68	992	PIPELINE	Kyarusesa	Church	Besel Miracle Centre Church Kyarusesa	266801	146402	2017
CH-69	999	PIPELINE	Zahura	Church	Pentecostal (Panikote) church Zahura	270453	148341	2017
CH-70	1000	PIPELINE	Zahura	Church	Adventist Church Zahura	270389	148557	2017
CL-03	973	PIPELINE	Kingfisher	Cultural Site	View Point - the point from which one can view the entire Buhuuka Flat	250364	136524	2017
MP-27	885	PIPELINE		Medicinal Plant	Kulumbero	249921	138064	2017
MP-28	886	PIPELINE		Medicinal Plant	Kulumbero	249948	137986	2017
MP-29	891	PIPELINE		Medicinal Plant	aloevera	250099	137946	2017
MP-30	892	PIPELINE		Medicinal Plant	concentration of aloevera	250121	138041	2017
MP-31	893	PIPELINE		Medicinal Plant	kulumbero for eyes and measles	250128	138078	2017
MP-32	895	PIPELINE		Medicinal Plant	kulumbero for eyes and measles	250220	138240	2017
MP-33	896	PIPELINE		Medicinal Plant	Kulumbero and depositional rocks from escarpment	250254	138307	2017
MP-34	901	PIPELINE		Medicinal Plant	cactus	250356	138784	2017
MP-35	902	PIPELINE		Medicinal Plant	cactus	250368	138816	2017
MP-36	903	PIPELINE		Medicinal Plant	kulumbero	250392	138852	2017
MP-37	904	PIPELINE		Medicinal Plant	cactus, kulumbero	250424	138931	2017
MP-38	922	PIPELINE	Nyantai	medicinal plant	mululuzza	251904	139146	2017
MP-39	937	PIPELINE	Nyantai	medicinal plant	kamunye	252000	138970	2017
MP-40	942	PIPELINE	Nyantai	medicinal plant	timber, medicinal plant, ee for also trapping birds	252294	138987	2017
MP-41	952	PIPELINE	Nyansenge	medicinal plant	mango tree	256190	139563	2017
MP-42	1	PIPELINE	Zahura	Medicinal Plant	medicinal plant	270147	148802	2017

# Additional Cultural Heritage Sites - 2017 - Pipeline Cultural

ID	WP	SITE	VILLAGE	TYPE	DESCRIPTION	North	East	DATE
BC-02	14	PIPELINE	HOHWA	Cultural Tree	Bark cloth tree	274774	151971	2017
BC-03	15	PIPELINE	HOHWA	Cultural Tree	huge bark cloth tree	274814	151999	2017
CH-50	917	PIPELINE	Nyantai	Church	Victory Pentecostal Church Nyantai	252199	139129	2017
CH-51	944	PIPELINE	HANGA 2B	Church	Hanga Revival Church	254435	139166	2017
CH-52	948	PIPELINE	HANGA 2B	Church	Itambiro Lya Bisaka	254544	138800	2017
CH-53	949	PIPELINE	HANGA 2B	Church	Jehovah's Witness	254601	139177	2017
CH-54	951	PIPELINE	Nyansenge	Church	Catholic church of Nyansenge	256656	139812	2017
CH-55	954	PIPELINE	Nyansenge	Church	Rwensambya Church of Uganda	256881	137990	2017
CH-56	955	PIPELINE	Nyansenge	Church	Itambiro lya Bisaka - it used to be a ritual place	256914	137976	2017
CH-57	957	PIPELINE	Nyansenge	Church	Nyansenge Seventh Day Adventist Church	257032	138267	2017
CH-58	961	PIPELINE	Nyansenge	Church	Itambiro lya Bisaka	256358	139264	2017
CH-59	975	PIPELINE	Kyarujumba	Church	Katooma Pentecostal Church 1	256696	140129	2017
CH-60	976	PIPELINE	Kyarujumba	Church	Katooma Pentecostal Church 2	256813	140367	2017
CH-61	977	PIPELINE	Kyarujumba	Church	Katooma Pentecostal Church 3	256781	140786	2017
CH-62	978	PIPELINE	Kyarujumba	Church	Kyarujumba Catholic Church and the school opposite each other	256813	140885	2017
CH-63	983	PIPELINE		Church	Fountain of Lif Church	258199	141145	2017
CH-64	985	PIPELINE		Church	Life Church Buhumuriro	259563	141168	2017
CH-65	986	PIPELINE		Church	Itambiro Lya Bisaka	259793	141424	2017
CH-66	987	PIPELINE		Church	Pentecostal church	260160	141649	2017
CH-67	988	PIPELINE	Kasoga	Church	Mungumwema Church Kasoga	261096	142132	2017
CH-68	992	PIPELINE	Kyarusesa	Church	Besel Miracle Centre Church Kyarusesa	266801	146402	2017
CH-69	999	PIPELINE	Zahura	Church	Pentecostal (Panikote) church Zahura	270453	148341	2017
CH-70	1000	PIPELINE	Zahura	Church	Adventist Church Zahura	270389	148557	2017
CL-03	973	PIPELINE	Kingfisher	Cultural Site	View Point - the point from which one can view the entire Buhuuka Flat	250364	136524	2017
MP-27	885	PIPELINE		Medicinal Plant	Kulumbero	249921	138064	2017
MP-28	886	PIPELINE		Medicinal Plant	Kulumbero	249948	137986	2017
MP-29	891	PIPELINE		Medicinal Plant	aloevera	250099	137946	2017
MP-30	892	PIPELINE		Medicinal Plant	concentration of aloevera	250121	138041	2017
MP-31	893	PIPELINE		Medicinal Plant	kulumbero for eyes and measles	250128	138078	2017
MP-32	895	PIPELINE		Medicinal Plant	kulumbero for eyes and measles	250220	138240	2017
MP-33	896	PIPELINE		Medicinal Plant	Kulumbero and depositional rocks from escarpment	250254	138307	2017
MP-34	901	PIPELINE		Medicinal Plant	cactus	250356	138784	2017
MP-35	902	PIPELINE		Medicinal Plant	cactus	250368	138816	2017
MP-36	903	PIPELINE		Medicinal Plant	kulumbero	250392	138852	2017
MP-37	904	PIPELINE		Medicinal Plant	cactus, kulumbero	250424	138931	2017
MP-38	922	PIPELINE	Nyantai	medicinal plant	mululuza	251904	139146	2017
MP-39	937	PIPELINE	Nyantai	medicinal plant	kamunye	252000	138970	2017
MP-40	942	PIPELINE	Nyantai	medicinal plant	timber, medicinal plant, ee for also trapping birds	252294	138987	2017
MP-41	952	PIPELINE	Nyansenge	medicinal plant	mango tree	256190	139563	2017
MP-42	1	PIPELINE	Zahura	Medicinal Plant	medicinal plant	270147	148802	2017

## Cultural Heritage Sites - 2017 - Pipeline Archeology

ID	WP	SITE	VILLAGE	TYPE	DESCRIPTION	PERIOD	North	East	DATE
BO-30	887	PIPELINE		Fauna	Bone		250020	137868	2017
BO-31	5	PIPELINE	Zahura	Faunal Remains	teeth		270006	149116	2017
LI-47	889	PIPELINE		Lithic	quartz multi platform core		250076	137879	2017
LI-48	907	PIPELINE		Lithics	core		250508	139030	2017
LI-49	925	PIPELINE	Nyantai	Lithics	Lithics, whole flake		251575	139051	2017
LI-50	926	PIPELINE	Nyantai	Lithics	Lithics, whole flake		251456	138986	2017
LI-51	928	PIPELINE	Nyantai	Lithics	Lithics flake fragments made on quartz		251391	138951	2017
LI-52	933	PIPELINE	Nyantai	Lithics	lithics Disc, shell		251677	138954	2017
LI-53	941	PIPELINE	Nyantai	Lithics	lithics		252254	138991	2017
LI-54	959	PIPELINE	Nyansenge	Lithics	Lithics core		256650	138359	2017
LI-55	4	PIPELINE	Zahura	Lithics	pottery, LITHICS				2017
LI-56	26	PIPELINE	KABAALE	Lithics	Lithic		285785	158813	2017
PO-220	898	PIPELINE		Pottery	highly abraded		250292	138548	2017
PO-221	905	PIPELINE		Pottery	plain, burnished reddish sherd		250450	138959	2017
PO-222	906	PIPELINE		Pottery			250450	138965	2017
PO-223	919	PIPELINE	Nyantai	Pottery	Pottery scatters 4x4m, Plain		252286	139172	2017
PO-224	920	PIPELINE	Nyantai	Pottery	Pottery, scatters of 10x10m plain		252138	139134	2017
PO-225	923	PIPELINE	Nyantai	Pottery	Pottery plain		251844	139152	2017
PO-226	938	PIPELINE	Nyantai	pottery	Pottery		252028	138972	2017
PO-227	945	PIPELINE	HANGA 2B	pottery	Pottery scatters 4x4m		254215	139387	2017
PO-228	946	PIPELINE	HANGA 2B	pottery	pottery		254161	139508	2017
PO-229	956	PIPELINE	Nyansenge	Pottery	Pottery, roulette		257008	138137	2017
PO-230	958	PIPELINE	Nyansenge	Pottery	Pottery, plain		256838	138152	2017
PO-231	960	PIPELINE	Nyansenge	Pottery	Pottery		256413	139183	2017
PO-232	974	PIPELINE	Nyansenge A	Pottery	Pottery, plain		256620	140001	2017
PO-233	3	PIPELINE	Zahura	Pottery	plain pottery, LITHICS		269992	149563	2017
PO-234	6	PIPELINE	Zahura	Pottery	pottery, plain		270028	149123	2017
PO-235	7	PIPELINE	Zahura	Pottery	pottery, roulette		270041	149100	2017
PO-236	8	PIPELINE		Pottery	pottery, plain		270015	149075	2017
PO-237	10	PIPELINE		Pottery	pottery, plain		273521	151655	2017
PO-238	27	PIPELINE	KABAALE	Pottery	pottery		285669	159241	2017
SH-09	921	PIPELINE	Nyantai	Faunal remains	shell		252099	139129	2017
SH-10	984	PIPELINE		Faunal Remains	shell		258576	141036	2017

# Additional Cultural Heritage Sites - 2017 - Pipeline Archeology

ID	WP	SITE	VILLAGE	TYPE	DESCRIPTION	PERIOD	North	East	DATE
BO-30	887	PIPELINE		Fauna	Bone		250020	137868	2017
BO-31	5	PIPELINE	Zahura	Faunal Remains	teeth		270006	149116	2017
LI-47	889	PIPELINE		Lithic	quartz multi platform core		250076	137879	2017
LI-48	907	PIPELINE		Lithics	core		250508	139030	2017
LI-49	925	PIPELINE	Nyantai	Lithics	Lithics, whole flake		251575	139051	2017
LI-50	926	PIPELINE	Nyantai	Lithics	Lithics, whole flake		251456	138986	2017
LI-51	928	PIPELINE	Nyantai	Lithics	Lithics flake fragments made on quartz		251391	138951	2017
LI-52	933	PIPELINE	Nyantai	Lithics	lithics Disc, shell		251677	138954	2017
LI-53	941	PIPELINE	Nyantai	Lithics	lithics		252254	138991	2017
LI-54	959	PIPELINE	Nyansenge	Lithics	Lithics core		256650	138359	2017
LI-55	4	PIPELINE	Zahura	Lithics	pottery, LITHICS				2017
LI-56	26	PIPELINE	KABAAL	Lithics	Lithic		285785	158813	2017
PO-220	898	PIPELINE		Pottery	highly abraded		250292	138548	2017
PO-221	905	PIPELINE		Pottery	plain, burnished reddish sherd		250450	138959	2017
PO-222	906	PIPELINE		Pottery			250450	138965	2017
PO-223	919	PIPELINE	Nyantai	Pottery	Pottery scatters 4x4m, Plain		252286	139172	2017
PO-224	920	PIPELINE	Nyantai	Pottery	Pottery, scatters of 10x10m plain		252138	139134	2017
PO-225	923	PIPELINE	Nyantai	Pottery	Pottery plain		251844	139152	2017
PO-226	938	PIPELINE	Nyantai	pottery	Pottery		252028	138972	2017
PO-227	945	PIPELINE	HANGA 2B	pottery	Pottery scatters 4x4m		254215	139387	2017
PO-228	946	PIPELINE	HANGA 2B	pottery	pottery		254161	139508	2017
PO-229	956	PIPELINE	Nyansenge	Pottery	Pottery, roulette		257008	138137	2017
PO-230	958	PIPELINE	Nyansenge	Pottery	Pottery, plain		256838	138152	2017
PO-231	960	PIPELINE	Nyansenge	Pottery	Pottery		256413	139183	2017
PO-232	974	PIPELINE	Nyansenge A	Pottery	Pottery, plain		256620	140001	2017
PO-233	3	PIPELINE	Zahura	Pottery	plain pottery, LITHICS		269992	149563	2017
PO-234	6	PIPELINE	Zahura	Pottery	pottery, plain		270028	149123	2017
PO-235	7	PIPELINE	Zahura	Pottery	pottery, roulette		270041	149100	2017
PO-236	8	PIPELINE		Pottery	pottery, plain		270015	149075	2017
PO-237	10	PIPELINE		Pottery	pottery, plain		273521	151655	2017
PO-238	27	PIPELINE	KABAAL	Pottery	pottery		285669	159241	2017
SH-09	921	PIPELINE	Nyantai	Faunal remains	shell		252099	139129	2017
SH-10	984	PIPELINE		Faunal Remains	shell		258576	141036	2017

**ARCHAEOLOGY AND CULTURAL HERITAGE BASELINE AND IMPACT  
ASSESSMENT OF CNOOC BLOCK 3A ESIA UPDATE FOR KINGFISHER, HOIMA  
DISTRICT, UGANDA**



**By Elizabeth Kyazike**

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## Abbreviations and Acronyms

CLO	Community Liaison Officer
CNOOC	China National Offshore Oil Corporation
CPF	Central Processing Facility
ESIA	Environmental Social Impact Assessment
GPS	Geographical Positioning System
LSA	Later Stone Age
MSA	Middle Stone Age
NEMA	National Environmental Management Authority
PAD	Oil well pad
PCU	Pentecostal Church of Uganda
PEAP	Poverty Eradication Plan
SDIP	Social Development Sector Strategic Investment Plan
Total E& P	Total Exploration and Production Company
UDHR	Universal Declaration of Human Rights
UNESCO	United Nations Educational Scientific and Cultural Organisation
UTM	Universal Transverse Mercator coordinate system

## **1.0 Introduction**

In November 2017 Dr. Kyazike Elizabeth was contracted as a sole proprietor by Golder Associates to carry out the archaeology and cultural heritage impact assessment to update the ESIA that was carried out in 2014. This was under the CNOOC Cultural Heritage 2017 Update project number 1776816-Sub-007 of November 2017. Field work was carried out from the 6<sup>th</sup> November to 11<sup>th</sup> November 2017. Actual field work was from the 7<sup>th</sup> November and ended on 10<sup>th</sup> November 2017. The field team was made up of two people these were Dr. Kyazike Elizabeth as a team leader who was supported by Ssemulende Robert as the field assistant.

