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UNESCO Region: AFRICA

SITE NAME: Tombs of Buganda Kings at Kasubi

DATE OF INSCRIPTION: 16th December 2001

STATE PARTY: UGANDA

CRITERIA: C (i) (iii) (iv) (vi)

DECISION OF THE WORLD HERITAGE COMMITTEE:

Excerpt from the Report of the 25th Session of the World Heritage Committee

The Committee inscribed the Tombs of Buganda Kings at Kasubi on the World Heritage List under criteria (i), (iii), (iv), and (vi):

Criterion (i): The Kasubi Tombs site is a masterpiece of human creativity both in its conception and in its execution.

Criterion (iii): The Kasubi Tombs site bears eloquent witness to the living cultural traditions of the Baganda.

Criterion (iv): The spatial organization of the Kasubi Tombs site represents the best extant example of a Baganda palace/architectural ensemble. Built in the finest traditions of Ganda architecture and palace design, it reflects technical achievements developed over many centuries.

Criterion (vi): The built and natural elements of the Kasubi Tombs site are charged with historical, traditional, and spiritual values. It is a major spiritual centre for the Baganda and is the most active religious place in the kingdom.

The Committee noted that the site combines the historical and spiritual values of a nation.

BRIEF DESCRIPTIONS

The Tombs of Buganda Kings at Kasubi constitute a site embracing almost 30 ha of hillside within Kampala district. Most of the site is agricultural, farmed by traditional methods. At its core on the hilltop is the former palace of the Kabakas of Buganda, built in 1882 and converted into the royal burial ground in 1884. Four royal tombs now lie within the Muzibu Azaala Mpanga, the main building, which is circular and surmounted by a dome. It is a major example of an architectural achievement in organic materials, principally wood, thatch, reed, wattle and daub. The site's main significance lies, however, in its intangible values of belief, spirituality, continuity and identity.

1.b State, Province or Region: Kampala District.

1.d Exact location: 0°20' N, 32°33' E



NOMINATION OF PROPERTIES FOR INCLUSION
ON THE WORLD HERITAGE LIST

Kasubi Tombs UGANDA

May 2000



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1. Identification of the Property



a. Country (and State Party if Different)

Uganda

b. State, Province or Region

Kampala District

c. Name of Property

Tombs of Buganda¹ Kings at Kasubi

d. Exact Location on Map and Indication of Geographical Co-ordinates to the Nearest Second

Co-ordinates of the centre of the main courtyard :
Horizontal 32^h33'05^s Vertical 00ⁿ20'25^s

e. Maps and/or plans showing boundary of area proposed for inscription and of any buffer zone

See following maps in Appendixes 2 to 4 :

2. location of Kampala in Africa and Uganda.
 3. location of the site in Kampala.
 4. boundary of nominated property and buffer zone.
- 3 maps, Scale 1/20000, 1/10000, 1/5000

¹ *Buganda* : name of the Kingdom (for all the words in italic, see glossary, appendix 1)

f. Area of Property Proposed for Inscription (ha.) and Proposed Buffer Zone (ha.) If Any.

The perimeter proposed for inscription on the World Heritage List corresponds to the traditional boundary of bark cloth trees which encircle the site, plus the open yard in front of the entrance, comprising the former Nalinya's palace, the mosque and the parking space. This parcel of land is known at the Department of Lands and Surveys, Entebbe as :

Plot No.92, under Kyadondo block 203.

Boundaries can be seen on plan No.324.

The total area of property proposed is 26,8 hectares. A buffer zone has been proposed for the site extending to a distance of 250 meters around it. At the time of completion of this nomination file, the issue was being considered by the Town Council. Maps showing the boundary and the buffer zone can be seen in Appendix 4.

2. Justification for Inscription

a. Statement of Significance

The most important values associated with the Kasubi Tombs site are the strong elements of intangible heritage. The built and natural elements are charged with historical, traditional, and spiritual values. The site is regarded as the major spiritual centre for the *Baganda*², who maintain strong linkages with their tradition. The site continues to be managed in a traditional manner with the *Nalinya*, *Katikiro*, *Lubuga*, and the widows playing their customary roles in the protection of the living traditions of the site and the *Buganda* kingdom. Other inhabitants of the site, such as the clans, drummers, mediums, and other traditional caretakers also contribute to the continuation of this way of life.

The Kasubi Tombs site is the most active religious place in the kingdom where rituals are frequently held. Its place as the burial ground for the previous 4 *Kabakas* makes it a very important religious centre for the royal family, a place where the *Kabaka* and his representatives carry out important rituals related to *Ganda* culture. The most important aspect of this spiritual focus is the *Kibira* or "sacred forest", located within the *Muzibu-Azaala-Mpanga*, which is the actual burial place of the *Kabakas*. It is hidden from the public by a long stretched bark cloth curtain which hangs from the ceiling. The site also has a ritual value related to its function as the cemetery of the royal family.

The site has a political value for *Buganda*. The strong symbolism of the site is seen by the *Baganda* as a unifying element for their kingdom.

² *Baganda* : people belonging to the Kingdom (for all the words in italic, see glossary, Appendix 1)

Apart from the intangible values, the site is an outstanding example of traditional *Ganda* architecture and palace design. The spatial organization of the two courtyards and the sequence of entry from the gate house (*Bujjabukula*) through to the inside of the main tomb (*Muzibu-Azaala-Mpanga*) represent a powerful experience for the visitor to the site. In particular, the royal tombs of Buganda *Kabakas*, which are sheltered in a gigantic thatched hut, offer a unique surviving example of an architectural style developed by the powerful *Buganda* kingdom since the 13th Century. This structure represents one of the most remarkable buildings using purely vegetal materials in the entire region of sub-Saharan Africa. The dimensions are unusually large with outstanding details of assembly. When you enter the *Muzibu-Azaala-Mpanga* you experience something unique as this outstanding design and use of materials creates a fascinating spiritual harmony and strength.

Strongly linked to the architectural significance are the values of craftsmanship which still exist at the site. In particular, the continuing activities related to the making and decoration of bark cloth and the traditional thatching methods are crucial for the survival of the architecture.

The Kasubi Tombs site has an important environmental value as an open green space within a large urban area. The agricultural use, farming methods, and types of plants found on the eastern part of the site preserve traditions and ways of life of the *Baganda*. There is also a value associated with the medicinal plants found there.

Some remaining artifacts at the site give a glimpse of a pivotal period in history, when *Baganda* were first exposed to Arab traders and European explorers in the nineteenth century.

Finally, for Uganda, and for the eastern African region as a whole, the site represents an important symbol for its history and culture.

b. Possible Comparative Analysis (Including State of Conservation of Similar Properties)

There are 31 tombs remaining in the kingdom where previous *Buganda Kabakas* were buried. When they died, the traditional practice was to bury each *Kabaka* at one site and to establish a royal shrine at another site to house his jawbone which was believed to contain his spirit. Many of these shrines are still maintained today. The new *Kabaka* then set out to start his own new palace. Some, although not all, of these shrines are still remaining today with their cultural structure intact. In most cases, however, the state of conservation of these sites is less rigorous than at the Kasubi Tombs, and the various aspects of authenticity are less present. In addition, these tombs are less well known to tourists and the general population, and are therefore rarely visited.

The Kasubi Tombs site also presents some special characteristics that are unique to it. The first and most important of these characteristics was the break with tradition which allowed more than one *Kabaka* to be buried there. The first to be buried at the site was *Muteesa I* who is considered to have been one of the most powerful *Kabakas* (already giving the tomb a comparative importance). The second *Kabaka* to be buried at Kasubi, *Mwanga II* died in 1903 in the Seychelles Islands, but his remains were brought back in 1910. The decision to bury him at the site strengthened its ritual value. This new tradition has continued up to the current time with the father (*Muteesa II*) of the current *Kabaka* buried at the tomb in 1971. The Kasubi Tombs has, therefore, become the focus within the *Buganda* culture for the burial of *Kabakas*.

Each prince and princess who is a descendant of the four *Kabakas* is also buried at Kasubi behind the main shrine. This gives Kasubi another unique aspect, apart from the main tombs, as the cemetery of the royal family of Buganda kingdom.

The Kasubi Tombs site is also bigger in size than most of the other *Buganda* tombs, and its location in Kampala makes it the most well known. It has become a landmark, not only for the *Buganda* kingdom, but for the country, Uganda as a whole. Its location, as well as its importance, ensures that the Kasubi Tombs will continue to be maintained with an eye towards the conservation of the cultural values associated with it.

c. Authenticity/Integrity

The original construction of the palace of *Muteesa I* at Kasubi was carried out in 1882. It became a tomb in 1884 upon his death and is the burial site of the subsequent 3 *Buganda Kabakas*. During its first 50 years of existence, there were only minor maintenance and restoration works carried out at the site. Starting in 1938, however, the tombs have gone through several processes of restoration and modification in order to diminish the threats of structural failure and meet maintenance needs.

In terms of authenticity of design, the existing layout of the Kasubi Tombs site remains as it was at the time of construction. The placement of the main tomb building (*Muzibu-Azaala-Mpanga*) and the houses of the widows around a large central courtyard (*Olugya*), with a forecourt containing the drum house and entry gate house, are the typical layout of the palaces of the *Buganda Kabakas* and can be found at other tomb sites in the *Buganda* kingdom. The shape of the *Muzibu-Azaala-Mpanga* has been altered slightly with the passing years, taking on a somewhat more rounded form. This slight change, however, has taken place over time and is a result of the continued traditional maintenance practices at the site. It is not felt that this change affects the authenticity in any significant way.