### **1.1 Executive Summary**

The field work involved undertaking fieldwork in support of the 2017 cultural heritage update for the CNOOC ESIA. The update was required following changes to CNOOC's project description, including updates in the proposed site layout on the Buhuka Flats; and deviations from the original export pipeline route.

### **1.2 Project Description**

The project lies in CNOOC Block 3A and is made up of mainly roads, Central Processing Facility (CPF), well PAD4A and the feeder pipeline as detailed in unit 1.2.1.

#### **1.2.1 Scope and Nature of the Project**

The project comprised of the following major key elements

- (i) The new export feeder pipeline from Kingfisher to the Kabaale refinery
- (ii) Existing roads and infrastructure on the Buhuka Flats
- (iii) The villages in close proximity to Buhuka Flats that included; Nsonga, Nsunzu, Kyabasambu and Kyakapere
- (iv) The villages in proximity to the pipeline route that are: Nyantai, Hanga 2B, Nyansenge 2B, Nyansenge 2A, Kyarujumba A, Kyarujumba B, Kasoga, Kyarusesa, Hohwa, Nyanseke, Ndongo, Kitegwa, Zahura, Kamukenduke, Kaseeta, Nyairongo and Kabaale

### **1.3 Objectives of the field work**

This fieldwork had two main objectives:

- (i) To determine the survival of cultural resources (e.g. sacred sites) identified during the 2014 fieldwork phase and relevant to the new project layout; and
- (ii) To identify new archaeological or cultural resources in areas not surveyed in 2014 and now relevant to the new project layout.

### **1.4 Methodology**

To comply with the objectives of identifying, describing, mapping and describing new archaeological, historical, cultural, religious and scared sites identified during the CNOOC Block 3A the following methods were utilised.

#### **1.4.1 Methods of Data Collection**

- Site record sheets for some newly identified cultural heritage (archaeological, sacred and religious) sites were filled.
- GPS readings in UTM coordinate system of the centre points in most cases were taken though at some archaeological sites the UTM readings of the site boundaries were also taken.
- Key features at each site and some associated features like footpaths were photographed.
- A questionnaire was administered to identify both tangible and intangible data on a one on one basis as indicated in Plate 1. In most cases, we were three people who were the interviewer, interviewee and the interpreter.



**Plate 1: Interview in Nsonga and Nyantai respectively**

- Archaeological survey involved unsystematic survey using foot walks. In the course of foot walking diagnostic materials were photographed, recorded using a GPS and on the site record sheets. A few of the samples of pottery and lithics were collected and bagged and analysed at camp.
- Analysis of the few collected samples involved examination of the key attributes of material type, then raw material type for lithics, temper and surface finishing for the ceramics materials.
- Community interviews involved a one on one and key informant interview. This entailed collaboration with the local council chairpersons and the Community Liaison Officers of CNOOC.
- Refined interview guide of 2014 was utilised and the consultant transcribed the answers to the questions.

#### **1.4.2 Field equipment**

The team used the following equipment to execute the field work

- (i) Two hand held Geographical Positioning Systems (GPS)
- (ii) Digital camera and smart phone cameras
- (iii) Black and white scale bar for taking photographs
- (iv) Note books, pens, paper
- (v) Zip lock bags for bagging the samples collected

- (vi) Manila paper for writing the tags to be placed in the sample bags.
- (vii) Marshalltown trowel for simple trowelling and small scale clearing of on some of the materials insitu.
- (viii) Two laptop computers
- (ix) Voice recorder
- (x) Four flash discs

### **1.4.3 Limitations to data collection**

The main limitations to data collection that must be put into consideration during the next phase of the project included the following:

- (i) The time allocated to the field work was too limited that meant that work was done in a hurry especially from Kyarujumba to Kabaale along the pipeline route where interviews were almost abandoned and emphasis was put on the archaeology. This thus implies that in the next phase oral interviews in this area should be considered seriously as they are a very important source of information on cultural heritage.
- (ii) The month of November is a rainy season in Uganda thus rain was very problematic that created delays and sometimes we could not proceed with the use of the record sheets but rather just used the GPS recordings. The rain also made the roads almost impassable and thus delay in the movements.
- (iii) The volume of work was too much in view of the number of people who were in the field compared to what happened in 2014.
- (iv) The assumption at the planning of this field work that nothing had changed as stated in the work plan was not right. Given the construction of the road across the escarpment the population has increased, new entrants pursuing business in the area are also many meaning a change in the cultural heritage aspects of the area.
- (v) Speculation was extremely high leading to hiding some useful cultural information. This was mainly because of the compensation done for the earlier projects in the area people had an idea of what is compensated and thus there was a tendency to emphasise aspects like burials at the expense of other cultural heritage issues.

- (vi) There was also a limitation of accessibility due to the thick vegetation and topography of the area.
- (vii) Thick vegetation that impeded visibility of archaeological materials (Plate 2) as exemplified in Nyantai.



**Plate 2: Archaeological Survey in Nyantai**

#### **1.4.4 Solution to the delimitations of data collection**

Basing on the above limitations the following are recommended in order to address the research gaps;

- (i) Intense community interviews on the basis of a one on one and use of the key informants with the help of the Local Chairpersons and the CNOOC Community Liaison Officers (CLO).
- (ii) The rainy season limitation was avoided by hiring a car that would move on all roads.
- (iii) In future subsurface survey should be undertaken in the form of excavations to check the stratigraphic sequence of the material remains since none has ever been undertaken in the entire Albertine region as part of the EIA.

## **1.5 Legal, Policy and Institutional Frameworks**

A number of laws, policies and institutions in Uganda are in operational and guide the handling of historical, archaeological and cultural heritage sites. The Ugandan legal, policy and institutional frameworks are supplemented by international ones. This section therefore is divided into the National and international legal, policy and institutional frameworks.

### **1.5.1 National Legal, Policy and Institutional Frameworks**

This section concerns the policies, institutions and laws governing cultural heritage and archaeology in Uganda. The following policies were identified.

#### **1.5.1 Policy Frameworks**

Uganda government policies and plans take cognisance of culture. Key among these are the Poverty Eradication Plan (PEAP) and the Social Development Sector Strategic Investment Plan (SDIP). The PEAP 2004 recognises culture as being intrinsically valuable and an important dimension of identity and as form of capital which, when well harnessed, can help to move people out of poverty. In the SDIP, culture contributes to social protection through promotion of cultural industries, indigenous knowledge and also through support to actors and institutions that promote culture.

##### **1.5.1.1 The 1995 Ugandan Constitution**

The 1995 Constitution was the first legal instrument in Uganda's history to directly provide for the protection and promotion of our heritage and also to provide for the promotion and development of Ugandan languages as part of Ugandan culture. The 1995 Constitution recognises the importance of Ugandan cultures and supports their promotion and preservation of those cultural values and practices that enhance the dignity and wellbeing of Ugandans.

Objective XXIV of the 1995 Ugandan Constitution states that, "cultural and customary values that are consistent with the fundamental human rights and freedoms, human dignity and democracy and with the constitution of Uganda may be developed and incorporated in all aspects of Ugandan

life. Objective XXV also mandates the state and its citizens to preserve and promote public property and Uganda's heritage.

With regard to culture and similar rights Article 37 of the constitution states that, 'every person has a right as applicable to belong, enjoy, practice, profess, maintain and promote any culture, cultural institution, language, tradition, creed or religion in community with others'.

Article 26 that applies to cultural institutions states protection from deprivation of property, either individually or in association with others and that no person shall be compulsorily deprived of property (unless for public use and fully compensated for). This is very valid in the current project area as it will guide on how to deal with the historical and archaeological sites identified.

#### **1.5.1.2 The National Cultural Policy 2006**

This was the first comprehensive policy that took into consideration of the diversity of Ugandan cultures. It recognises the importance of culture in Uganda's development processes and the institutions responsible for the promotion of culture. The National cultural policy defines culture as the sum total of the ways in which a society preserves, identifies, organises or sustains and expresses itself. The policy aims at promoting culture and enhancing its contribution to community empowerment through cultural industries, research and development, performing art, indigenous knowledge, language and literary art, cultural beliefs, traditions and values and cultural sites and monuments. The Policy also recognises the institutions that promote culture such as the traditional/cultural institutions, the family, statutory institutions, civil society organisation and the private sector. This policy will go a long way in guiding in the identification of all cultural aspects that are defined by the policy.

#### **1.5.1.3 The National Land Policy, 2013**

The Land Policy states among other provisions that,

- (a) Government shall, 'protect the land rights and land resources of customary owners, individuals and communities owning land in areas where mineral and petroleum deposits are discovered'.

- (b) Provide for the restitution of land rights in event of minerals or oil being exhausted or expired depending on the mode of acquisition.
- (c) Guarantee rights to the sharing of benefits by land owning communities and recognise the stake of cultural institutions over ancestral lands with minerals and petroleum deposits, and
- (d) Adopt an open policy on information to the public and seek consent of communities and local governments concerning prospecting and mining of these resources.

In section C (iv) concerning the Land rights of pastoral communities the Land policy considers land swapping, resettlement or compensation for pastoral communities displaced by government from their ancestral lands. Since archaeological and historical sites appear on land mainly it is important to understand the land policy.

### **1.5.2 Legal Frameworks**

Uganda has a number of Acts of Parliament related to culture that range from those that deal with heritage preservation to those concerning land and cultural institutions. Some of the Acts are recent while others have evolved over time while others are yet to be updated as discussed below.

#### **The Historical Monuments Act, 1967**

This Act is under review and the review process begun in 2015. This Act provided for the preservation, protection and promotion of historical monuments and objects of archaeological, paleontological, ethnological and traditional interest. The Act further provides for means to list objects on the national list and stipulates how these should be protected and maintained.

**Section 1 (1)** States that, ‘The Minister may by statutory instrument, declare any object of archaeological, paleontological, ethnographical, traditional or historical interest to be a preserved object for purposes of this Act.

**Section 8** of this Act also states that there will be maintenance of the objects (including sites, places, fortifications etc.) for the purposes of maintenance and inspection of any preserved or protected object there shall be an inspector of monuments who shall be appointed by the minister.

### **The Local Government Act, 1997; amended 2002**

The Local Government Act, 1997 lists cultural affairs as one of the decentralised services, activities and functions of the district authorities. The Act also mandates the Ministry of Local Government to assess the performance of culture in local governments and to ensure that the culture function benefits from the grants sent to the local governments.

**Article 178 (a) (ii)** assigns responsibility for promoting local cultures to local authorities, while Article 33(2) specifies sites to be places to be preserved by local authorities.

The Local Government Act provides opportunities for local cultural resources to be protected, promoted, and developed at local community levels. It also provides opportunities for cultures to be integrated into the local government programs.

### **The National Environment Management Act, 1998**

General Principle (2) (d) of this Act provides for conservation of the cultural heritage and use of the environment and natural resources of Uganda for the benefit of both present and future generations. The Act integrates culture into the environment management principles as one way to sustainably conserve the environment. However, it does not provide much information on how to integrate culture in environment management.

### **The Mining Act, 2003**

The Act states that the entire property in and control of all minerals in, on or under, any land or water in Uganda are and shall be vested in the Government.

A person may however, acquire the right to search for, retain, mine and dispose of any mineral by acquiring a licence. However, a holder of a mineral right shall not exercise any of his or her rights under that mineral right in respect of or on any land set apart for any public purpose, other than mining, or any land which is (i) dedicated place of burial; or (ii) a place of religious significance, or (iii) the site of a public building, or near inhabited or cultivated land, or any land which is held communally for cultural rites, without written consent of the community concerned.

Further the rights conferred by a mineral right shall be exercised reasonably and in such a manner as not to adversely affect the interests of any owner or occupier of the land on which the rights are exercised.

The owner or lawful occupier of any land subject to a mineral right is entitled to compensation under either Section 82 of this Act or to a share of royalties (3%).

### **The Petroleum (Exploration, Development and Production) Act, 2013**

The purpose of this Act is to operationalize the National Oil and Gas Policy of Uganda (among others) establishing an effective legal framework and institutional structures to ensure that the exploration, development and production of petroleum resources of Uganda is carried out in a sustainable manner that guarantees optimum benefits for all Ugandans, both the present and future generations.

The Act echoes that, in accordance with **Article 244** of the Constitution, the entire property in, and the control of petroleum in its natural condition in, on, under any land or waters in Uganda is vested in the Government on behalf of the Republic of Uganda. The Government of Uganda therefore shall hold petroleum rights on behalf of and for the benefit of the people of Uganda.

With regard to surface rights, the Act states that, a petroleum licence shall not exercise any right under a licence

- (a) Without the written consent of the relevant authority, upon any land dedicated or set apart for a public purpose or for a place of burial, or upon any land over which a mining lease, an exploration licence or a right to cultural site has been granted;
- (b) Without the written consent of the land owner
- (c) Upon any land which is the site of or which is within two hundred meters of any inhabited, occupied or temporarily unoccupied house or building;
- (d) Within 50m of any land which has been cleared or ploughed or otherwise bona fide prepared for the growing of agricultural crops or on which agricultural crops are growing;
- (e) Upon any land from which, during the year immediately preceding, agricultural crops have been reaped; or

- (f) Upon any land which is the site of or which is 100 meters of a cattle dip-tank, dam or water used by human beings or cattle.

A land owner in an exploration or development area shall retain the right to graze stock upon or to cultivate the surface of the land insofar as the grazing or cultivation does not interfere with petroleum activities or safety zones in the area.

The Act states that the rights conferred by a licence shall be exercised reasonably so as to effect as little as possible the interests of any land owner of the land on which the rights are exercised, and petroleum activities shall be carried out in a proper manner.

Finally, a licence shall, on demand being made by a land owner, pay the land owner fair and reasonable compensation for any disturbance of his or her rights and for any damage done to the surface of the land due to petroleum activities, and shall at the demand of the owner of any crops, trees, buildings or works damaged during the course of the activities, pay compensation for the damage.

### **1.5.3 International and Regional Laws and Conventions**

In cases where the Ugandan institutions and laws have loopholes or need to be backed they will be strengthened by reference to the international and regional laws and frameworks. This will also involve reference to the international conventions especially those that were ratified by Uganda. The focus on international laws and conventions is also because cultural heritage may not only have significant values to the local community and users alone but also universal value from the point of view of history, art and science (Total E& P Human Rights guide page 15)

#### **1.5.3.1 The Universal Declaration of Human Rights (1948)**

Uganda adopted the UDHR and is a member state of the United Nations since 25<sup>th</sup> October 1962.

Article 27(1) and (2) state that:

- (a) Everyone has a right to freely participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits

- (b) Everyone has the right to the protection of the moral and material interests resulting from any scientific literary or artistic production for which he is the author.

**N.B** The declaration provided guidelines for the international conventions relevant to the protection of cultural rights such as the 2005 UNESCO Convention on the Promotion and Protection of the Diversity of Cultural Expressions.

#### **1.5.3.2 International covenant on Economic, Social and Cultural Rights, 1966**

The Ugandan government ratified this convention in 1987. Article 15 of this convention states that the States Parties to the Convention recognise the right of everyone to take part in cultural life and to recognise the benefits to be derived from the encouragement and development of international contacts and cooperation in the scientific and cultural fields.

#### **1.5.3.3 The 1972 UNESCO Convention concerning the Protection of the World Cultural and Natural Heritage**

The government of Uganda ratified this convention in 1987. The convention encourages States Parties to it to conserve and protect their heritage. It provided for the protection of both natural and cultural aspects of heritage. This laid the foundation for other international and national legal instruments related to culture. To date Uganda has three sites on the list of the World Heritage sites namely: Kasubi tombs enlisted in 2001; Bwindi Impenetrable Forest National Park and Rwenzori Mountains National Park. In 2005, UNESCO proclaimed the art of bark cloth making in Uganda, a master piece of the Oral and Intangible Heritage of Humanity.

#### **1.5.3.4 The 2003 UNESCO Convention for Safeguarding the Intangible Cultural Heritage.**

Uganda ratified this Convention in 2009. According to this Convention States Parties are required to identify and devise appropriate means of preserving Intangible Cultural Heritage

#### **1.5.3.5 The 2005 UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions**

Uganda has not yet ratified this Convention but it recognises the distinctive nature of cultural goods and services and affirms in international law the right of countries to apply policies to support their

cultural industries. It also provides for the protection of the cultural expressions, cultural diversities, cultural industries, cultural activities, goods and services so that they flourish and freely interact in maturely beneficial manner. It affirms the importance of the link between culture and development and supports action undertaken nationally to secure recognition of the true values of the link.

#### **1.5.3.6 African Union and East African Community**

Uganda is a member of the African Union, and yet one of its objectives is to promote sustainable development at the economic, social and cultural level.

In the East African Community that Uganda ratified in 2000, its Article 119 states that, Partner states agreed to promote close cooperation in culture and sports.

#### **1.5.4 Institutional Frameworks**

The institutions concerned with archaeology, history and cultural heritage are both local and national. At the local level are the traditional institutions such as the Bunyoro and Alur kingdoms. The Ugandan Government has also put in place statutory institutions responsible for promoting cultural heritage. The institutions can further be categorised as central government ministries while others are at the local government level some of which are as discussed below.

##### **1.5.4.1 Central Government Ministries**

These are the central government ministries in Uganda tasked with responsibilities of promoting cultural heritage, archaeology and history in one or another through there enumerated roles. Such ministries include: Ministry of Foreign Affairs, Ministry of Energy and Mineral Development, Ministry of Water and Environment, Ministry of Agriculture, Animal Industry and Fisheries, Ministry of Local government, Ministry of Internal Affairs among the many. These ministries are either directly or indirectly supposed to be in charge of facilitating the oil and gas activities or general duties that facilitate the promotion of cultural heritage. Some of the ministries are as elaborated below.

### **1. Ministry of Gender, Labour and Social Development (MoGLSD)**

The Ministry has overall responsibility for the cultural affairs of Uganda and shall therefore take the leading role in the implementation of the National Culture Policy. The Ministry is responsible for:

- Ensuring the development of programmes in all areas of culture;
- Ensuring the initiation, review and dissemination of regulations, standards and guidelines for culture;
- Mobilising resources for culture;
- Creating awareness about culture
- Establishing mechanisms for coordination of institutions that promote culture;
- Building the capacity of culture practitioners, service providers and institutions that promote culture;
- Ensuring the participation of young people in culture;
- Developing a National Action Plan on Culture

### **2. Uganda National Cultural Centre (UNCC)**

The Centre shall:

- Provide and establish theatres and cultural centres;
- Encourage and develop cultural and artistic activities;
- Provide accommodation for societies, institutions or organisations of a cultural, artistic, academic, philanthropic or educational nature.

### **3. The National Library of Uganda (NLU)**

The National Library of Uganda shall:

- Promote culture of reading;
- Preserve published national culture;

- Acquire from any person or institution, any manuscript or literature that may be considered to be of interest to the country.

#### **4. Ministry of Education and Sports (MoES)**

The Ministry shall:

- Integrate culture issues and concerns into educational policies, plans, programmes and curricula;
- Promote the development and use of local language in educational programmes at all levels;
- Promote culture festivals in institutions of learning at all levels;
- Promote the development of traditional sports in institutions of learning at all levels

#### **5. Ministry of Health (MoH)**

The MoH shall:

- Design capacity building programmes for traditional health service providers;
- Train traditional health service providers;
- Promote healthy traditional nutrition programmes; Uganda National Culture Policy 28;
- Research, document and disseminate findings on traditional medicine and traditional service providers;
- Develop and disseminate minimum traditional health service delivery standards, guidelines and indicators.

#### **6. Ministry of Finance, Planning and Economic Development (MFPED)**

The MFPED shall:

- Provide funds for the implementation of the culture function;
- Mobilise resources for the culture function at all levels;
- Monitor the contribution of the culture function to National Development;

- Provide investment incentives for the culture sub-sector.

### **7. Uganda Bureau of Statistics**

The Uganda Bureau of Statistics collects and disseminate statistics on culture.

### **8. Ministry of Tourism, Trade and Industry (MTTI)/ Ministry of Tourism, Wild life and Antiquities**

The MTTI shall:

- Promote cultural tourism;
- Develop and promote natural and cultural sites;
- Ensure community, civil society and private sector participation in the conservation and promotion of natural and cultural sites;
- Ensure the protection of local communities from negative influences of tourism;
- Lobby investment incentives for the culture sub-sector;
- Promote the development of culture industries.
- Custodian of all tangible cultural heritage resources

### **9. The Uganda Museum and Monuments Department**

The Department of Museums and Monuments shall:

- Collect and showcase items of cultural interest;
- Undertake research and documentation in cultural fields;
- Identify, document, gazette and present sites and monuments;
- Conserve and store cultural objects;
- Carry out educational outreach programmes on cultural heritage to schools and communities.

### **10. Ministry of Justice and Constitutional Affairs (MoJCA)**

The MoJCA has to spear head the formulation and revision of laws concerning culture.

## **11. Ministry of Foreign Affairs (MoFA)**

The MoFA has the responsibility to:

- Ratify international and regional instruments that promote and are relevant to culture;
  - Participate in negotiation and clearance of cultural agreements;
  - Domestication of international and regional conventions relating to culture.
- a) Ministry of Energy and Mineral Development

## **12. The Ministry of Energy and Mineral Development**

The Ministry of Energy and Mineral Development shall:

- Promote safe traditional methods of preservation of natural resources;
- Promote awareness about the value of indigenous plants and animal species.

The development of upstream petroleum projects is under the overall responsibility of this ministry

## **13. Ministry of Water and Environment**

This Ministry evaluates and disseminates findings on traditional practices of environmental management as per the Uganda National Culture Policy 30.

## **14. Ministry of Agriculture, Animal Industry and Fisheries**

The Ministry of Agriculture, Animal Industry and Fisheries is supposed to:

- Undertake research and dissemination on indigenous Knowledge and plants in agriculture;
- Promote safe traditional methods of production, processing and preservation of cash and food crops;
- Promote indigenous crops especially food crops.

## **15. Ministry of Local government**

The Ministry of Local Government is mandated to:

- Assess the performance of culture in local governments;
- Ensure that the culture function benefits from grants sent to the local governments

## **16. Ministry of Internal Affairs**

The Ministry of Internal Affairs ensures the enforcement of laws and regulations relevant to culture.

## **17. The Department of Information-Office of the Prime minister**

This Department in the Office of the Prime Minister is supposed to:

- Sensitise the public on culture through available media;
- Regulate the operations and usage of the media and information communication technologies with the intention of protecting people from negative foreign cultural influences.
- Promote dissemination and sharing of local cultures

## **18. National Planning Authority**

The National Planning Authority has to ensure that there is mainstreaming of culture into the National Planning process.

### **1.5.5 International Legal, Policy and Institutional Frameworks**

#### **1.5.5.1 IFC Performance Standard 8: Cultural Heritage**

The IFC 8 is instrumental in defining cultural heritage. According to the IFC 8 cultural heritage refers to the, 'unique and non-renewable resource that possesses cultural, scientific, spiritual or religious value and includes moveable or immovable objects, sites structures, groups of structures, natural features, or landscapes that have archaeological, paleontological, historical, cultural, artistic, and religious values, as well as unique natural environmental features that embody cultural values'. This form of definition is adopted in this report at its working definition wherever reference is made to cultural heritage.

The IFC 8 also gives very important guidelines that were taken into consideration when conducting the study. These appear in form of questions that have been answered concerning the protection of cultural heritage in the project design and execution as follows:

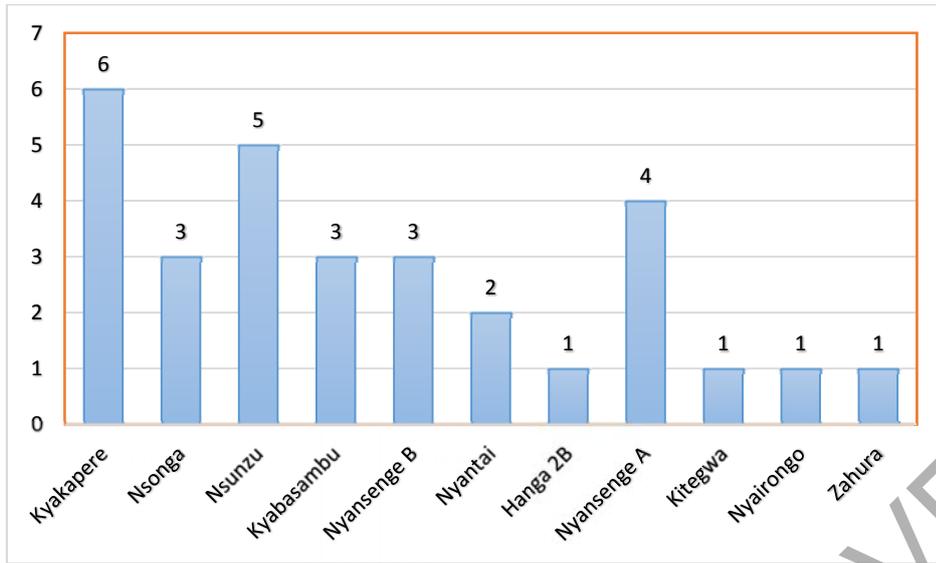
- Is the project located in a legally protected area or a legally defined buffer zone? yes
- Has the client sited the project to avoid significant damage to cultural heritage? yes
- Is the project located in an area where cultural heritage is expected to be found? yes
- If yes, has a Chance Find Procedure been established? (i.e. a procedure that automatically is triggered in case cultural heritage is found unexpectedly) yes
- If yes, is access to the public granted? Not sure yet
- Has the client identified proposed project use of cultural resources? If so, has the client informed these communities of their rights and shared benefits? Not yet but in due course it will be done.