The material authenticity of the site is slightly more complex. In 1938, *Daudi Chwa II*, reconstructed the *Muzibu-Azaala-Mpanga* in order to increase its durability. As a result some modern materials were used including a steel structure, a few concrete columns, and some fired clay bricks. Fortunately, however, this structural work is invisible, as the traditional materials cover all the visible parts of the structure. The most important element of the building, its thatched roof resting on structural rings made of palm tree fronds, is still intact as are the internal elements and finishing materials such as the long wooden poles wrapped in bark cloth decoration, right from the bottom to the apex.

The houses surrounding the *Olugya* have undergone a slightly more significant transformation. While the traditional layout of the courtyard has always been respected, a few buildings have been added to accommodate the widows, protect the *Kabaka's* wives graves, and house sacred ritual objects. 2 of 9 buildings along the courtyard remain of wattle and daub construction. The rest have been constructed (or reconstructed) using fired bricks, rather than the traditional wattle and daub method. The roofs of all 9 buildings are now constructed with galvanized metal sheets, lessening the experience of authenticity. This problem is reversible, however, because the traditional skills for thatching still exist (see below). The management plan for the site calls, in the medium to long term, for the re-thatching of these houses after more serious problems at the site are addressed. While this may be seen as reconstruction rather than restoration, given the fragility of the thatch, there is a constant need for replacement even in the best of circumstances, meaning that new thatching materials are constantly in use at the site. It should finally be noted that while some of these buildings are not made of traditional materials, they all answer traditional needs and serve the survival of Buganda tradition.

The woven reeds partitioning the huts and decorating their entrances have been well preserved. Woven in typical complex patterns, they provide an authentic image of the *Ganda* style.

In the forecourt, the main entrance, through the gate house (*Bujjabukula*) maintains its authenticity of both design and materials, with its woven reed partitions and thatched roof. The drum house (*Ndoga-Obukaba*) has maintained its thatched roof, but has been partially reconstructed using fired bricks and cement floor. The new floor in this building is especially important as it protects the fragile drums from damage caused by termites. The only other addition to the forecourt is a small administrative building from where tickets and small curios are sold.

Overall, despite the changes that have been made to some of the buildings, the overall material authenticity can be said to be high, especially in the most important buildings, the *Muzibu-Azaala-Mpanga*, the *Bujjabukula*, and the *Ndoga-Obukaba*.

The Kasubi Tombs site can be said to have a very high authenticity in relation to workmanship (tradition and techniques). Two of the 52 clans of the *Baganda* are directly involved in maintaining the physical aspects of the site. The *Ngeye* clan (colobus monkey) does the thatching, and the *Ngo* clan (leopard) is responsible for decoration and installation of the bark cloths. Regarding the *Ngeye*, members of this clan are the only ones allowed to climb on all of the thatched roofs of the complex to commence maintenance activities. The thatching skills are kept among themselves, with knowledge passed down from the elders of the clan to younger members during an apprenticeship. This practice is still very much alive with younger members of the clan stepping up to take on this important responsibility at the site.

In relation to location and setting, again the site can be said to have a high authenticity. Although the urban areas of Kampala have crept up to the borders of the site, its size and its location on a hillside ensures that it is buffered from the surrounding urban environment. In addition, the urban growth has been kept to a low density with low building heights leaving the site undisturbed. The impression from inside the site is of being within a rural environment, although views of modern Kampala can be seen off in the distance.

One aspect of authenticity mentioned in the Nara Document, that of use and function, can be said to be very high in the case of the Kasubi Tombs. The use of the site, as a tomb for the *Baganda Kabakas*, remains the same since the burial in 1884 of *Muteesa I*. The site continues to be inhabited by the traditional widows of the *Kabakas*, who live on site in a fragile equilibrium with the surrounding natural environment, and who continue to perform their duties alongside with the clans who organize the maintenance. Traditional rituals and practices have continued to be practiced at the site without interruption since its beginning. Most recently, it played an important part in the wedding process of the current *Kabaka* who married in 1999. The site also maintains its traditional leadership structure with the *Nalinya*, *Katikiro*, and *Lubuga* responsible for various aspects of the site. In addition to its ritual uses, the agricultural land behind the main tomb complex remains in its traditional use. While previously portions of this land were divided among the widows for their support, this land is now farmed by the local community with the income generated, used to support the various activities on the site.

In summary, although there have been gradual changes on the site, the authenticity of the site, in all of its aspects remains at a very acceptable level. In addition, the conservation works carried out since 1998 show a willingness by all those involved, to maintain the site more faithfully and restore the rich harmony of this *Ganda* historical and cultural site.

d. Criteria Under Which Inscription Is Proposed (and Justification for Inscription Under These Criteria).

Criteria i:

The royal tombs of Buganda *Kabakas*, which are sheltered in a gigantic thatched hut, offer a unique surviving example of an architectural style developed by the powerful *Buganda* kingdom since the 13th Century. This structure represents one of the most remarkable buildings using purely vegetal materials in the entire region of sub-Saharan Africa. Its unusual scale and its outstanding details of assembly bear witness to the creative genius of the *Baganda* and are a masterpiece of form and craftsmanship.

Criteria iii :

The Kasubi Tombs site is a unique testimony to the living cultural traditions of the *Baganda*. The built and natural elements are charged with historical, traditional, and spiritual values. The site continues to be managed in a traditional manner through a complex system of responsibilities. The site is regarded as the major spiritual centre for the *Baganda*, who continue to maintain strong linkages with their tradition. The Kasubi Tombs site is the most active religious place in the kingdom, where rituals are frequently performed. Its place as the burial ground for the previous 4 *Kabakas* makes it a religious centre for the royal family, a place where the *Kabaka* and his representatives carry out important rituals related to *Buganda* culture. The site represents a place where communication links can be maintained with the spiritual world.

Criteria iv :

The Kasubi Tombs site is an outstanding example of traditional *Ganda* architecture and palace design. Its spatial organization, starting from the border of the site surrounded by bark cloth trees and leading through the gatehouse, the main courtyard, and culminating in the large thatched building, housing the tombs of the 4 *Kabakas*, represents the best existing example of a *Baganda* palace/burial architectural ensemble. The technical achievements of the *Baganda* clans, developed over centuries, reflects the ingenuity and creativity of the craftsmen who designed the complex and continue to maintain it. The Kasubi Tombs testify to the power of *Muteesa* I and his important role in the history of the *Baganda* people and mark a starting point for new customs related to the burial of the *Kabakas*.

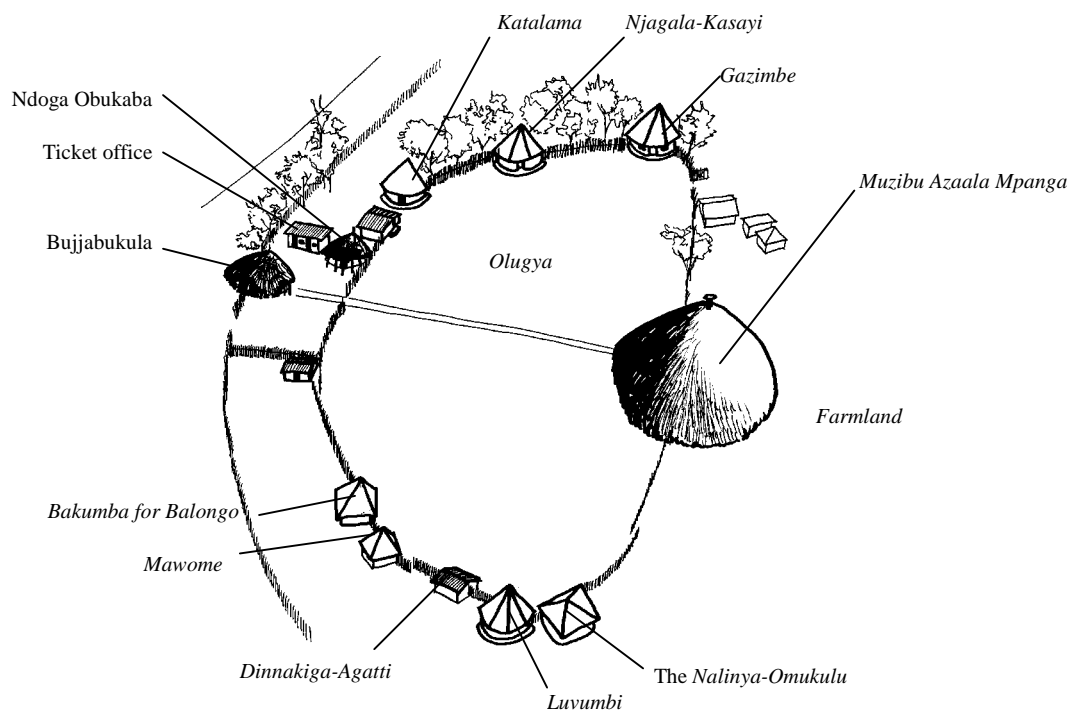
Criteria vi :

The Kasubi Tombs site has a direct and tangible association with the

living traditions of the *Baganda* people. Its rich architectural and decorative features and the variety of custodians invested with spiritual powers, each with his or her traditional role to play, reflect the fusion between nature and culture, between the spirits and the living population. The site is strongly linked to the beliefs associated with the spirits of the *Kabakas* buried there. In addition to the royal burial ceremonies, other traditional events can be witnessed throughout the year on this site such as the new moon ceremony and consultations with the mediums. But, the main spiritual life is not visible to the ordinary visitor as many ceremonies are performed secretly inside the buildings. This aspect of the *Ganda* tradition is well known by the population and is still respected. It represents a continued link with the longstanding belief system of the *Baganda*.