## **1.6 Consultations with the Villages Close and In the Project Area**

### **1.6.1 Introduction**

Interviews that were one on one were held with 30 informants as outlined in Table 1. These were held specifically in seven villages and these were Kyakapere, Nsonga, Nsunzu and Kyabasambu in Buhuka Flat while other villages like Nyantai, Hanga 2B, Nyansenge A, Kitegwa, Nyairongo and Zahura were along the pipeline route (Figure 1).

**Figure 1: Villages consulted close to the project area**



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**Table 1: List of informants**

S/N	Names	Village	Date of birth	birth place	Ethnic group	year of settlement	Date of interview
1	Ugerwoth Amula	Kyakapere	1960	Bugoigoi	Alur	??	7th Nov. 2017
2	Kabagambe Yunusu	Kyakapere	5/12/1977	Kyakapere	Munyoro	since birth	7th Nov. 2017
3	Penjonga Loius Kothe	Kyakapere	20/02/1961	Panyamur	Alur	1977	7th Nov. 2017
4	Kisembo Yoshua	Kyakapere	8/7/1947	Congo	Munyoro	1999	7th Nov. 2017
5	Ozinga Agen Orwoth	Kyakapere	17/11/1937	Congo	Alur	1976	7th Nov. 2017
6	Ndahura Gregore	Kyakapere	1961	Kigorobyia	Munyoro	22 years ago	7th Nov. 2017
7	Zachariah Khalisa Alali	Nsonga	1924	Nsonga	Munyoro	since birth	8th Nov. 2017
8	Twinomujuni Paulson	Nsonga	1971	Kabaale(Kigezi)	Mukiga	2010	8th Nov. 2017
9	Lwamukaaga Stephen	Nsonga	26/04/1962	??	Mugungu	1993	8th Nov. 2017
10	Kaahwa Yusufu	Nsunzu	7/3/1976	Nsunzu	Mukobyia (Munyoro)	since birth	8th Nov. 2017
11	Kamugisha Eriya	Nsunzu	1/1/1946	Bushenyi	Munyankole	1986	8th Nov. 2017
12	Uzinga Jackline	Nsunzu	1960	Panyamur	Alur	1993	8th Nov. 2017
13	Alex Onenchan	Nsunzu	1968	Pakwach	Alur	1980	8th Nov. 2017
14	Bosco Orombi	Nsunzu	1960	Panyamur	Alur	1994	8th Nov. 2017
15	Jolly Mbabazi	Kyabasambu	16/08/1980	Kyabasambu	Munyoro	1980	7th Nov. 2017
16	Jonathan Kahawa	Kyabasambu	1953	Buliisa	Mugungu	1970	7th Nov. 2017
17	John Busingye	Kyabasambu	1968	Buliisa	Mugungu	40 years	7th Nov. 2017
18	Barnabas Mbonigaba	Nyansenge B	1960	Isingiro	Mukiga	1993	9th Nov.2017
19	Patrick Isingoma	Nyantai	3/7/1989	Kyangwali	Munyoro	2014	9th Nov.2017
20	Oketcha Kibojo	Nyantai	1963	??	Alur	1992	9th Nov.2017
21	Asaba Nyansio	Hanga 2B	20/04/1964	Kyangwali	Mutooro	1994	9th Nov.2017
22	Kabanyoro Florence Akiiki	Nyansenge B	21/02/1968	Kyangwali	Mutooro	1988	9th Nov.2017
23	Wilson Ngirabari	Nyansenge B	3/5/1959	??	Mukiga	1981	9th Nov.2017
24	Ndora Zakayo	Nyansenge A	12/7/1972	Kagadi	Mufumbira	1992	9th Nov.2017
25	Nzerwe Bagamuhunda	Nyansenge A	1951	Kabaale(Kigezi)	Mukiga	1997	10th Nov.2017
26	Christopher Ategeka	Nyansenge A	5/4/1954	Kisolo	Mufumbira	1997	10th Nov.2017
27	Richard Aliganyira	Nyansenge A	1982	Kabaale(Kigezi)	Mukiga	2005	10th Nov.2017
28	Godfrey Byabataguuzi	Kitegwa	18/02/1953	Kitegwa	Munyoro	since birth	10th Nov.2017
29	Byamugusha Ian	Nyairongo	2/7/1986	Kampala	Mukiga	2013	10th Nov.2017
30	Moses Kasupaali	Zahura	1981	Rwanda	Rwandese	2014	10th Nov.2017

## 1.6.2 Origin of the Village names

### 1.6.2.1 Kyakapere

The area used to be a hunting ground but many people migrated from Congo from a place called Kyakapere and they also named their new settlement in Buhuka Kyakapere hence the name Kyakapere. According to Pejonga, Kisembo, and Ozinga (Refer to Table 1) the name Kyakapere was derived from the first settler in the place called Kapere and then people started saying the place of Kapere which literally is Kyakapere. The latter story seems to be more convincing as it is common and related to the 2014 result from stake holder consultations.

Kyakapere seems to be now divided into two. There is Kyakapere at the extreme end of the flat and then another part of Kyakapere called Kuwait. The two areas are separated by a gorge and a seasonal stream running from up the escarpment but whose name was not identified. The area that is part of PAD4 now is the area termed as Kuwait. The term Kuwait to them is linked to the place in Saudi Arabia and they believe the Kyakapere Kuwait was also just taken over by the Alur.

In Kyakapere a number of religious places were identified during the interviews and these were; 2 catholic churches where one is in the main Kyakapere and another one in Kuwait Kyakapere. Other churches were; Pentecostal Church of Uganda, Alleluia Church of God and a Mosque. Of these the churches that were physically recorded with a GPS are those in Table 2 below.

**Table 2: Churches in Kyakapere**

<b>SITE</b>	<b>Village</b>	<b>Name</b>	<b>UTM</b>		<b>Elevation</b>
PAD 4	Kyakapere	Catholic Church	250615	140548	636
PAD 4	Kyakapere	Pentecostal Church of Uganda	250779	141002	644
PAD 4	Kyakapere	Church of God	250824	141178	646
PAD 4	Kyakapere	Protestant Church (Church of Uganda)	250732	141217	632
PAD 4	Kyakapere	Lamathekwaro cult church	250730	140851	643
PAD 4	Kyakapere	Catholic Church	250157	139017	639
PAD 4	Kyakapere	Kyakapere Catholic Church	250159	139014	634

Besides the churches the shrine of Ochaka is also popular in Kyakapere.

### 1.6.2.2 Nsonga

The name Nsonga is derived from the lagoon which was also known as Iziba lya Wamara or Luzira which is also known as Luzira (Plate 3). This is like the eye of Lake Albert or lake spit that protrudes into the lake which is also one of the famous cultural site that is known in all villages in Buhuka Flat.



**Plate 3: Luzira from which the name Nsonga is derived.**

The churches identified in Nsonga during the interviews were;

1. Nsonga Church of Uganda (Plate 4)



**Plate 4: Nsonga Church of Uganda**

2. Kiguli Catholic Church Plate 5



**Plate 5: Kiguli Catholic Church**

3. Nsonga Mosque (Plate 6) and other churches like the Church on the rock, Miracle Church and the Revival Church of Nsonga.



**Plate 6: Nsonga Mosque**

### 1.6.2.3 Nsunzu

Nsunzu was originally known as Kikobya meaning a place of the Bakobya the original inhabitants of the Village but with the influx of foreign ethnic groups especially the Alur the village was renamed Nsunzu. This new name of Nsunzu was derived from one of the dominant grass types in the area called nsunzo. This grass was mainly used for basket making.

The churches identified from the interviews in Nsunzu were; Lamethekwa, Zambemalamu, Church of Uganda, Adventist Church and Pentecostal Church of Uganda.

N.B It should be noted that the demarcation between Nsonga and Nsunzu does not seem to be clear to be people. Some of the names of the churches listed under Nsunzu were actually in Nsonga.

#### 1.6.2.4 Kyabasambu

The name Kyabasambu has its origin from the Basambu clan one of the clans of the Bakobya (Banyoro) believed to be the original inhabitants of the village. The Bakobya were the original clan that used to stay around the lake fishing while the other Banyoro stayed up the escarpment and beyond (Mbabazi Jolly). In Kyabasambu churches identified through the interviews were; Kyabasambu Church of Uganda, Halleluya Church, Catholic Church, Church of Uganda, and the Pentecostal church of Uganda. It should be noted that most of the churches mentioned in Kyabasambu were in the neighbouring villages where they would easily go to pray and it also shows that there is a big problem in the Flats of village demarcations.

#### 1.6.2.5 Nyansenge

The name Nyansenge was derived from the name of rodents called *Nsenge* (edible rat) that was in plenty in the place. Nyansenge is divided into two local councils that are Nyansege A and Nyansenge B. It was noted that the village used to have very many wild animals such as edible rats (*nsege*), warthogs, buffalos, *mpalaki* and *nsama* among the many.

In Nyansenge five churches were recorded with a GPS as indicated in Table 3.

**Table 3: Churches in Nyansenge**

SITE	Village	Name	UTM		Elevation
Pipeline	Nyansenge	Catholic church of Nyansenge	256656	139812	1195
Pipeline	Nyansenge	Rwensambya Church of Uganda	256881	137990	1200
Pipeline	Nyansenge	Itambiro Iya Bisaka	256914	137976	1197
Pipeline	Nyansenge	Nyansenge Seventh Day Adventist Church	257032	138267	1195
Pipeline	Nyansenge	Itambiro Iya Bisaka	256358	139264	1198

Other than those marked some another church within this village is the Nyansenge Pentecostal Church.

### 1.6.2.6 Nyantai

Nyantai is a village located at the top of the escarpment or where the pipeline leaves the escarpment. The area used to be a forest but of later people have started occupying the area especially from Rwanda, Congo and West Nile. Nyantai used to be part of Hanga but because it was huge it was divided up for proper administration.

The origin of the name Nyantai is a bird locally known as *ntai* (probably wood pecker) that is black and white that was very common in the place.

In Nyantai the churches stated through the interviews were; Nyantai Victory church, St. Kizito Catholic Church, Lamthekwaro church and Nyantai Pentecostal Church. However St. Kizito Catholic Church was later confirmed to be in Hanga village instead.

### 1.6.2.7 Hanga

The name Hanga was used since the coming of the Alur in the area (Asaba Nyansio). This name was derived from the Kinyoro word *kihanga* that literally mean a gorge. Thus Hanga means people who settled in *ekihanga* meaning people who settled in a gorge. Actually, there some sort of gorge that separates Hanga from Nyantai.

Within Hanga are also religious places especially the churches such as Anglican Boma Church of Uganda, Boma Mosque and Hanga West Pentecostal Church. The churches within Hanga that were recorded with the GPS are as indicated in Table 4.

**Table 4: Churches in Hanga Village**

<b>SITE</b>	<b>Village</b>	<b>Name</b>	<b>North</b>	<b>East</b>	<b>Elevation</b>
Pipeline	HANGA 2B	Hanga Revival Church	254435	139166	1191
Pipeline	HANGA 2B	Itambiro Lya Bisaka	254544	138800	1177
Pipeline	HANGA 2B	Jehovah's Witness	254601	139177	1186

### 1.6.2.8 Zahura

Zahura is a village towards the end of the pipeline. Given the limited time only one interview was held here with one of the inhabitants. According to him (Moses Kasupaali) he is not aware as to why the place is called Zahura. The entire village is inhabited by mainly farmers who just settled

from several other places such as Rwanda, Ankole, Buganda, Kisoro (Bafumbira), Kabaale (Bakiga), West Nile (Alur). He came to this place to look for a living.

Among the churches identified in Zahura were: Zahura Pentecostal Church, Zahura Church of Uganda (Protestant) and Zahura Adventist church.

#### **1.6.2.9 Kitegwa**

The name Kitegwa was derived from a person's name called Kitegwa who used to live in Kipron a place that is close to the Kabaale airport close to the Kabaale refinery (Byabataguuzi Godfrey). Historically the people in Kitegwa have been agriculturalists planting especially cash crops like; cotton, coffee and tobacco and other food crops.

#### **1.6.2.10 Nyairongo**

The term Nyairongo according to Byamugisha (Table 1) might have been derived from a kinyoro word that means a place of prostitutes. In Nyairongo several churches were mentioned during the interview though only one church called Exodus Miracle Church was recorded with a GPS. The other churches include: Victory Church for pastor Tumusiime, Full Gospel Church for Pastor Tumushabe John, Nyairongo Catholic church, Adventist church, Itambiro (Faith of Unity), Church of Uganda, Nyairongo Mosque, Pentecostal Church of Uganda (PCU) and Adiperi church. The latter is a church said to hail from Rwanda

### **1.6.3 Churches**

In the one on one community interviews one of the questions required named of the churches within the village. Of the churches identified 41 churches were recorded with a GPS as presented in Table 5.

From the list of the churches (Table 5) what is clear is that the traditional churches have been maintained and these are the Church of Uganda for the Protestants, The Roman Catholic Church and the Seventh Day Adventist church. The Pentecostal churches have mushroomed in the place as the general trend is for Uganda generally for these type of churches. These Pentecostal churches are mainly for the born again Christians. Besides these, is the Itambiro Iya Bisaka (Faith of Unity)

churches whose origin as per the 2014 survey is Kagadi. All these church types stated above were identified in 2014. This implies that only one church type is new in the area the Lamthekwaro church has been identified by the November 2017 survey. The latter church ways are as detailed in Unit 1.6.3.1.