3. Description

a. Description of Property



Physical Description

The Kasubi Tombs site is situated on a hill within Kampala, the capital of Uganda. It covers an area of 30 ha, and the entire plot is encircled by a fence of bark cloth trees. The site can be divided into three main areas: the main tomb area located at the western end of the site, an area located behind the main tombs containing a number of buildings and graveyards, and a large area on the eastern side of the site used primarily for agricultural purposes.

The entrance of the main tomb area (and also of the site as a whole) is a beautifully built gatehouse called *Bujjabukula*. Traditionally, guards were supposed to hide within this house behind a woven reed partition, day and night, in order to control access. This gatehouse was constructed using wooden columns supporting a thatched roof, with walls made of woven reeds. The internal structure of the gatehouse is also supported by C-shaped walls made of fired brick (not visible to the visitor). The *Bujjabukula* leads to a small courtyard which contains the *Ndoga-Obukaba*, a circular house in which the royal drums are kept, and the ticket office, which is one of the few modern structures added to the site. Like the *Bujjabukula*, the *Ndoga-Obukaba* maintains a thatched roof and its original wooden supporting columns, but its walls are visibly constructed of fired brick and its floor has recently been redone in cement in order to protect the drums from termites.



Bujjabukula



Ndoga-Obukaba

From this forecourt, one enters the main courtyard (*Olugya*), enclosed by a reed fence and several houses built for the widows of the *Kabakas* and for other ritual purposes. The entrance into this courtyard is a striking experience as one immediately faces the main tomb building known as *Muzibu-Azaala-Mpanga*, which is the architectural masterpiece of this ensemble. The building is circular in plan and has a dome-like shape. Its massive scale can be seen in its external diameter of 31 meters and an internal height of 7.5 meters. Entrance to the *Muzibu-Azaala-Mpanga* is through a low, wide arch flanked on both sides by richly woven reeds. Its inside is partitioned with a huge bark cloth which hides the “sacred forest” where the four royal graves lie. Entrance to the “sacred forest” is limited to the widows of the *Kabakas*, the royal family, the *Nalinya*, and *Katikkiro*. The inside of the hut is adorned with power insignias such as drums, spears, shields, medals, and pictures of the *Kabakas* buried there. The floor is covered with a thick layer of lemon grass and palm leaves mats. On entering the courtyard, however, the attention of the visitor is immediately captured by the beauty of the thick thatched roof which extends all the way down to the ground and is reinforced underneath by 52 woven rings of palm fronds and spear grass, representing the 52 *Ganda* clans. The whole structure is carried by gigantic straight wooden columns wrapped in bark cloth. This results in a striking impression of harmony

and power.



Muzibu-Azaala-Mpanga

There are 9 other buildings surrounding the *Olugya*:

- The *Nalinya-Omukulu* (tomb of the first *Nalinya* of *Muteesa I*)
- *Luvumbi* (*Kabaka's* wife's house)
- *Dinnakiga-Agatti* (*Kabaka's* sisters tombs)
- *Mawome* (*Kabaka's* wife's house)
- *Bakumba for Balongo* (Twins house)
- *Katalama* (*Kabaka's* wife's house)
- *Njagala-Kasayi* (*Kabaka's* wife's house)
- *Gazimbe* (*Kabaka's* wife's house)
- A building constructed to house the body of *Muteesa II* before his burial

All of these buildings are 1 storey in height and made from varying materials. The walls of the *Nalinya-Omukulu* and *Dinnakiga-Agatti* are made with the traditional wattle and daub, while the others are made of fired brick. The *Luvumbi*, *Katalama*, and *Gazimbe* have round plans while the others are square. Originally, these houses would have been roofed with the same type of thatch found on the other buildings of the complex. Modern reconstruction work, however, has led to new roofs made from galvanized metal. This work is, however, reversible, and the management plan calls, in the medium to long term, for a re-thatching of these roofs.



Olugya

Entrance into the area behind the *Olugya* is through a number of gaps in the reed fence which are hidden by overlaps. Within this area are scattered a large number of buildings which include houses for the widows of the *Kabakas* and some members of the royal family. In addition, some houses are used to store sacred objects and others as tombs for senior members of the royal family. There is also a cemetery used for burying people of the immediate royal family. Most of the houses are quite simple in shape and plan, and are of 1 storey. Their average size is 15 to 20 square meters. Construction materials for the houses vary, ranging from wattle and daub to bricks and cement. Roofs are of galvanized metal. Over time, this part of the site has added and lost buildings according to the traditional needs. This practice still continues. This whole area is considered sacred and is not open to visitors. While a reed fence screens off this area from the main courtyard, to the rear the fence that used to exist has long since disappeared. Currently, this area gradually moves into the agricultural land behind it.



cemetery for the royal family



agricultural land

The final part of the site, and the largest in terms of area, is the agricultural land. This land was originally occupied by homesteads before *Muteesa* I died. Later, the land was divided among the widows of the *Kabakas*, who used them for subsistence farming. Currently, this area is farmed by members of the community. The income collected from these farmers is utilized for a variety of uses at the site. Notable elements within this section are individual graves of some widows and two man-made mounds, now covered by plant material. The first was

used by *Muteesa I* as the place which he named his palace and other buildings. The second is used for certain ceremonies. Also of note in both areas behind the main tombs are the traditional plants and herbs that have medicinal and other uses. The trees used in making the bark cloth are also found there.



Widows at the entrance of Muzibu Azaala Mpangabark



The Nalinya and the Lubuga dressed in cloth during their installation at Kasubi



Assembly of Baganda medicine men and women



The Lubuga during its installation at Kasubi

Spiritual Values

The physical life of the Kasubi Tombs is only one aspect of the traditional life there. The rich intangible heritage of the site is crucially important to the continuation of its heritage values. A variety of rituals are carried out there in regard to the *Kabakas* buried there, as well as other members of the royal family. For example, the *Baganda* cultivate myths concerning the origin of death. People believe that every person's death has a spiritual origin. At Kasubi, when the *Kabaka* or a member of his family dies, they immediately install a successor after the funeral and perform rituals to appease the spirits. Animals are sacrificed, and gifts of various kinds including money are deposited in the numerous shrines. Kasubi is also visited by a wide range of *Baganda* medicine men and women who consult the *Kabakas'* spirits to obtain blessings in their trade.

b. History and Development

The *Baganda* belong to the Bantu speaking people and date their political civilization from about 13th century AD. According to oral traditions, the first *Kabaka* of *Buganda* was *Kintu*. He is said to have come with his wife *Nambi*, whose hand he won by performing heroic deeds at the command of her father *Ggulu*, the god of the sky. *Kabaka Kintu* is said not to have died but to have disappeared into a forest at *Magonga*. At Kasubi and in all other royal tombs, there is always an area behind a bark cloth curtain known as *Kibira* or forest where certain secret ceremonies are performed. At the Kasubi Tombs the *Kibira* is the area where the real tombs of the *Kabakas* are, while in front of the curtain there are raised platforms corresponding to the positioning of each *Kabaka*'s tomb behind the curtain.

From *Kintu* to *Muteesa I*, there have been 35 *Kabakas*. The precise dates of their reigns are only precisely known from *Kabaka Suuna II*, who ruled from 1836 to 1856.

Historically, *Baganda Kabakas* have always built their palaces on strategic hills to accommodate a large number of people, control the major roads to the palace, and find easy ways to escape in case of an invasion or a rebellion. When they died, the traditional practice was to bury each *Kabaka* at a separate site and to establish a royal shrine to house his jawbone which was believed to contain his spirit at another site. These shrines were staffed by descendants of the *Kabaka*'s leading chiefs, his wives, his ritual half-sister, and by a spirit medium through which the dead *Kabaka* communicated with his successors. Many of these shrines are still maintained today.

The Four Kabakas at Kasubi

Muteesa I was born around 1835 and was crowned in 1856. He established his palace at Kasubi in 1882, as did his father, *Kabaka Suuna II*. He was so afraid of a rebellion that he imprisoned all his brothers in a great trench, where many died. *Muteesa* became a very powerful *Kabaka*, and had more wives than any of his predecessors. He was also the first *Kabaka* to be influenced by foreign cultures. He adopted some Islamic religious practices, learned from ivory and slave traders who traveled inland from Zanzibar. He also showed interest in Europe after hosting *Speke*, who was the first European visitor to *Buganda* in 1862. When the explorer Henry Stanley visited him in 1875, he requested teachers of European learning and religion. At this time, European countries, particularly England and Germany, were seeking the territories at the source of the Nile. Although *Muteesa* allowed his Muslim and Christian guests to compete with each other for converts among his royal staff, he never let them threaten his

authority. He died in 1884 and his body was buried, whole, at his palace, Kasubi. He had decreed that his jawbone should not be removed from his body. He thus broke two traditions; first, being buried whole, and second, being buried in his former palace at Kasubi.