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**Table 5: List of Churches**

<b>SITE</b>	<b>Village</b>	<b>Name</b>	<b>North</b>	<b>East</b>	<b>Elevation</b>
Pipeline	HANGA 2B	Hanga Revival Church	254435	139166	1191
Pipeline	HANGA 2B	Itambiro Lya Bisaka	254544	138800	1177
Pipeline	HANGA 2B	Jehovah's Witness	254601	139177	1186
Pipeline	Nyansenge	Catholic church of Nyansenge	256656	139812	1195
Pipeline	Nyansenge	Rwensambya Church of Uganda	256881	137990	1200
Pipeline	Nyansenge	Itambiro Iya Bisaka	256914	137976	1197
Pipeline	Nyansenge	Nyansenge Seventh Day Adventist	257032	138267	1195
Pipeline	Nyansenge	Itambiro Iya Bisaka	256358	139264	1198
PAD 4	Kyakapere	Catholic Church	250615	140548	636
PAD 4	Kyakapere	Pentecostal Church of Uganda	250779	141002	644
PAD 4	Kyakapere	Church of God	250824	141178	646
PAD 4	Kyakapere	Protestant Church (Church of Uganda)	250732	141217	632
PAD 4	Kyakapere	Lamathekwaro cult church	250730	140851	643
PAD 4	Kyakapere	Catholic Church	250157	139017	639
PAD 4	Kyakapere	Kyakapere Catholic Church	250159	139014	634
Pipeline	Kyarujumba	Katooma Pentecostal Church 1	256696	140129	1211
Pipeline	Kyarujumba	Katooma Pentecostal Church 2	256813	140367	1205
Pipeline	Kyarujumba	Katooma Pentecostal Church 3	256781	140786	1211
Pipeline		Fountain of Life Church	258199	141145	1193
Pipeline		Life Church Buhumuriro	259563	141168	1187
Pipeline		Itambiro Lya Bisaka	259793	141424	1177
Pipeline		Pentecostal church	260160	141649	1170
Pipeline	Kasoga	Mungumwema Church Kasoga	261096	142132	1157
Pipeline	Kyarusesa	Besel Miracle Centre Church Kyarusesa	266801	146402	1144
Pipeline	Zahura	Pentecostal (Panikote) church Zahura	270453	148341	1079
Pipeline	Zahura	Adventist Church Zahura	270389	148557	1095
Pipeline	Kyarujumba	Kyarujumba Catholic Church	256813	140885	1212

FLAT	Kyabasambu	Kyabasambu Church of Uganda	249228	138221	627
FLAT	Kyabasambu	Pentecostal Church of Uganda (PCU)	249312	138423	627
FLAT	Nsunzu	Afrocreed Church (Lamwethekwaro)	247983	136242	631
FLAT	Nsonga/Nsunzu	FePaco Church	247920	135913	630
FLAT	Nsunzu	Nsunzu Seventh day Adventist Church	248025	136320	631
FLAT	Nsunzu	Nsunzu Protestant Church	247980	136420	630
FLAT	Nsonga/Nsunzu	Tree of Life Pentecostal Church	248108	136483	630
FLAT	Nsonga/Nsunzu	Faith of Unity Church	248315	136602	633
FLAT	Nsonga	Kiguli Catholic Church Nsonga	248350	137053	627
FLAT	Nsonga	Nsonga Church of Uganda	248211	136901	626
FLAT	Nsunzu	Nsunzu Church of God	248157	136747	625
FLAT	Nsunzu	Nsunzu Disciple Church	248258	136694	628
FLAT	Nsonga	Nsonga Church of the Rock	248380	136694	629
FLAT	Nsonga	Nsonga Miracle Church	248485	137387	621

### **1.6.3.1 Lamthekwaro church**

This church is also Afrocreed religion for those who believe in the spirits of the dead. The headquarters are in Panyamur in Pakwach. The chief priest is called Oriema Pithwa who is also regarded as a prophet.

#### ***How do they pray?***

According to Alex Onenchan (Refer to Table 1 for details) their prayer starts with ‘god who created the earth and everything...’ and the names of any of the spirits of their dead grand parents and relatives are mentioned too. This may be the reason why believers of other religions in the Flat refer to it as the religion that believes in the dead spirits. It should be noted that when praying they don’t include the words of ‘God the son’ in their prayers because they believe he had a human fresh and was a prophet.

They also claimed to treat people who are mentally disturbed as long as they believe in their religion. The swamp where they get holy water is situated in Nsunzu village. It is said the swamp was revealed to them in a dream by the Holy Spirit. However, this was contested by the local people in Nsunzu who claimed that this is a trick by the Lamethekwaro people to claim ownership of the swamp in order to benefit from the likely compensation in case the swamp is affected by the project.

#### ***When do they pray?***

They pray on the following days; Tuesday, Friday and Sunday. But on Saturday they start praying at 2pm and end at 5:00 pm. In the course of their prayers if one got possessed with the spirits they would sprinkle holy water that they get from a specific swamp located at UTM 248022, 136250 and elevation of 629. They also use the *kabaani* to drive away the evil spirit.

Despite the praying on those particular days they also respect every 20<sup>th</sup> of every month which is also a day of prayer

#### ***Lamethekwaro taboos***

A number of taboos are observed by the lamethekwaro religion that are as follows:

- Family members cannot enter the church called the Ugonjo shrine before solving any misunderstanding they may have, otherwise a calamity may occur.
- Women are not allowed to enter the church with makeup or plaited hair, bangles, necklaces and any other jewellery.
- They allow polygamous people to join the religion but after conversion one cannot marry any other wife again.
- They are not allowed to marry members of their own church but rather to pick from outside whom they have to convert before marrying them.
- They don't eat pork

#### **1.6.4 Cultural activities and ceremonies**

From all the interviews that were held it seemed that the only cultural activity that engulfed entire communities was the birth of twins' ceremony called *kuturuka mahasa*. In case twins were born it is said that they will stay indoors until they got the first teeth. The mother and father of the twins do not visit their relatives until the ceremony for the twins is performed.

Other than twin ceremonies individual households seemed to have had their own cultural activities and ceremonies that are done silently at the household level.

The cultural activities that take place at the Kasonga and Luzira in Nsonga are also renowned by almost all villages where the chief guardians are members of the Bakobya clan.

There are also sacrifices made for the lake both in the Flat and on top of the escarpment that have continued till date. These are mainly done by the elders and traditional doctors.

Other ceremonies included kubandwa (worshipping spirits)

#### **1.6.5 Cultural sites**

The sites mentioned that are associated with cultural beliefs include the following:

- Akasonga (Nsonga –Luzira). The guardian is known as Ngasira who currently resides in Kaiso of the Bakobya clan.
- Kasonga in Kiina.

- River Masika
- Lake Albert
- The escarpment
- Musajjamukulu tree in Kiina
- The Kikobya tree in Nsonga which was recorded in 2014. However the tree was cut down and the people insist that it was the CNOOC workers who cut the tree.
- The well known as Kagera in Kyabasambu where they would see people dressed in white (ghosts), kids, puppies, chicks and people still use the place to perform sacrifices. This is the place that is marshy linking to the jetty landing with several warning signs for reptiles like snakes and crocodiles (Plate 7).



**Plate 7: Snake and Crocodile Warning Signs**

#### **1.6.6 Memorial sites related to Historical events**

Most people were not aware of any memorial sites that are related to historical events. Thus only one site was mentioned in this regard in Kituuti village that is the Sir Samuel Baker site that was properly recorded in the CNOOC 2014 ESIA.

#### **1.6.7 Source of the potsherds scattered in the villages**

On the issue of who made the potsherds that are scattered in most of the villages all informants unanimously agreed that they were made by people who used to stay in those villages in the past.

### 1.6.8 Current pottery and iron working activities

Currently it was stated that pottery is still made in Nsunzu by the Bakobyia clan members while iron working is still practiced in Nsonga at the centre (Plate 8).



**Plate 8: Nsonga Town Centre**

Patrick Isingoma of Nyantai village stated that pottery is still being made in Kamwokya village. Okecha Kibojo still in Nyantai actually mentioned the name of the actual pot maker in Kamwokya who is Kinywai Godfrey. Pottery making is also said to be continuing in Butooli in Kyangwali according to Ndora Zakayo (Table 1). In Hanga 2B it is said that there is an Alur family of Kinyai Okira who still make pottery according to Asaba Nyansio (Table 1). In Kitegwa pottery was made by a man called Lubumbi (RIP) but who passed on recently

### 1.6.9 Reasons as to why they migrated to the project area

A number of reasons were identified by the informants as to why they migrated to Buhuka Flats and these include the following:

- The need to spread the word of God.
- Need for land for cultivation. This was mainly for people along the pipeline route outside the Flat. They claimed that the areas were sparsely populated such as Nyansenge and had land for agriculture.
- Searching for a living or survival
- The contagion factor where some moved in because others were moving.

- There was just one case of a nurse in Nyantai who came in because he had been offered a job in a drug shop. But when the drug shop he worked in closed he opened his own that he is now managing.
- Following the parents who had initially settled in the area as the case was for Busingye John and Kahawa Jonathan who followed their fathers to Kyabasambu.
- Fishing in Lake Albert
- To continue with work as a traditional medicine man.

#### **1.6.9 Means of transport used to come to areas affected by the project**

There were mainly two means of transport used by people who settled mainly in Buhuka Flats and these were water and road transport. In the other areas along the pipeline route one means of transport was used that was road

#### **1.6.10 Gender related cultural beliefs**

The cultural beliefs identified concerning places that men or women could not access included:

- In the past women were not allowed to go to the escarpment very early in the morning or else they would meet evil spirits. This was mainly from 6:00 am to 12:00 noon and from 6:00 pm onwards.
- Women are not allowed to access all places of traditional worship.
- In the past at the time of appeasing the lake gods no one was allowed to go to the Lake to fish and even women were not allowed to go to the escarpment to fetch firewood.
- If one moved along the escarpment at midday he/she would get lost for about a day without seeing the road/path.
- At the escarpment they used to find food that is already cooked without knowing or seeing who cooked it.
- No sexual activities are allowed at the Kasonga (Luzira)
- Women do not bathe naked in the Lake Albert.
- Women were not allowed to fetch water from the Lake at midday because then they believed the spirits would be moving.

- Women were not allowed to fish in the past and they even had special locations at the lake shore where they fetched water.
- Women like children are not allowed at all cultural sites unless on special occasions especially when they are appeasing the gods to get rid of natural calamities (Kamugusha Eriya, Table 1).

## 1.7 Results from Archaeological Survey

The findings from archaeological survey included pottery, lithics, faunal remains (bones and shells), fish weights, graves and medicinal plants. These findings are more or less similar to the findings of the 2014 ESIA. Details are elaborated in the sections below.

### 1.7.1 Graves

The graves are the places where people were buried. These appear in two forms the community grave yards (cemetery) and the family burial grounds. Among the burials recorded it was only in Kyabasambu and Kyakapere (PAD4A) areas where community burial grounds were recorded (Table 6). The majority of the graves appear at an individual or family level.

**Table 6: Graves**

SITE	TYPE	DESCRIPTION	North	East	Elevation
PAD 4	2 graves	Oguti Ociro mother of the chairperson and the step mother	250274	139645	629
PAD 4	burial	1 grave for son of Ezra Manja called Bosco	250309	139822	631
PAD 4	burial	1 grave of Odaga under Ober Giyo	250186	138895	637
PAD 4		14 graves with only one cemented, one of Olum Oram Etieno cemented	250311	139610	630
Kyabasambu	Cemetery already compensated		249391	138598	628
PAD 4	Cemetery		250618	140531	637
PAD 4	grave		250439	139459	638

There were two forms of graves in the project area identified. These could be categorised as the ordinary and cemented graves.

The ordinary graves are those marked with stones as in Plate 9



**Plate 9: Ordinary graves**

Cementing of graves as shown in Plate 10 is becoming common in the area especially in areas suspected to be within the project area due the speculation for compensation in case of resettlement.



**Plate 10: Cemented Graves**

### 1.7.2 Pottery

Pottery was the most common finding identified during archaeological survey. In some areas and appeared in the form of scatters of potsherds or concentrations (Plate 11). No single whole pot was identified all finds were in form of potsherds. Despite the information from one of the informants in Nyansenge that they usually come across smoking pipe pieces none of these was identified possibly due to the limited archaeology foot walking survey done in this area due to the limited time.



**Plate 11: Pottery concentration in Nsunzu**

The pottery traditions included mainly roulette impressions with a few punctates as shown in Plate 11.

A total of 33 sites were identified with pottery in Kyakapere to Kyabasambu alone out of the 54 sites with pottery (Table 7). In some instances the pottery was highly abraded or plain that it could not be identified to tradition.

The decorations identified from the pottery included; roulette especially string knotted pottery, finger nail impression, horizontal triangular punctates and grooves. Basing on the decoration types the ceramic traditions identified included Later Iron Age (roulette), Middle Iron Age also known as bourdine or Chobe ware depicted from the finger impressions and Early Iron Age depicted from the punctates and from the flat topped rims forms. This shows that the proposed project areas could be dated from the Early Iron Age to the Late Iron Age.

In terms of surface finishing the pottery was either burnished or slipped. However, for the abraded pottery no surface finishing could easily be detected.