In 1886 during the reign of his successor *Mwanga II*, many of *Muteesa's* subjects who had converted to Christianity or Islam were burned to death. *Mwanga's* leading Christian and Muslim chiefs became worried and combined their forces to overthrow him. *Mwanga II* joined the resistance struggle against the British colonial forces in 1897. He joined forces with *Kabarega*, the king of *Bunyoro-kitara*, but they were defeated and captured on 9 April 1899. Both kings were exiled to the Seychelles Islands. *Mwanga II*, who had, by then, been christened Daniel, died there in 1903. His remains were brought back in 1910 and buried at Kasubi. This again broke the old tradition of burying *Kabakas* at different sites thus making Kasubi an important burial site of the *Kabakas* of *Buganda*.

His son, *Daudi Chwa II* succeeded him at the age of one year. He ruled with a regency of 2 Protestant and 1 Catholic chiefs until he attained maturity at the age 18 years. *Daudi Chwa II* died in 1939. He too was buried at Kasubi tombs. This strengthened further the ritual value of the site.

Daudi Chwa II was succeeded by his son *Edward Muteesa II*. In 1953, a conflict developed between *Muteesa II* and the then Governor of the Uganda Protectorate Sir Andrew Cohen over changes in the *Buganda* Agreement of 1900. *Muteesa II* was exiled to England and he was returned in 1955. When Uganda attained independence from the British on 9 October 1962, *Muteesa II* became the constitutional President of Uganda. However, tensions soon developed between him and the then Prime Minister *Apollo Milton Obote* which culminated in the storming of the *Kabaka's* palace in May 1966. He escaped and went into exile in England. He died in 1969 in London and his remains were brought back and buried at Kasubi in 1971.

Hence with four succeeding *Kabakas* of *Buganda* being buried in the same tomb house, the Kasubi site has become an important shrine. Each prince and princess who is a descendant of the four *Kabakas* is also buried at Kasubi behind the main shrine. Hence, apart from its ritual value, the site has also become culturally important as the cemetery of the royalty of *Buganda* kingdom.

In 1967, *Obote* abrogated the 1962 Federal Constitution and introduced a Republican Constitution with himself as President. This change abolished the kingdoms of Uganda. The National Resistance Movement government of *Yoweri Kaguta Museveni* restored the traditional institutions of kingship and returned their cultural properties

in 1993. In July 1993, *Kabaka Ronald Mutebi II* was crowned as the *Kabaka* of *Buganda*. In 1997, four of the cultural sites of *Buganda* including the Kasubi tombs, which had been under the control of the central government, were returned to the *Buganda* kingdom. Thus to date, the Kasubi tombs is under the control and management of the Kingdom of *Buganda* and the guardianship of the *Nalinya*. It continues to be, not only the most important cultural shrine for the *Baganda*, but also the most attractive tourist site in the country with a unique architectural tradition.

Today, the *Baganda* are the major ethnic group in the country with about 6 million people, constituting about 28% of the more than 20 million people living in Uganda. The area known as *Buganda* region covers about 66,350 km².

c. Form and Date of Most Recent Records of Property

The most recent records related to the site are :

- Makerere University. *The Ancient Palaces of Buganda, The Vernacular Architecture of Uganda*, vol. 1, part 1. Kampala: The Overlook Press, 1977. This book contains descriptions, pictures and plans of some of Kasubi tombs buildings.
- The site has been partly surveyed by the Department of Architecture at Makerere University for the purpose of this nomination form. (See the Appendixes at the end of this nomination file.)
- There is a file containing correspondence about the site at the National Museum in Kampala.
- Joffroy T. and Moriset S. *Kasubi Tombs, Uganda*. Report of mission 24 June - 2 July 1998. CRATerre – EAG. Grenoble: 1998.
- Moriset S. *Kasubi Tombs, Uganda*. Report of mission 2 - 19 December 1998. CRATerre – EAG Grenoble: 1998. These last two reports were written as part of a site project sponsored by AFRICA 2009 and funded by the World Heritage Centre. These reports contain a technical description and history of conservation of the site, photos of the site, descriptions and the costs of material and workmanship of the work undertaken in 1998.

A more detailed bibliography is available in section 7c.

d. Present State of Conservation

The changes carried out during the last decade on most of the buildings at Kasubi tombs have slightly changed the architectural value of the site. However, the tendency of rejecting traditional materials in order to modernize the site seems to be gradually disappearing. Efforts have been made over the last 3 years to enhance the general values of the site and revive traditional skills. The reed fence in the main courtyard has been rebuilt and the grass roofs are now in a better state.

However, several months of work are still necessary to fully restore the site. Despite all the efforts recently developed to stabilize the state of conservation, the thatch roofs continue to suffer from the rains which have been very heavy in 1998 and 1999. It will be possible to set up good maintenance practices only after addressing the major threats of destruction, especially on the thatch roofs.

This means that major thatching works are still necessary before regular conservation practices can be set. All conservation works carried out in the last 3 years have been done in haste and in an emergency situation. The maintenance of the roofs would be much easier if maintenance was done on a regular basis. This means that the maintenance budget should allow for continuous purchase of thatch and other basic materials.

In regard to the *Muzibu-Azaala-Mpanga*, the structure of this building is in good condition. The wooden columns and the ringed ceiling appear sound with no signs of deterioration. The thatch on the roof is, however, in need of major work. Although most of the gullies that were present in 1998 were repaired during the work done at that time, new gullies have appeared which need attention. In addition, there is some plant material growing on the left side above the entrance to the tomb. This needs to be removed. At the rear of the tomb, a large area of thatch was reduced in thickness for testing purposes and was only partially replaced. This section needs to be redone to restore the proper shape of the building and to ensure that there is adequate protection from the rain. Several other small areas of the roof on the back are missing their thatch altogether. These areas should be re-thatched as soon as possible. Draining works initiated in 1998 seem to be holding up well. This work needs to be completed, however, on the left side of the tomb.

Of the 9 houses surrounding the main courtyard, the state of conservation is adequate, although there is work that needs to be done. Work was done in 1998 to restore one of the two wattle and daub houses, and it is currently in good condition. The walls of 7 of the remaining 8 buildings are also in good condition. The major problem

with these buildings is that many of the galvanized metal roofs leak. In the short term, these leaks should be repaired. In the medium to long term, the management plan foresees the re-thatching of these buildings. The 9th building, on the left closest to the *Muzibu-Azaala-Mpanga*, burned in a fire in 1998. The walls of this building have been reconstructed and a roof structure put in place. This building is still in need of thatch, however, and is awaiting the necessary funding.

The state of conservation of the reed fence in the main courtyard is currently adequate with no major weaknesses observed. The decorative finishes of the fence, however, are not at the standard that they were traditionally, and further work to restore the traditional aesthetic aspects of the fence may be carried out in the future. The courtyard itself is kept very clean and plant growth is regularly removed.

The gatehouse (*Bujjabukula*) was fully restored in 1998. The lack of monitoring and maintenance of the thatch has led to new gullies being created. The chemical treatment of the roof base in 1998 gives satisfactory results in relation to the termite infestation. It has been reported that there are fewer termites currently than before the treatment. This work needs to be carried out on a continuous basis, however, and started on other thatched buildings in the future. The internal structure of the building is fine and the reed walls are also in very good condition.

The Drum House (*Ndoga-Obukaba*) was partially restored in 1998. Unfortunately, the roof still needs a great deal of work. There is a hole above the entrance, and the whole roof is in need of a much thicker thatch (with a slight change of shape) in order to withstand the rain and increase its durability. The floor of the house, which had been made of earth, was recently redone in cement in order to protect the valuable drums inside from attack by termites. The interior walls of this building have also been recently re-plastered.

The buildings behind the main tomb complex which house a number of different functions are in varying states of conservation. These buildings usually do not exceed 15 to 20 square meters and are spread out on the site. Some are in quite good condition and other are very poor, depending on the maintenance of the individual tenants. Those in poorer condition also reflect the financial situation of the widows. As the management plan is implemented and the state of conservation of the site in general improves, there will be a need to address the maintenance requirements of the tenants of these buildings.

In regard to the farmland on the eastern portion of the site, in general, the situation is very good with the land still being used for a variety of agricultural purposes. It should be noted, however, that along the edges of the site in 3 small areas, illegal dumping grounds have appeared. These areas will need to be cleaned. In regard to the bark cloth tree

boarder that rings the entire site, it is still visible and readable, although a great many of the trees have been cut down over time. The management plan foresees the replanting of these trees in the long term.

e. Policies and Programmes Related to the Presentation and Promotion of the Property.

Currently, the Central Government has a strong will to develop cultural tourism. The Department of Antiquities and Museums which is a department of the Ministry of Tourism, Trade, and Industry has particularly spearheaded the nomination of the property.

The *Buganda* kingdom is currently developing new proposals for the improvement of site presentation. One of them is to set up a reception and exhibition room at the site entrance to prepare the visitor for the tour of the site. The room will contain maps, pictures, texts, and possibly videos describing the history and culture of Buganda kingdom.

A second proposal for enhancing presentation of the site is to add a small cultural village somewhere either on or near the site. The plans for this village are to offer services related to education, enjoyment, and recreation related to *Buganda* culture and the life at the tombs.

The Heritage Trails Project, a project launched by the *Kabaka* to promote community based tourism at heritage sites has included the Kasubi tombs, among 9 other sites, in the first stage of their project. This project aims to conserve and promote cultural heritage, diversify the cultural product and encourage new income generating activities.

The UCOTA (Uganda Community Tourism Association) and the UTB (Uganda Tourism Board) have presented and promoted Kasubi Tombs in their tourism marketing strategies nationally and internationally.

A project for the design and production of a promotional package is under preparation. It has been presented to the French Embassy in Uganda which has promised to sponsor it. This package includes a color poster (50 x 65), four different postcards, a black and white information leaflet, and a 36 page color book (20 x 20).

Most of the tourism associations, tour operators, and NGOs dealing with cultural tourism include the Kasubi Tombs as part of their visitors packages. The site is also promoted at the international level on more than 20 web sites.

All of these activities for the promotion and presentation of the site aim at educating the public, both Ugandan and international, about the living traditions of Buganda culture in general and about the Kasubi Tombs in particular.

4. Management

a. Ownership

Prior to 1967, the people of Buganda were the owners although the site title for convenience was registered under the name of the Nalinya as trustee. From 1967 to 1993, ownership vested in the Government of Uganda by operation of law until the site was returned to the kingdom in 1993. The title is registered in the name of the Kabaka as trustee for the kingdom.

b. Legal Status

The Kasubi Tombs site was gazetted (Statutory Instrument No.163 of 1972) as a “protected object” under Historical Monuments Act (Act 22 of 1967) extracts of which can be found in Appendix 6. Section 2.(1) of this act states:

For the purposes of this Act, the minister may, by statutory instrument, declare any object of archaeological, palaeontological, ethnographical, traditional or historical interest to be a protected object.

In addition, the Act states in Section 5.

A place of worship or tomb declared to be a protected object under the provisions of subsection (1) of section 2 of this Act shall not be used for any purpose inconsistent with its character.

The site is also protected through Buganda custom because of its strong, traditional, historical, customary, and ritual importance.

It should be noted that in relation to town planning, the site is situated within a zoned residential area, limiting the types of incompatible uses that could be initiated nearby. In addition, at the time of the writing of this nomination file, a buffer zone ringing the site at 250 meters is being considered by the Town Council. This buffer zone would limit construction to 2 storeys (1 ground storey plus one additional storey) with roof heights not exceeding 8 meters for pitched roofs and 6 meters for flat roofs. Uses for this zone would be limited to residential, small commercial, or other uses which are not inconsistent with the character of the Kasubi Tombs site. To the east of the site, the impact of the buffer zone would be limited because the site looks out over a large valley and the sides of the surrounding hills. There are already numerous large modern constructions within view of the site in this direction (in fact,

much of Kampala can be seen). It was felt however, that this zone would at least protect the area immediately bordering the eastern boundary. On the northern and western sides, this 250 meter buffer zone would definitely protect the site from inappropriately large constructions which would have a tremendous impact on the most sensitive part of the site, the main tomb area.

c. Protective Measures and Means of Implementing Them

As a “protected object” under the Historical Monuments Act, the Kasubi Tombs site is protected from residential encroachment or any other purpose inconsistent with its character. Previous attempts to breach this act in the late 1980s and early 1990s led to a re-survey and the placement of boundary markers at appropriate points around the site. This work was carried out in coordination between the Department of Antiquities and the Ministry of Lands and Surveys.

At the traditional level, Kasubi is controlled and protected by different custodians, who are deployed on site to perform precise traditional tasks at different levels : administrative, technical, and spiritual. These protectors of the tradition are mainly :

- the *Nalinya*, (spiritual) guardian of the site
- the *Lubuga*, second to *Nalinya*, who co-ordinates the land users (farming activities)
- the *Katikkiro*, who assists the *Nalinya* at the administrative level
- the widows who are constantly looking after the tombs
- the clans who monitor and repair the buildings

Finally, significant protection is also provided through the cultural/spiritual beliefs attached to the site. There is a strong traditional protection as everyone fears the powerful *Kabakas’* spirits. The preservation of sacred values and the respect for age-old traditions also ensure protection. This spiritual protection has freed the site from urban modernization in the 20th Century, despite the booming development which has occurred all around it.

Most recently, in preparation for this nomination document, a Management Plan has been prepared for the management of the Kasubi Tombs. This plan calls for the setting up of a management framework (following) and has identified priority actions in 4 main areas. This management plan can be found in Appendix 7.

d. Agency/Agencies with Management Authority

This royal site is managed at different levels under the overall authority of the *Kabaka*. All those involved in the conservation process belong to the *Buganda* kingdom, which is the single management agency. A management framework has been defined in March 2000 with the stakeholders identifying the roles of each person involved in site conservation and clarifying the hierarchy in the decision-making process. The main body in the management process is the *Buganda* Heritage Site Commission who also comprises external advisors who do not belong to the kingdom. This commission will be responsible, not only for the Kasubi Tombs site, but also other heritage sites in the kingdom. At the site level, a Kasubi Tombs Heritage Committee is to be set up comprising the traditional managers of the site. This management framework which lists the members and responsibilities of each of these bodies can be found on the following page.

e. Level at Which Management Is Exercised (e.g., on Property, Regionally) and Name and Address of Responsible Person For Contact Purposes

The management of the site is exercised at four levels:

- At the State level, the Ugandan Government does not act in the management sphere, but it provides guidance and ensures legal protection of the national heritage sites through the Commission for Antiquities and Museums under the Ministry of Tourism Trade and Industry.
- At the royal level, the Buganda Heritage Sites Commission supervised by the *Buganda* Minister for Industry, Commerce, Tourism and Heritage defines the conservation policy for Buganda heritage sites as a whole, and assists the different sites to establish appropriate management plans.
- At the site level, the Kasubi Tombs Heritage Committee chaired by the *Nalinya* co-ordinates the different activities undertaken on site with respect for the guiding principles defined by the above commission.
- The day-to-day management of the site is supervised by traditional custodians who share the different tasks. These people are: the *Nalinya*, the *Katikkiro*, the *Lubuga*, the *Ngeye* and the *Ngo* clan.

For more details, see the management framework on following page and management plan in appendix 7.

Name and Address of Responsible Person For Contact Purposes :

Dr. Ephraïm R. Kamuhangire
Commissioner for Antiquities and Museums

P.O.Box 5718, Kampala, Uganda
Tel (256 – 41) 232707/244061
Fax 241247
e-mail : dams@infocom.co.ug

Hon. Peter Mulira
Minister for Industry, Commerce,
Tourism and Heritage

P.O.Box 182, Kampala, Uganda
Tel/fax (256 – 41) 258111
Cell. 075 727 000
E-Mail : mulira@infocom.co.ug

Management Framework



<p>MAINTENANCE</p> <ul style="list-style-type: none"> Monitor and stabilise the state of conservation Maintain the traditional know-how Maintain/clean the site <p>Responsibilities : Katikiro, Ngeye/Ngo Clans</p>	<p>WELFARE, ADMINISTRATION, PRESENTATION</p> <ul style="list-style-type: none"> Improve the conditions for a better expression of the living traditions Improve the condition of life of the widows Improve the visitors experience Maintain good relations with the surrounding communities, making sure that they do not suffer from changes and, when possible, benefit from them. <p>Responsibilities : Nalinya, Katikiro, Lubuga</p>
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KASUBI TOMBS HERITAGE COMMITTEE
 Chairperson : **Nalinya** Accounting officer : **Katikiro**
 (Meeting once a month to prepare reports and plus as needed)

- Oversee administration of the site
- Decide on activities to undertake in respect of the guiding principles defined by the Buganda Heritage Commission
- Co-ordinate and follow-up activities
- Account for all funds received

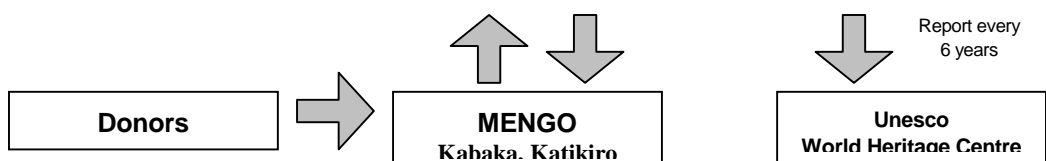
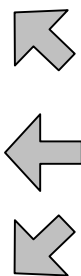
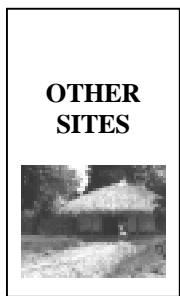
Members : **Nalinya, Katikiro, Lubuga, clans**

Give guidance to ensure good conservation, advise on the accounting system and administration of the site Provide regular (weekly) financial and technical reports

BUGANDA HERITAGE SITES COMMISSION
 Chairperson : **Minister for Commerce, Industry, Tourism and Heritage**
 Commission administered by a permanent secretariat
 (Meeting every 3 month)

- Identify changes that would benefit the site and ensure its sustainable conservation
- Develop partnership and consensus to adapt the site to the contemporary socio-economic environment in respect of the living traditions
- Implement changes in an incremental way, with a cautious attitude, so that fully appropriate solutions can be defined along the process
- Give priority to investments permitting, directly or indirectly, the development of regular maintenance activities.
- Improve understanding of the site to maintain and enhance its character and its vitality
- Improve public understanding about the site, its history and its contemporary cultural significance
- Adopt partnership and transparency in the management and monitoring of activities to encourage all willing parties to confidently contribute to positive changes.
- Evaluate results at regular intervals in order to measure the efficiency
- Establish a good communication set-up to maintain and develop partnership and interest for the site.
- Administer the funds

<p>Members :</p> <ul style="list-style-type: none"> Minister for Industry, Commerce, Tourism and Heritage Minister of Culture Omuwanika (treasurer) 3 experts in Buganda tradition (skilled in Buganda culture, management, construction...) 	<p>Ex-officio :</p> <ul style="list-style-type: none"> National commission for Unesco Commission for Antiquities and Museums or its successor institution under the new heritage laws any NGO involved in Heritage, Culture, Tourism Head of the secretariat
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f. Agreed Plans Related to Property (e.g., Regional, Local Plan, Conservation Plan, Tourism Development Plan)

There is a management plan attached to the file in Appendix 7. The Kasubi tombs are also part of the Heritage Trail Project, which is a project launched by the *Kabaka* to promote community based tourism at heritage sites. This project aims to conserve and promote cultural heritage, diversify the cultural product and encourage new income generating activities.