**Table 7: Pottery findings**

WP	SITE	DESCRIPTION	decoration	Tradition	UTM		Elevation
761	PAD 4	potsherd (plain) concentration			250499	139977	640
762	PAD 4	plain thick bodied pottery, reddish color			250425	139819	632
770	PAD 4	pottery scatters of 4x4m	finger impression and roulette	MIA-LIA	250283	139755	628
771	PAD 4	pottery	roulette		250263	139750	625
773	PAD 4	string knotted roulette rim			250265	139690	627
779	PAD 4	plain pottery			250296	139626	630
785	PAD 4	5 pieces of pottery			250483	139679	639
786	PAD 4	decorated pottery bagged			250457	139649	636
789	PAD 4	plain pottery, dark grey color			250396	139479	634
791	PAD 4	plain pottery with dark interior suggesting cooking			250344	139479	630
763	PAD 4	plain pottery scatters at close to new bar			250400	139846	635
806	PAD 1	pottery heavily abraded			248594	137996	619
829	PAD 3 ROADS	pottery concentration			247567	136218	624
830	PAD 3 ROADS	pottery concentration			247560	136228	625
831	PAD 3 ROADS	pottery concentration about 20x20m	string knotted roulette	LIA	247566	136238	622
832	PAD 3 ROADS	thick bodied pottery	flat topped rim	EIA	247581	136226	625
833	PAD 3 ROADS	pottery scatters			247671	136179	629
834	PAD 3 ROADS	pottery scatters			247670	136179	629
835	PAD 3 ROADS	plain pottery			247700	136165	627
836	PAD 3 ROADS	pottery scatters 10x10m			247716	136135	627
837	PAD 3 ROADS	pottery concentration	horizontal triangular punctates	EIA	247718	136129	627

838	PAD 3 ROADS	pottery concentration			247736	136120	627
841	PAD 3 ROADS	2 plain potsherds			247831	135987	630
842	PAD 3 ROADS	roulette pottery 1 and plain 1			247733	135984	627
844	PAD 3 ROADS	concentration of pottery			247666	136025	628
845	PAD 3 ROADS	pottery	finger nail impressions	MIA (bourdine)	247547	136039	629
846	PAD 3 ROADS	pottery	finger nail impressions	MIA (bourdine)	247544	136039	630
847	PAD 3 ROADS	stretch mark for pottery concentration			247554	136035	629
848	PAD 3 ROADS	stretch mark for pottery concentration			247539	136041	628
850	PAD 3 ROADS	huge pottery concentration	roulette	LIA	247470	136084	627
851	PAD 3 ROADS	huge pottery concentration	roulette	LIA	247465	136086	627
852	PAD 3 ROADS	huge pottery concentration	roulette	LIA	247475	136111	630
861	CPF	plain pottery			249355	137376	634
898	PIPELINE	highly abraded			250292	138548	638
905	PIPELINE	plain, burnished reddish sherd			250450	138959	648
906	PIPELINE				250450	138965	648
919	Nyantai	Pottery		plain	252286	139172	1116
920	Nyantai	Pottery	scatters of 10x10m	plain	252138	139134	1102
923	Nyantai	Pottery		plain	251844	139152	1073
938	Nyantai	Pottery			252028	138972	1087
945	HANGA 2B	Pottery scatters 4x4m			254215	139387	1171
946	HANGA 2B	pottery			254161	139508	1164
956	Nyansenge	Pottery		roulette	257008	138137	1197
958	Nyansenge	Pottery		plain	256838	138152	1196
960	Nyansenge	Pottery			256413	139183	1197

966	Kyakapere	Pottery	rouletting and grooves		250800	141184	645
970	Kyakapere	Pottery		plain	250422	139517	639
974	Nyansenge A	Pottery		plain	256620	140001	1209
6	Zahura	pottery		plain	270028	149123	1118
7	Zahura	pottery		roulette	270041	149100	1115
8		pottery		plain	270015	149075	1120
10		pottery		plain	273521	151655	1063
27	Kabaale	pottery		plain	285669	159241	1097
3	Zahura	pottery		plain	269992	149563	1139

FINAL PRINT READY

### 1.7.3 Lithics

There were less lithic sites (9) compared to the ceramic sites (54). The lithic artefact types identified were broadly cores, disc and flakes. The cores belonged to the patterned platform cores such as the multiplatform core which could be dated to range from the Middle Stone Age (MSA) to the Later Stone Age (LSA) (Table 8).

**Table 8: Lithic findings**

WP	Site	Village	type	Date	UTM	Elevation
3	PIPELINE	Zahura			269992	149563
889	PIPELINE		multi-platform	LSA	250076	137879
907	PIPELINE		core		250508	139030
769	PAD 4	Kyakapere	discoid	MSA	250283	139755
774	PAD 4	Kyakapere	levallois multi-platform core 7	MSA	250261	139671
941	Pipeline	Nyantai	core		252254	138991
959	Pipeline	Nyansenge	core		256650	138359
933	Pipeline	Nyantai	disc		251677	138954
26	Pipeline	Kabaale	core		285785	158813

A lithic disc was identified in Kyakapere Kuwait area as indicated in Plate 12.



**Plate 12: Disc**

#### **1.7.4 Medicinal Plants**

Medicinal plants as identified in the 2014 ESIA were also identified this time. The medicinal plants identified included; cactus, *kulumbero* (Plate 13) for healing eyes; *mululuza* for fever, *kamunye* for wounds and aloevera that treats several diseases especially malaria.



**Plate 13: Medicinal plants; Kulumbero**

### 1.7.5 Faunal Remains

Basically two types of faunal remains were identified and these were bones and shells. At one point a jaw bone was observed as seen in Plate 7. Other were mainly bone fragments. The jaw bone seemed to be for a cow. This is not surprising since the area in the Buhuka flat where it was found is a predominantly a grazing place. The bones could have been for either cows slaughtered for meat or those that died especially during periods of drought or due to any other sickness.



**Plate 14: Jaw bone**

### 1.7.6 Fish weights

The weights used on the fishing nets that are commonly used in the area were identified. These indicate the co-existence of two time periods the old and the new that challenges the Law of Superimposition that states that materials in the bottom layers are older than those on top. This does not give due attention to co-existence of materials of different time periods without any disturbance.

The existence of the stone weight and the plastic one as indicated in Plate 15 is an indicator of co-existence of the old and the new.



**Plate 15: Stone and Plastic fishing weights**

### **1.8 Impact assessment**

The potential impacts could be assessed according to the direction, intensity (or severity), duration, extent and probability of occurrence of the impact (CNOOC ESIA by Golder, 2014). This also entailed examining the importance of the site from the international, National and local point of view. Basing on this one would decide whether the significance of the site is High, moderate, low or negligible. Generally there was only site the Baker's site that holds National value and hence high significance. Sites with lithics, graves and pottery are equally of high value. The rest of the sites significance was very negligible.

### **1.9 Conclusions**

The original inhabitants of the Buhuka Flat are the Bakobyia but these have been overtaken by the multiplicity of ethnic groups who come to the place due to especially the lucrative fishing business, due to the proximity of Lake Albert. The Bakobyia are just one of the clans of Bunyoro Kitara Kingdom. The dominant ethnic group currently are the Alur. The Alur are both from Uganda's West Nile regions such as Panyamur while other are from Congo (Democratic Republic of Congo).

On the other hand the pipeline route outside the Buhuka Flat is mainly inhabited by the Bakiga who seem to have been attracted to the area due to the virgin land suitable for agriculture. The Bakiga being agriculturalists were attracted by free land for cultivation. Though the Alur and

Rwandese are also common. Most villages have a predominant ethnicity such as Zahura which is mainly for the Rwandese.

Christianity and speculation have destroyed the cultural values of the area.

Most areas along the pipeline route after the escarpment stretch are migrants who know little about the history of the areas likely to be affected by the project.

The cultural sites respected on the lake and escarpment are similar to most of those identified in 2014. Despite this a lot has changed in the area compared to the situation in 2014 especially due to the construction of the road along the escarpment (Plate 16) that had eased transportation to the Buhuka flat areas. For instance unlike in the past (2014) when the area was predominantly made of grass thatched houses the area is now dominated by iron sheet roofed houses.



**Plate 16: Sections of the Kingfisher road**

The overall assessment of the impact of the project shows that there was no major cultural heritage site identified to warrant change in the proposed project map.

## References

The National Environment Authority Act Cap 153 (1998). The EIA Regulations S.1 No. 13 Section 107 of the National Environment Act Part III.

Golder Associates CNOOC ESIA 2014

Golder Associates Archaeology Cultural Heritage work plan rev 1, ESIA for CNOOC Block 3A Project Uganda 19<sup>th</sup> November, 2013

## Appendices

### Appendix A: Interviews in Buhuka



Interviews in Buhuuka.pdf

### Appendix 2 Interviews in Nyantai



Nyantai interviews.pdf



GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Date:

Time:

Which village: Zahura

Interviewer:

(introduction on our work)

Good morning, my name is .....

What is your name please?

Moses Kasupaali

How long have you lived here?

03

(Were you born here? Do you, mind telling me what year you were born?)

1981

Which tribe are you from? What is the native language here?

Kwandeze

If from another place:

Kwandeze

When did you come?

2014

How? Why?

by road, to look for a living (survival)

We are interested in history of the villages? Do you know anything useful for us?

They are farmers in this village.

What is the origin/meaning of the name of this village?

Don't know he is a settler in the place

(We have heard about old pottery nearby? Do you know when this was made or who made it?)

No

Does anyone still make pottery here? (Iron also/copper)?

No

Are there any traditional beliefs in the villages around here?

Kwandeze, Nyakikore Baganda, Bakiga, Bafumbira, Aho  
no clear beliefs

Are there any traditional beliefs in **this** village?

No

Are there any sites associated with these beliefs?

No



## GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Are there any natural sites that are spiritually important to you? Like a river or a tree?  
Who is the guardian of that site? Can they show us the site?

(If on Flats - Is the lake or escarpment important to you, culturally or historically?)

(Are there any stories associated with the Lake / escarpment?)

(Are there any sites nearby which are spiritually important – on the Lake Shore or Escarpment?)

Are there any local laws or practices/taboo's in this area? For example, where men can't go, or where women can't go?

What special cultural ceremonies take place in this village? Where? What time of year?

Is this ceremony for everyone? Or just for certain people? If so, who?

Are there memorial sites here, related to a historic event, a story?

Where are the cemeteries for the village?

Are there burials *within* the village? Where are these places?

they buried in personal land.

Are there any churches here? Or other religious buildings?

- Zahura protestant church.  
- Zahura Pentecostal  
- Zahura Adventist.



GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Date: 10/10/2017 Time: 2:15p.m Which village: Nyairongo Interviewer:

(introduction on our work)

Good morning, my name is ... Elizabeth

What is your name please?

Byamugisha Ian pastor of exodus church

How long have you lived here?

07 years

(Were you born here? Do you mind telling me what year you were born?)

No? 2nd July, 1986

Which tribe are you from? What is the native language here?

Mukiga - lukiga

If from another place:

Kampala

When did you come?

2013 December

How? Why?

To minister to God's people

We are interested in history of the villages? Do you know anything useful for us?

People have tried to settle here for three times while fishing as they go but now they are settled. Baraka one landlord used to chase away people

What is the origin/meaning of the name of this village?

He suspects its a Kinyoro word meaning a place of prostitutes

(We have heard about old pottery nearby? Do you know when this was made or who made it?)

They were made by people of the past.

Does anyone still make pottery here? (Iron also/copper)?

No

Are there any traditional beliefs in the villages around here?

Using the traditional methods like use of scissors to cut the weeds to cut 'akasamba boko' but they don't take them to hospital

Are there any traditional beliefs in this village?

Same.

Are there any sites associated with these beliefs?

The traditional factors shifted most people now use their own houses to pray and yet

Report No. 1776816

witchcraft is still in plenty 998: Exodus Miracle Church.





GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Are there any natural sites that are spiritually important to you? Like a river or a tree?  
Who is the guardian of that site? Can they show us the site?

No

(If on Flats - Is the lake or escarpment important to you, culturally or historically?)

No

(Are there any stories associated with the Lake / escarpment?)

No

(Are there any sites nearby which are spiritually important – on the Lake Shore or Escarpment?)

No

Are there any local laws or practices/taboo in this area? For example, where men can't go, or where women can't go?

No - the village has a multiplicity of tribes that tend to oppose each other and thus weaken traditional beliefs.

What special cultural ceremonies take place in this village? Where? What time of year?

Is this ceremony for everyone? Or just for certain people? If so, who?

No

Hambirohya kesaka drum at night especially when someone is sick and is on death bed like there's made a ceremony when the chairman was

Are there memorial sites here, related to a historic event, a story?

No the areas is newly settled people used to stay in tents in the gardens now they are just settling

Where are the cemeteries for the village?

No

Are there burials within the village? Where are these places?

People bury in the homes some even rent spaces in other people's gardens to bury.

Are there any churches here? Or other religious buildings?

- Evangelical church
- Victory church for pastor Tumurime
- First gospel church Tumushabe John
- Nyamungo catholic church
- Adventist church
- Hambiro (faith of unity)
- Church of Uganda (protestant)
- Mosque (1)

Pentecostal church of Uganda.

Adiperi churches from Rwanda.



# GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Date: 10/11/12 Time: 4:20 p.m. Which village: Kitegwa Interviewer: Thubeth

(introduction on our work)

Good morning, my name is .....

What is your name please?

Byabafaguzi Godfrey

*meaning things that require hard work, determination*

How long have you lived here?

64 years

(Were you born here? Do you, mind telling me what year you were born?)

Yes 18th/2/1953

Which tribe are you from? What is the native language here?

Munyoro - Lunyoro from Kitegwa

If from another place:

When did you come?

was born here

How? Why?

N/A

We are interested in history of the villages? Do you know anything useful for us?

They used to plant Cotton, Coffee and other good crops

What is the origin/meaning of the name of this village?