In discussions with the Chief Town Planner and tourism officials, it was revealed that there are no other regional, local, or tourism development plans in effect at the present time.

g. Sources and levels of finance

The entry fees represent the only source of funds for the site. Once the salaries and daily allowances for the staffs are paid, very little money is left for the maintenance, purchase of materials, and payment of casual workers. The main conservation campaigns carried out in the past have been funded through donations.

The widows who maintain the tombs sustain themselves with the money they are offered in the baskets which are displayed in the tombs. These are traditional donations made by the visitors in addition to the entry fee.

One of the key objectives of the management plan is to establish a sustainable funding system for the site.

h. Sources of Expertise and Training in Conservation and Management Techniques

Two missions organized by the World Heritage Centre through the AFRICA 2009 programme were carried out in 1998 to offer basic training on site maintenance and to set up some first guiding principles for a management plan.

Remigius Kigongo, who is an advisor to the Minister of Commerce, Industry, Tourism and Heritage participated in the Africa 2009 regional course on Conservation and Management of Immovable Cultural Heritage held in Mombassa in 1999. It is expected that Ugandan professionals will continue to take an active part in future activities of the AFRICA 2009 programme.

The technical skills lay in the hands of the clans who pass on their

knowledge from generation to generation. The *Ngeye* clan, in charge of the thatching technique is the most involved in the conservation of the tombs. They are the sole keepers of this knowledge and the only people allowed to climb on the roofs. They do not take advice from anybody nor do they accept technical orders. The survival of their knowledge is ensured through the training of young members of the clan. This is done traditionally at during repairs at Kasubi Tombs and at other sites.

i. Visitor Facilities and Statistics

The Kasubi Tombs site is equipped with a site office where tickets are sold. It is a small two rooms building of about 20 m². A limited range of postcards, handicrafts, paintings, and a booklet can also be purchased there. There are currently no toilet facilities at the site for visitors, although that issue is addressed in the management plan. Drinks can only be purchased at a small shop a short walk from the entrance to the site. Again, this issue will be dealt with through the implementation of the management plan. There is a parking area at the front of the site which can accommodate 20 cars.

For the visit, women wearing trousers are given a piece of African cloth to wrap around their waists. Visitors are then brought to the *Muzibu-Azaala-Mpanga*, which is the key point of the visit. After removing their shoes, they enter and sit on the mats and listen to the history of the site. The whole visit requires approximately 45 minutes.

An average of 4,500 tourists per year visited the tombs between 1997 and 1999. Out of them, 1/3 are Ugandans and the others are foreigners. These figures exclude the schoolchildren.

The improvement of the visitors experience is an important part of the strategy to attract more visitors and improve the site conservation. For this purpose, a visitors questionnaire was prepared in April and distributed on site to clarify the visitors needs.

j. Property Management Plan and Statement of Objectives (copy to be annexed)

The complete management plan can be seen in Appendix 7. It is based on the following 12 guiding principles:

- Identify and implement changes that would benefit to the site and ensure its sustainable conservation.
- Develop partnership and consensus to adapt the site to the contemporary socio-economic environment in respect of the living traditions.
- Implement changes in an incremental way, with a cautious attitude, so that fully appropriate solutions can be defined along the process.
- Give priority to investments permitting, directly or indirectly, the development of efficient regular maintenance activities.
- Improve understanding of the site to maintain and enhance its character and its vitality.
- Improve public understanding about the site, its history and its contemporary cultural significance.
- Improve the visitor's experience.
- Improve the condition of life of the widows (the permanent caretakers of the tombs).
- Maintain good relations with the surrounding communities, making sure that they do not suffer from changes and, when possible, benefit from them.
- Adopt partnership and transparency in the management and monitoring of activities to encourage all willing parties to confidently contribute to positive changes.
- Evaluate results at regular intervals in order to measure the efficiency of the plan and revise it.
- Establish a good communication set-up to maintain and develop partnership and general interest for the site.

k. Staffing levels (professional, technical, maintenance).

Traditional Custodians	Number
<i>Nalinya</i>	1
<i>Katikiro</i>	1
<i>Lubuga</i>	1
traditional guards - <i>Abakuumi</i>	2
Thatchers <i>Ngeye</i> clan - <i>Abaselesi</i>	6
drum keeper - <i>Kawula</i>	1
gate keeper - <i>Mulamba</i>	1
fire keeper - <i>Musoloza (Akuma ekmoto)</i>	1
courtyard sweeper - <i>Ayera embuga</i>	1
widows - <i>Abakyaala abali ku'kisanja</i>	4

Other staff	
Chief security officer	1
Assistant guards	2
guides	2
cashiers	2

Total : 26

5. Factors Affecting the Property

a. Development Pressures (e.g., Encroachment, Adaptation, Agriculture, Mining)

The site being situated in the middle of a growing urban area, there is definitely some development pressure around it. Up to this time, however, all tentative of encroachments have been stopped. On the eastern end of the site, along the road, florists use the embankment to plant flowers, but this remain a non destructive business activity.

The tendency to prefer modern materials over the traditional ones has been a problem at the site for some time. More recently, however, this attitude is changing and there is again a growing respect for the traditional materials.

It should be noted that a very small parcel of the site on the northeastern corner was leased to an oil company 8 years ago. Opposition from the community stopped any development at the site,

however. It is not known if there are any plans to develop the site. This issue should be monitored in the future.

There has been a small amount of illegal dumping along the edges of the site in 3 locations by people in the surrounding community. The city council should be contacted about cleaning these areas, and efforts should be made to ensure that future dumping is stopped.

Changes to the site uses (cultural village) may represent potential conflicts between the stakeholders.

b. Environmental Pressures (e.g., Pollution, Climate Change)

The heavy rains which occurred over the last years have accelerated the decay process of the thatched roofs. Rain directly affects the roofs which require continuous attention.

Termites have found the site a very convenient place to settle due to the huge amount of organic material which is scattered all over the site. The disposal of waste materials from farming and the lack of maintenance outside the main courtyard (*Olugya*) has resulted in large quantities of organic material being left on the ground. The presence of termites is also reinforced by the poor drainage of most of the buildings which keep a high humidity content under the layers of thatch on their roofs. The training in December 1998 has emphasized this problem, but it has not yet been totally solved. The issue of controlling the drainage and destroying termite hills around the site has to be considered very seriously in the regular maintenance of the Kasubi Tombs.

c. Natural Disasters and Preparedness (Earthquakes, Floods, Fires, etc.)

Fire is a main threat at the site due to the large amount of thatch. There are some fire extinguishers available, and the widows and guards ensure that there is constant vigilance. A fire prevention strategy is called for in the management plan.

d. Visitor/Tourism Pressures

Tourism does not represent a threat at the moment, as there are not an excessive number of visitors at the site. In fact, there is potential for many more visitors, which would improve the regular level of funding. It is foreseen that it would be possible to multiply the number of tourists by 4 in the next five years. The site is large enough to host such a number of visitors. The traditional practice of giving gifts to the *Kabakas* (actually

to the widows), will also improve the life of people living at the site.

As has been noted above in several places, however, the site is still a place of living traditions and rituals, some which rely on secrecy. As such, a strong visitor management plan is necessary to ensure that tourists respect the *Buganda* traditions and culture and do not become a problem for the widows and other traditional caretakers of the site.

e. Number of Inhabitants within Property, Buffer Zone

There are 35 inhabitants within the nominated property but this figure varies slightly throughout the year as some of the widows do not stay permanently on site.

f. Other

Changes in the use of the cultivated areas could affect members of the surrounding communities.

6. Monitoring

a. Key Indicators for Measuring State of Conservation

- state of conservation of the thatched roofs (presence of gullies, termite damage etc.)
- percentage of building that require repairs
- number of people living on the site
- number of buildings restored or reconstructed with fully traditional building techniques
- presence of regularly scheduled monitoring reports on the state of conservation of the buildings and the site as a whole
- presence of documentation of all conservation and maintenance work done on the site

b. Administrative Arrangements for Monitoring Property

The Kasubi Tombs Heritage Committee will be responsible for overseeing the regular monitoring and maintenance work on the site as well as any necessary conservation work. They in turn will provide regular financial and technical reports to the Buganda Heritage Site Commission.

c. Results of Previous Reporting Exercises

7. Documentation

a. Photographs, Slides and, Where Available, Film/Video

See Appendixes 8 and 9:

8. selection of old photographs.
9. selection of recent colored photographs.