There was a man in Chepian close to airport called Kitegwa hence Kitegwa

(We have heard about old pottery nearby? Do you know when this was made or who made it?)

It was for people of long ago.

Does anyone still make pottery here? (Iron also/copper)?

There was a man making them called Lubumba and Lubanga but he is dead now

Are there any traditional beliefs in the villages around here?

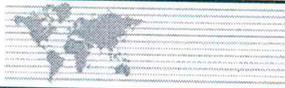
they used to be there but now due to religion they are no more

Are there any traditional beliefs in this village?

No

Are there any sites associated with these beliefs?

None



## GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Are there any natural sites that are spiritually important to you? Like a river or a tree?  
Who is the guardian of that site? Can they show us the site?

None

(If on Flats - Is the lake or escarpment important to you, culturally or historically?)

(Are there any stories associated with the Lake / escarpment?)

(Are there any sites nearby which are spiritually important – on the Lake Shore or Escarpment?)

Are there any local laws or practices/taboo in this area? For example, where men can't go, or where women can't go?

No

What special cultural ceremonies take place in this village? Where? What time of year?

Is this ceremony for everyone? Or just for certain people? If so, who?

None

Are there memorial sites here, related to a historic event, a story?

None

Where are the cemeteries for the village?

None

Are there burials *within* the village? Where are these places?

Every burials in his place

Are there any churches here? Or other religious buildings?

- Benval Kaseeta
- Esaka Hambiro
- Adventist
- Catholic church Keabale
- church of regade Kebaale.



GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Date: 10/11/2012 Time: 12:00 noon Which village: Nsanseage-A - Interviewer: SEMMUHENE ROBERT

(introduction on our work)

Good morning, my name is .....

What is your name please?

Ahiganyira Richard.

How long have you lived here?

12 yrs

(Were you born here? Do you, mind telling me what year you were born?)

Ihbaale. Bvuyaga county 1982

Which tribe are you from? What is the native language here?

Muthiga

If from another place

Ihbaale

When did you come?

2005

How? Why?

He wanted to look for land for culture

We are interested in history of the villages? Do you know anything useful for us?

None

What is the origin/meaning of the name of this village?

None

(We have heard about old pottery nearby? Do you know when this was made or who made it?)

None

Does anyone still make pottery here? (Iron also/copper)?

None

Are there any traditional beliefs in the villages around here?

None

Are there any traditional beliefs in this village?

None

Are there any sites associated with these beliefs?

None



## GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Are there any natural sites that are spiritually important to you? Like a river or a tree?  
Who is the guardian of that site? Can they show us the site?

*None*

(If on Flats - Is the lake or escarpment important to you, culturally or historically?)

*None*

(Are there any stories associated with the Lake / escarpment?)

*NO*

(Are there any sites nearby which are spiritually important – on the Lake Shore or Escarpment?)

*None*

Are there any local laws or practices/taboo in this area? For example, where men can't go, or where women can't go?

*None*

What special cultural ceremonies take place in this village? Where? What time of year?

*None*

Is this ceremony for everyone? Or just for certain people? If so, who?

*No*

Are there memorial sites here, related to a historic event, a story?

*None*

Where are the cemeteries for the village?

*None*

Are there burials within the village? Where are these places?

*They very close to the waste*

Are there any churches here? Or other religious buildings?

*Pentacost churches (3) "katooma"*



GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Date: 10/11/2017 Time: 11:45 AM Which village: Nyansenge A Interviewer: STEPHEN MURANDA ROZBERT

(introduction on our work)

Good morning, my name is .....

What is your name please?

Mzerere Bagamuhonda

How long have you lived here?

20 yrs

(Were you born here? Do you, mind telling me what year you were born?)

Ikabsale (Ingeri)

1958

Which tribe are you from? What is the native language here?

Muthiga

Muthiga

If from another place:

Ikabsale

When did you come?

1997

How? Why?

She wanted land

We are interested in history of the villages? Do you know anything useful for us?

None

What is the origin/meaning of the name of this village?

None

(We have heard about old pottery nearby? Do you know when this was made or who made it?)

No

Does anyone still make pottery here? (Iron also/copper)?

None

Are there any traditional beliefs in the villages around here?

None

Are there any traditional beliefs in this village?

None

Are there any sites associated with these beliefs?

None



## GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Are there any natural sites that are spiritually important to you? Like a river or a tree?  
Who is the guardian of that site? Can they show us the site?

*None*

(If on Flats - Is the lake or escarpment important to you, culturally or historically?)

*NO*

(Are there any stories associated with the Lake / escarpment?)

*None*

(Are there any sites nearby which are spiritually important – on the Lake Shore or Escarpment?)

*None*

Are there any local laws or practices/taboo in this area? For example, where men can't go, or where women can't go?

*None*

What special cultural ceremonies take place in this village? Where? What time of year?  
Is this ceremony for everyone? Or just for certain people? If so, who?

*None*

*None*

Are there memorial sites here, related to a historic event, a story?

*None*

Where are the cemeteries for the village?

*None*

Are there burials within the village? Where are these places?

*They bury close to their houses*

Are there any churches here? Or other religious buildings?

*No*



GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Date: 10/11/17 Time: 11:25 AM Which village: Muzansenge A. Interviewer: SEMULEMBE ROBERTO

(introduction on our work)

Good morning, my name is .....

What is your name please?

ATEGEKA Christophe

How long have you lived here?

20 yrs

(Were you born here? Do you, mind telling me what year you were born?)

Musoko District

In 1954 / 05 / 04

Which tribe are you from? What is the native language here?

Muzumbira

Wthiga / muzumbira

If from another place:

Musoko

When did you come?

1997

How? Why?

To search for land for agriculture.

We are interested in history of the villages? Do you know anything useful for us?

None

What is the origin/meaning of the name of this village?

No

(We have heard about old pottery nearby? Do you know when this was made or who made it?)

No

Does anyone still make pottery here? (Iron also/copper)?

None

Are there any traditional beliefs in the villages around here?

None

Are there any traditional beliefs in this village?

None

Are there any sites associated with these beliefs?

None.



## GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Are there any natural sites that are spiritually important to you? Like a river or a tree?  
Who is the guardian of that site? Can they show us the site?

*None*

(If on Flats - Is the lake or escarpment important to you, culturally or historically?)

(Are there any stories associated with the Lake / escarpment?)

*None*

(Are there any sites nearby which are spiritually important – on the Lake Shore or Escarpment?)

*None*

Are there any local laws or practices/taboo's in this area? For example, where men can't go, or where women can't go?

*None*

What special cultural ceremonies take place in this village? Where? What time of year?  
Is this ceremony for everyone? Or just for certain people? If so, who?

*None*

Are there memorial sites here, related to a historic event, a story?

*None*

Where are the cemeteries for the village?

*None*

Are there burials within the village? Where are these places?

*They bury close to houses*

Are there any churches here? Or other religious buildings?

*Pentecost churches (3) -*



GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Date: 9/11/17 Time: 08:00am Which village: Nyantayi Interviewer: SEMMULEMBE ROBERT

(introduction on our work)

Good morning, my name is .....

What is your name please?

Oaithani Riba.

How long have you lived here?

From 1992 (25 years)

(Were you born here? Do you, mind telling me what year you were born?)

West Nile (Parambo) 1944

Which tribe are you from? What is the native language here?

Ahur Ahur

If from another place:

west Nile

When did you come?

1992

How? Why?

He came as a peasant farmer.

We are interested in history of the villages? Do you know anything useful for us?

The place has a location where children are not allowed to play from to avoid contracting evil spirits

What is the origin/meaning of the name of this village?

there are many birds (Nyantayi) in the area.

(We have heard about old pottery nearby? Do you know when this was made or who made it?)

No

Does anyone still make pottery here? (Iron also/copper)?

None

Are there any traditional beliefs in the villages around here?

Yes - children are prohibited from playing in a specific area to avoid contracting evil spirits

Are there any traditional beliefs in this village?

do.

Are there any sites associated with these beliefs?

Yes

a sacrificial place helping the whole village.



GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Are there any natural sites that are spiritually important to you? Like a river or a tree?

Who is the guardian of that site? Can they show us the site?

The sacrificial place / stone Care father Oa iham Riba

(If on Flats - Is the lake or escarpment important to you, culturally or historically?) yes

(Are there any stories associated with the Lake / escarpment?) sacrifices help to cure diseases and in fishing

(Are there any sites nearby which are spiritually important - on the Lake Shore or Escarpment?) 3 places on top, middle and flat in the lake

Are there any local laws or practices/taboo in this area? For example, where men can't go, or where women can't go?

women can not bath from Oa iham river - children prohibited to playing in a certain area.

What special cultural ceremonies take place in this village? Where? What time of year?

Is this ceremony for everyone? Or just for certain people? If so, who? sacrifices sacrificial stone February & December

Its carried out with the group members

Are there memorial sites here, related to a historic event, a story?

None

Where are the cemeteries for the village?

None

Are there burials within the village? Where are these places?

Bury close to their house.

Are there any churches here? Or other religious buildings?

- Pentecost church
- Mosque
- ham thathu aro (Azo creed)



GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Date: 9/11/2017

Time:

Which village: Nyantai

Interviewer: Kyazike

(introduction on our work)

Good morning, my name is ..... Elizabeth

What is your name please?

Patrick Lungoma

How long have you lived here?

2 years 1/2

(Were you born here? Do you, mind telling me what year you were born?)

No. Born in Kyangwaha Sub-county: 3rd July, 1989

Which tribe are you from? What is the native language here?

Munyoro  
Munyoro

If from another place:

Yes

When did you come?

2014 / Nov 12th

How? Why?

Came as an employee as one of the nurses in the area in a private drug shop. (had's mercy drug shop)

We are interested in history of the villages? Do you know anything useful for us?

Nothing

What is the origin/meaning of the name of this village?

Doesn't know. It's from the birds called locally antai that build in houses, it's a munyoro word.

(We have heard about old pottery nearby? Do you know when this was made or who made it?)

Doesn't know any one in this area.

Does anyone still make pottery here? (Iron also/copper)?

It's from Kamukhya not here

Are there any traditional beliefs in the villages around here?

Yes - when the woman is pregnant the husband is not supposed to go with an man otherwise the woman will not deliver unless the man apologises.  
- Medicinal plants chise for uterus

Are there any traditional beliefs in this village?

Yes and those above.

Are there any sites associated with these beliefs?

None. Apart from hankwais who worship the dead (ghosts) in a house of darkness.  
Remove shoes in Court yard.  
The leader died recently called Nyama was in Kamukhya



# GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Are there any natural sites that are spiritually important to you? Like a river or a tree?  
Who is the guardian of that site? Can they show us the site?

No

(If on Flats - Is the lake or escarpment important to you, culturally or historically?) N/A

(Are there any stories associated with the Lake / escarpment?) At night there are burning fires and scary sounds.  
(Are there any sites nearby which are spiritually important - on the Lake Shore or Escarpment?)

No

Are there any local laws or practices/taboo in this area? For example, where men can't go, or where women can't go?

No

What special cultural ceremonies take place in this village? Where? What time of year?

None

Is this ceremony for everyone? Or just for certain people? If so, who?

N/A

Are there memorial sites here, related to a historic event, a story?

Baker's Fort for Sir Samuel Baker at Kibuti

Where are the cemeteries for the village?

None

Are there burials within the village? Where are these places?

Its individual basis

Are there any churches here? Or other religious buildings?

1. Nyandai Victory Church

2. St. Kizito Catholic Church

3. Hamukwan building.



GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Date: 9/11/2017

Time: 8:00

Which village:

Nyatai

Interviewer:

Kyazike

(introduction on our work)

Good morning, my name is ... Enaboth

What is your name please?

Okecha Kibojjo

How long have you lived here?

Since 1992

(Were you born here? Do you, mind telling me what year you were born?)

No

1963

Which tribe are you from? What is the native language here?

Ahur

Ahur

If from another place:

When did you come?

1992

How? Why?

Just walked, the moved because others were moving he

We are interested in history of the villages? Do you know anything useful for us?

None. This area used to be forest, people have just started occupying the area esp from Congo, west side (Nebbi), Rwandese.

What is the origin/meaning of the name of this village?

It was tribe Hanga and later divided off.

(We have heard about old pottery nearby? Do you know when this was made or who made it?)

No

No

Does anyone still make pottery here? (Iron also/copper)?

The potmakers are in Kamokya at Kinywai Godfrey.

Are there any traditional beliefs in the villages around here?

None. In Kamokya we know of Bisaka's religion

Are there any traditional beliefs in this village?

No idea.

Are there any sites associated with these beliefs?

Well (Maji ya Ongeri) is Ongeri, well the water they believed was brought by zaka for home use



# GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Are there any natural sites that are spiritually important to you? Like a river or a tree?  
Who is the guardian of that site? Can they show us the site?

None

(If on Flats - Is the lake or escarpment important to you, culturally or historically?)

(Are there any stories associated with the Lake / escarpment?)

Moving on lake shores for see people burning, no moving at night, ghosts move  
(Are there any sites nearby which are spiritually important - on the Lake Shore or Escarpment?)

None

Are there any local laws or practices/taboo in this area? For example, where men can't go, or where women can't go?

None

What special cultural ceremonies take place in this village? Where? What time of year?

Is this ceremony for everyone? Or just for certain people? If so, who?

None

Are there memorial sites here, related to a historic event, a story?

Baker's fort (Kitubi)

Where are the cemeteries for the village?

None

Are there burials within the village? Where are these places?

There is no specified place everyone buries at his or her own place

Are there any churches here? Or other religious buildings?