A selection of slides is also provided along with this nomination form.

b. Copies of Property Management Plans and Extracts of Other Plans Relevant to the Property

For the management plan of the site, see appendix 7.

c. Bibliography

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d. Address Where Inventory, Records and Archives Are Held.

Most of the archives are currently kept at the Department of Antiquities and Museums, but the stakeholders have expressed their interest in multiplying the number of places where archives are kept rather than centralizing all documents in a specific place. It has been decided that documents should be copied and archived in the following places:

- Kasubi Tombs Site
- Department of Antiquities and Museums
- Africana Section at Makerere University Library
- Library of the Ministry of Heritage at the *Buganda* kingdom Headquarters (Mengo)

All the documents seen during the missions undertaken by CRA Terre, School of architecture of Grenoble, France, between June 1998 and May 2000 have been photocopied and are archived in France. A selection of 126 Photographs, maps and drawings concerning Kasubi Tombs has been scanned and stored on a compact disc. 2 duplicates of this disc have been given to Uganda, 1 to the Department of Antiquities and Museums and 1 to the Buganda kingdom.

8. Signature on behalf of the State Party.

Gen. Moses Ali
2nd Deputy Prime Minister
Minister of Tourism, Trade and Industry
Uganda Government

Owek Joseph M. Semwogerere
The Katikiro
(Prime Minister)
Buganda Kingdom

**NOMINATION OF PROPERTIES FOR INCLUSION ON
THE WORLD HERITAGE LIST**

Kasubi Tombs

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APPENDIX 1.
Glossary

Baganda	(noun, plural) people belonging to the Buganda
Buganda	name of the Kingdom
Bujjabukula or Buggyabukula	gate house/main entrance to the Kasubi Tombs site
Ganda or Kiganda	(adjective) of or relating to the Buganda kingdom
Kabaka	King
Katikiro	Buganda prime minister
Katikiro (Kasubi tombs)	Kasubi tombs prime minister (traditional site manager)
Kibira	secret part of the Muzibu-Azaala-Mpanga containing the 4 royal graves also known as the “forest”
Lubuga	woman who assist the Nalinya in her traditional duties
Luganda	language spoken in Buganda
Mengo	Headquarters of the Buganda Kingdom (situated in Kampala)
Muganda	(noun, singular) person belonging to the Buganda
Muzibu-Azaala-Mpanga	great hut containing the four Royal graves
Nabulagala	original name of the site (Kasubi)
Nalinya	Kabaka’s official sister after his death. She is the main actor on site as she oversees all the traditional custodians
Ndoga-obukaba	drum house : building where the royal drums are kept
Ngeve	name of the colobus monkey clan, doing the thatching
Ngo	name of the leopard clan, doing the bark cloth
Olugya	main courtyard

APPENDIX 2.

Map showing location of the nominated property in Africa and Uganda.

© Encarta (top left and bottom) - Macmillan (top right)



APPENDIX 3.

Location of the nominated property in Kampala.

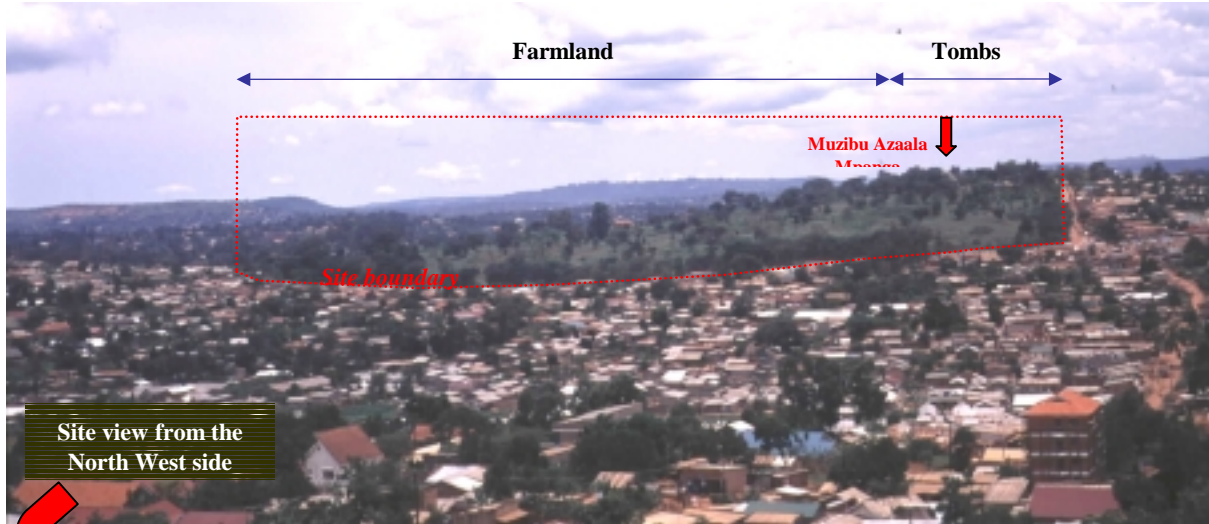
© Macmillan



APPENDIX 4.

Boundary of nominated property and buffer zone.

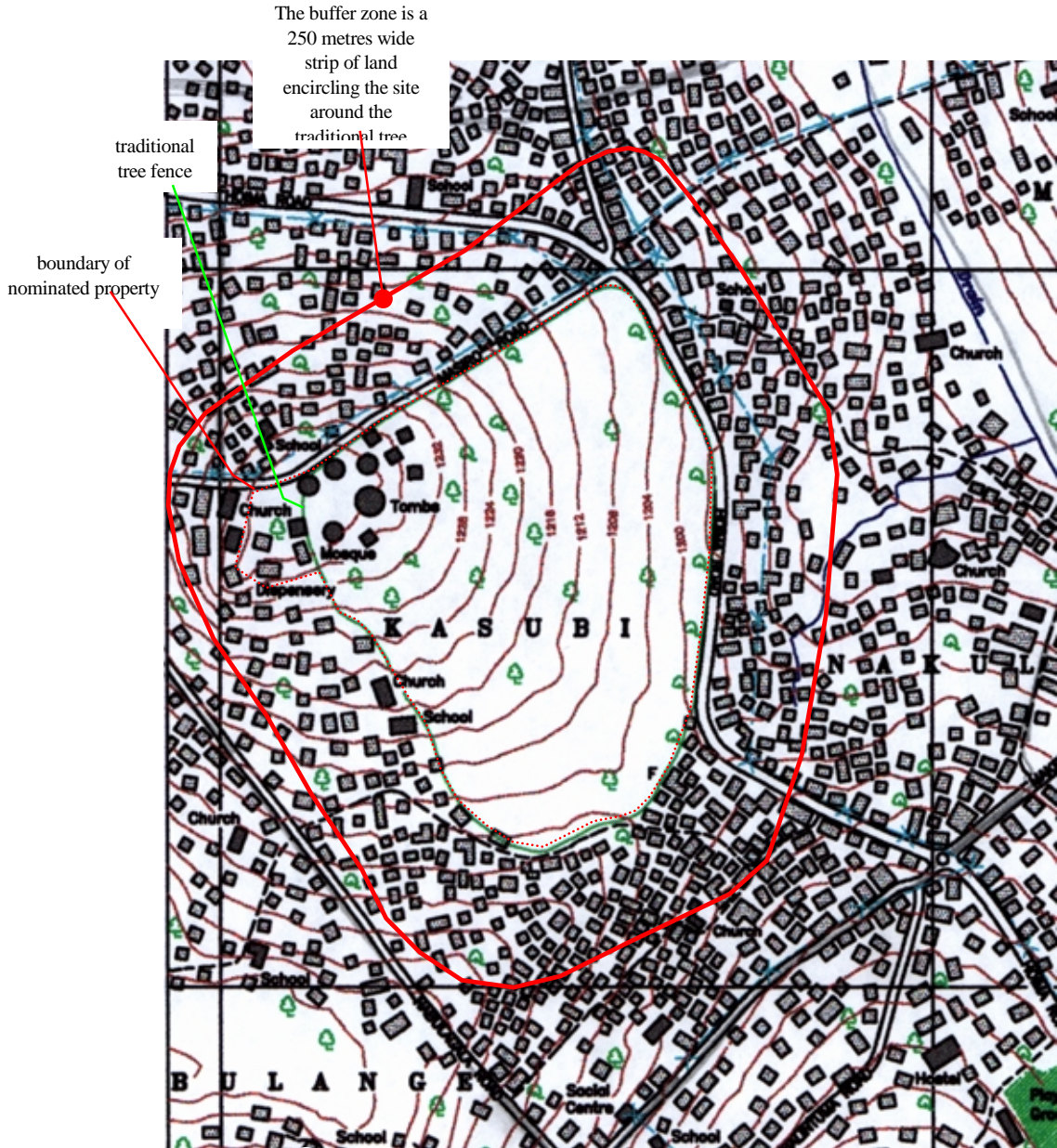
Plan scale 1/20 000



- Proposed site boundaries
- Buffer Zone

Boundary of nominated property and buffer zone.