- \* Nyantai Pentecostal church Nyantai.
- \* Hamthkwas church
- \* Kiziba Catholic church Hanga.
- - - Anghian \* Boma Church of Uganda
- Boma Mosque
- Hanga west Pentecostal Church.



GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Date: 9/11/17 Time: 12:00pm Which village: Hanga II B Interviewer: SEMVLENDSE ROBERTI

(introduction on our work)

Good morning, my name is .....

What is your name please?

BIRUMBI ALDYSIOUS (ma)

How long have you lived here?

20 years

(Were you born here? Do you, mind telling me what year you were born?) 1966

Rwensambya its the one that was divided to get Hanga II B

Which tribe are you from? What is the native language here?

Munyoro Lunyoro

If from another place:

Rwensambya

When did you come?

1997

How? Why?

He be came independent from his parents.

We are interested in history of the villages? Do you know anything useful for us?

The place was originally was Rwensambya and this spot Hanga II B was a place for Byabalakura

What is the origin/meaning of the name of this village?

People of different backgrounds settled in Byabalakura's village and renamed it Hanga II

(We have heard about old pottery nearby? Do you know when this was made or who made it?)

Yes. They are old people. There was a person who was buried in the pot with a smoking pipe - someone tried taking it he became mad

Does anyone still make pottery here? (Iron also/copper)?

None

Are there any traditional beliefs in the villages around here?

None

Are there any traditional beliefs in this village?

None

Are there any sites associated with these beliefs?

None.



GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Are there any natural sites that are spiritually important to you? Like a river or a tree?  
Who is the guardian of that site? Can they show us the site?

None

(If on Flats - Is the lake or escarpment important to you, culturally or historically?)

yes fishing, money  
herding, medicine  
stone quarrying

(Are there any stories associated with the Lake / escarpment?)

(Are there any sites nearby which are spiritually important – on the Lake Shore or Escarpment?)

there is a place Myenyanja and Zakhaya is the care taker

Are there any local laws or practices/taboo in this area? For example, where men can't go, or where women can't go?

None

What special cultural ceremonies take place in this village? Where? What time of year?

Is this ceremony for everyone? Or just for certain people? If so, who?

None

None

Are there memorial sites here, related to a historic event, a story?

None

Where are the cemeteries for the village?

None

Are there burials within the village? Where are these places?

people bury close to their houses

Are there any churches here? Or other religious buildings?

Reverend church



GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Date: 9/11/2017 Time: 12:30pm Which village: HANGA 2B Interviewer: Kyriake

(introduction on our work)

Good morning, my name is ... Elizabeth

What is your name please?

Asaba Nyansio

How long have you lived here?

23

(Were you born here? Do you, mind telling me what year you were born?)

No (Kunguak) 20/4/1964

Which tribe are you from? What is the native language here?

Babaro born in Babaro - Babaro / Hungoro

If from another place:

When did you come?

1994

How? Why?

Came on road; He wanted get land for farming.

We are interested in history of the villages? Do you know anything useful for us?

When they were growing their grandfather used to come to this village to do rituals & worship, he related in several villages around

What is the origin/meaning of the name of this village?

The name Hanga started with the Ahur from a name derived from the Kungu word Kihanga (gorge), meaning people who settled in Kihanga

(We have heard about old pottery nearby? Do you know when this was made or who made it?)

Yes, they assume they were made by people of long ago because they see them when digging

Does anyone still make pottery here? (Iron also/copper)?

Yes there is a Ahur called Kinyai Okira's family

Are there any traditional beliefs in the villages around here?

May be in the past but now there are no more

black & white = Nyantai - Lwelsimponu - Bjaburathura (Hanga) Kamwold Jan a name of owner of Bjaburathura (Gy Bi)

Are there any traditional beliefs in this village?

As above

Are there any sites associated with these beliefs?

San Samuel Baker site



## GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Are there any natural sites that are spiritually important to you? Like a river or a tree?  
Who is the guardian of that site? Can they show us the site?

None

None

(If on Flats - Is the lake or escarpment important to you, culturally or historically?)

(Are there any stories associated with the Lake / escarpment?)

That the escarpment has ghosts and the lake has a mermaid

(Are there any sites nearby which are spiritually important - on the Lake Shore or Escarpment?)

Does not know.

Are there any local laws or practices/taboo in this area? For example, where men can't go, or where women can't go?

- Woman not allowed to sit on a cooking stone  
- Man does not eat chicken wing  
- woman not eating grasshoppers, pigs.

He believes these were just due to fear in the past.

What special cultural ceremonies take place in this village? Where? What time of year?

Is this ceremony for everyone? Or just for certain people? If so, who?

Twin ceremonies

Are there memorial sites here, related to a historic event, a story?

Baker's fort

Where are the cemeteries for the village?

No

Are there burials within the village? Where are these places?

People have individual burials

Are there any churches here? Or other religious buildings?

1. Full gospel church.

2. Uambiyo lyabisaka

3. the mosque is in Hanga A not here in Hanga B.

4. Jehovah's witness



GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Date: 9/11/2017 Time: 2:45p.m Which village: Nyansenge B Interviewer: Elizabeth

(introduction on our work)

Good morning, my name is Elizabeth

What is your name please?

Kabanyoro Florence Akiki

How long have you lived here?

29

(Were you born here? Do you, mind telling me what year you were born?)

No - 21 Feb 1968

Which tribe are you from? What is the native language here?

Muboro - Muboro

If from another place:

Came Nyamihemba in Nyanguwali

When did you come?

1988

How? Why?

By road, the area of Nyansenge was sparse for water

We are interested in history of the villages? Do you know anything useful for us?

the village used to have many wild animals such as nsege, ngiri, buffalo, mpalaki, entama etc

What is the origin/meaning of the name of this village?

because there many animals called nsege

(We have heard about old pottery nearby? Do you know when this was made or who made it?)

they just see them while digging, smoking pipes are very common

Does anyone still make pottery here? (Iron also/copper)?

the bed and now people use sawcepano

Are there any traditional beliefs in the villages around here?

they had a man called Zakyap (RIP) who had magic book for people who would get lost in the wilderness He was was in Nyakate I village.

Are there any traditional beliefs in this village?

Nothing while fetching firewood you cut a piece then you hear someone cut also you cant see.

Are there any sites associated with these beliefs?

Yes at Hambin site N.B. marked as a church. In the past it used to be associated with spirits especially at new moon.



# GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Are there any natural sites that are spiritually important to you? Like a river or a tree?  
Who is the guardian of that site? Can they show us the site?

None

(If on Flats - Is the lake or escarpment important to you, culturally or historically?)

(Are there any stories associated with the Lake / escarpment?)

before chose they wanted to make a road and they failed as the spirits demanded they do it at night.

(Are there any sites nearby which are spiritually important - on the Lake Shore or Escarpment?)

No

Are there any local laws or practices/taboo in this area? For example, where men can't go, or where women can't go?

No

What special cultural ceremonies take place in this village? Where? What time of year?

No

Is this ceremony for everyone? Or just for certain people? If so, who?

N/A

Are there memorial sites here, related to a historic event, a story?

No

Where are the cemeteries for the village?

No

Are there burials *within* the village? Where are these places?

burials are at the family level

Are there any churches here? Or other religious buildings?

- Catholic Church
- Anglican church
- Hambaio



GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Date: 9/11/2017

Time: 2:15p.m

Which village: Nyansenge B

Interviewer: Huabell

(introduction on our work)

Good morning, my name is .....

What is your name please?

Wilson Ngrakaxana Ngiralsari

How long have you lived here?

30 years

(Were you born here? Do you, mind telling me what year you were born?)

No:

03/05/1959.

Which tribe are you from? What is the native language here?

Mukaga

mukaga

If from another place:

Yes

When did you come?

1981

How? Why?

By road, He came to get land

We are interested in history of the villages? Do you know anything useful for us?

Nothing

What is the origin/meaning of the name of this village?

There used to be animals called 'nsege' that resemble pigs (warthogs) so it is after nsege/warthogs they used to hunt.

(We have heard about old pottery nearby? Do you know when this was made or who made it?)

He is not aware when they were made but to him it means people lived there in the past.

Does anyone still make pottery here? (Iron also/copper)?

No.

Are there any traditional beliefs in the villages around here?

No. Yes in Mahamba very far from here

Are there any traditional beliefs in **this** village?

No.

Are there any sites associated with these beliefs?

None



## GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Are there any natural sites that are spiritually important to you? Like a river or a tree?

Who is the guardian of that site? Can they show us the site?

Those were in the past now Busaka (Owoborizi) had eliminated them.

(If on Flats - Is the lake or escarpment important to you, culturally or historically?)

(Are there any stories associated with the Lake / escarpment?)

Yes, he had the escarpment has ghosts and the lake still has them

(Are there any sites nearby which are spiritually important - on the Lake Shore or Escarpment?)

The lake supplies fish and also has oil.

Are there any local laws or practices/taboo in this area? For example, where men can't go, or where women can't go? None

What special cultural ceremonies take place in this village? Where? What time of year?

on the birth of boys and time

Is this ceremony for everyone? Or just for certain people? If so, who?

for the entire community

Are there memorial sites here, related to a historic event, a story?

None

Where are the cemeteries for the village?

No

Are there burials within the village? Where are these places?

The have family burials but not for the entire village

Are there any churches here? Or other religious buildings?

- \* Nyasenge Church of Uganda .
- \* Nyasenge Catholic Church
- \* Hambiro bya Bushobori
- \*

they don't have hamthikwas, those wets are among the other.



GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Date: 9/11/2017 Time: 3:10p.m. Which village: Nyansenge A. Interviewer: Phabelle

(introduction on our work)

Good morning, my name is Phabelle

What is your name please?

Ndora Zakayo

How long have you lived here?

24

(Were you born here? Do you, mind telling me what year you were born?)

No

12/July/1972

Which tribe are you from? What is the native language here?

Mufumbira

Lunyoro because he was born here

If from another place:

He is from Kagadi

but should have used Mufumbira

When did you come?

1992

How? Why?

by foot, he came to get land for farming

We are interested in history of the villages? Do you know anything useful for us?

there were no cars, no hospitals, not even a bicycle they used to walk on foot.

What is the origin/meaning of the name of this village?

had many animals called ensenge

(We have heard about old pottery nearby? Do you know when this was made or who made it?)

They were made by the our grandparents who die

Does anyone still make pottery here? (Iron also/copper)?

they are there, in Butooki kyangwari

Are there any traditional beliefs in the villages around here?

they believe that if you move at night you can meet ghosts

Are there any traditional beliefs in this village?

No In the road to Nyansenge there are ghosts

Are there any sites associated with these beliefs?

In the escarpment



# GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Are there any natural sites that are spiritually important to you? Like a river or a tree?

Who is the guardian of that site? Can they show us the site?

None

No

(If on Flats - Is the lake or escarpment important to you, culturally or historically?)

(Are there any stories associated with the Lake / escarpment?)

(Are there any sites nearby which are spiritually important - on the Lake Shore or Escarpment?)

At a place called Kyenyanja.

Are there any local laws or practices/taboo in this area? For example, where men can't go, or where women can't go?

They interact because now people follow Christianity

What special cultural ceremonies take place in this village? Where? What time of year?

Is this ceremony for everyone? Or just for certain people? If so, who?

Two ceremonies for those who are not saved.

Are there memorial sites here, related to a historic event, a story?

No in Nyansenge apart from kituti

Where are the cemeteries for the village?

No village cemeteries

Are there burials within the village? Where are these places?

Each family has its own burial site

Are there any churches here? Or other religious buildings?

\* Mungumwema (Pentecostal church) on the way to Kyenyanja  
- Seventh day adventist church. bordering nyans. in the footpath route.

FINAL PRINT READY VERSION



GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Date: 9/11/17 Time: 2:30pm Which village: Myansenge B Interviewer: SSEMURENDE ROBERT

(introduction on our work)

Good morning, my name is .....

What is your name please?

Inbonigaba Barnabus

How long have you lived here?

From 1993

(Were you born here? Do you, mind telling me what year you were born?)

No Isigiro 1960

Which tribe are you from? What is the native language here?

Mulhigga Luhigga

If from another place:

Isigiro

When did you come?

1993

How? Why?

He came for cultivation and looking for food.

We are interested in history of the villages? Do you know anything useful for us?

None

What is the origin/meaning of the name of this village?

He assumes there were rodents called Myansenge.

(We have heard about old pottery nearby? Do you know when this was made or who made it?) (omusi)

Yes. He believes people used to stay there.

Does anyone still make pottery here? (Iron also/copper)?

None.

Are there any traditional beliefs in the villages around here?

Yes e.g. believes in wobushobori.

Are there any traditional beliefs in this village?

None

Are there any sites associated with these beliefs?

None



GOLDER ASSOCIATES COMMUNITY INTERVIEW QUESTIONS

Are there any natural sites that are spiritually important to you? Like a river or a tree?  
Who is the guardian of that site? Can they show us the site?

None

(If on Flats - Is the lake or escarpment important to you, culturally or historically?) No

(Are there any stories associated with the Lake / escarpment?) No

(Are there any sites nearby which are spiritually important – on the Lake Shore or Escarpment?)

None

Are there any local laws or practices/taboo's in this area? For example, where men can't go, or where women can't go?

None.

What special cultural ceremonies take place in this village? Where? What time of year?  
Is this ceremony for everyone? Or just for certain people? If so, who?

None

Are there memorial sites here, related to a historic event, a story?

None-

Where are the cemeteries for the village?

None

Are there burials within the village? Where are these places?

The people bury in their home places

Are there any churches here? Or other religious buildings?

- Catholic Church
- Pentacosta "
- Adventist church
- Church of Uganda
- Mubushobozzi

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