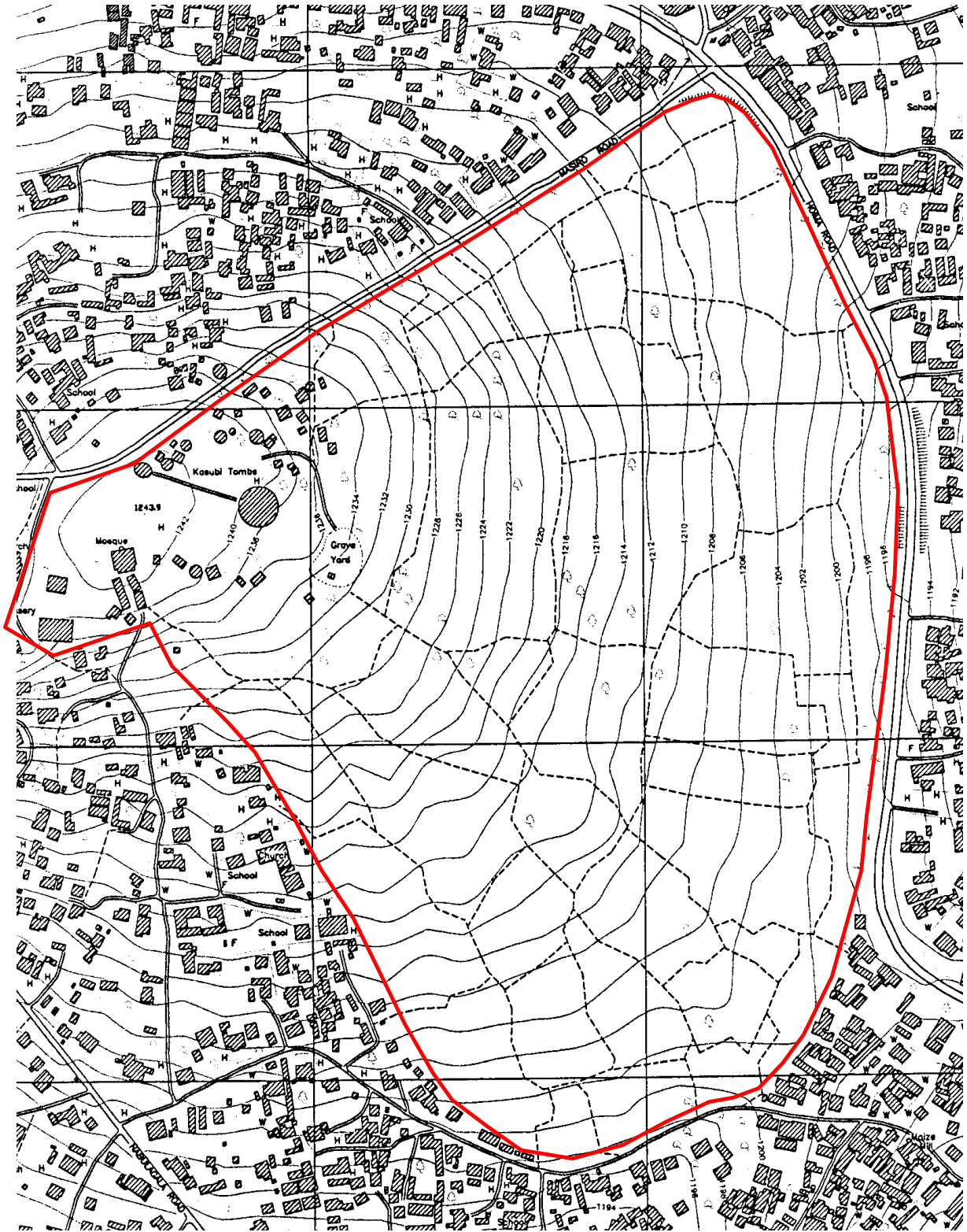
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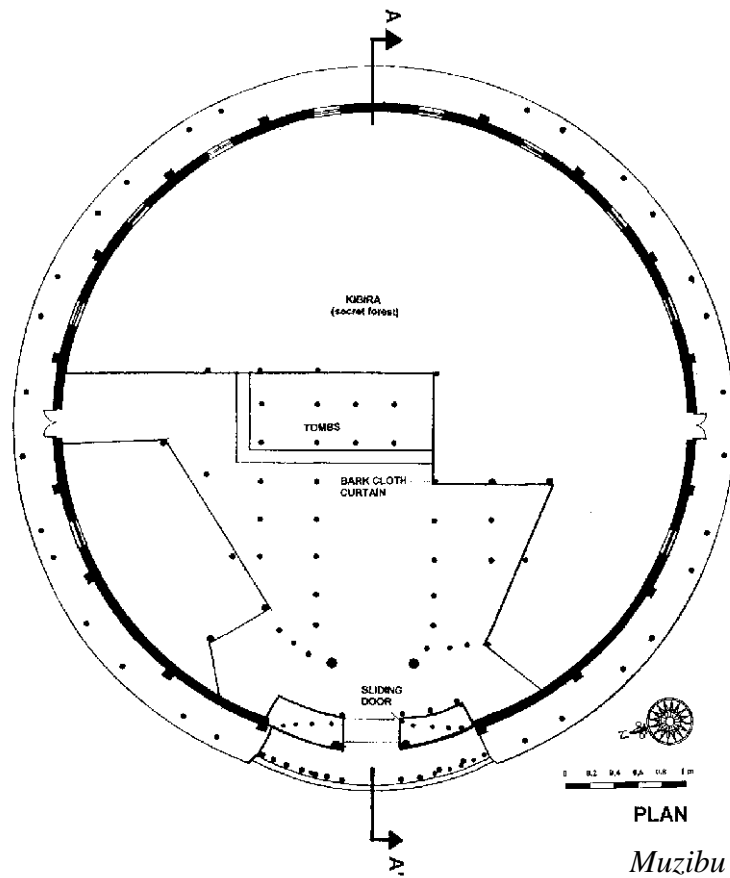
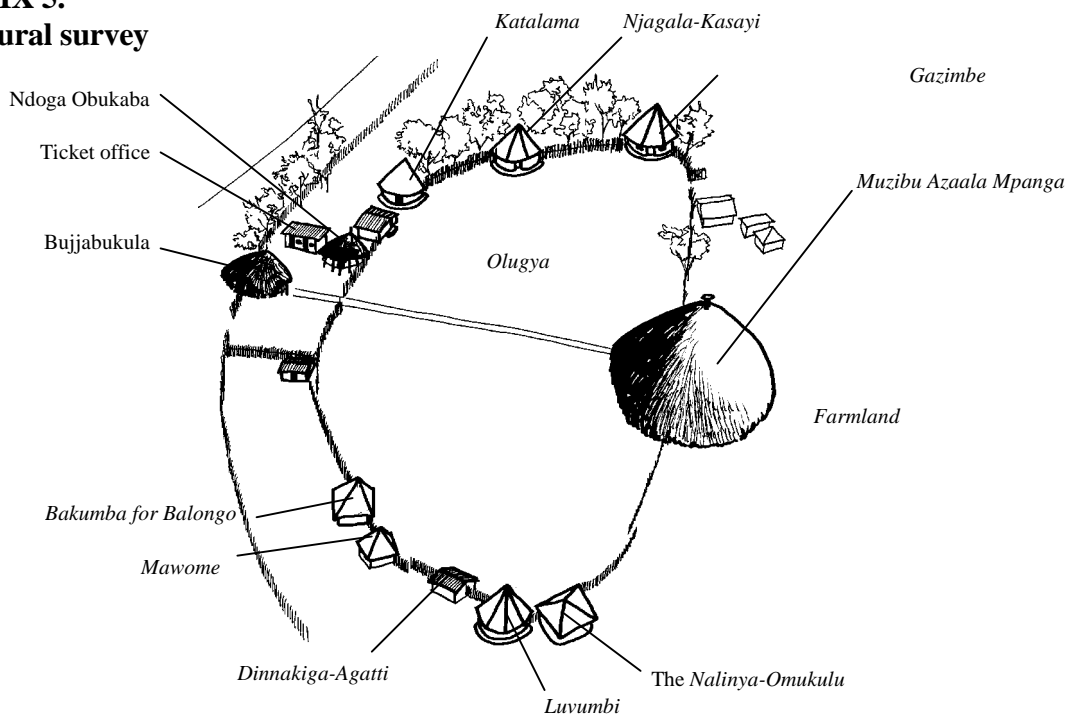
..... Proposed site boundaries

□ Buffer Zone

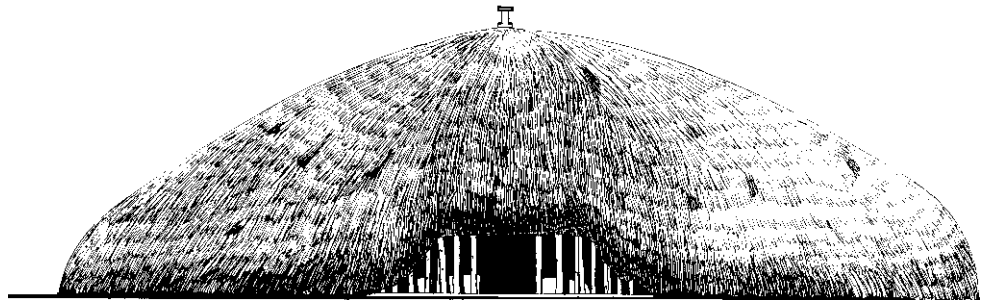
Boundary of nominated property.
Plan scale 1/5000



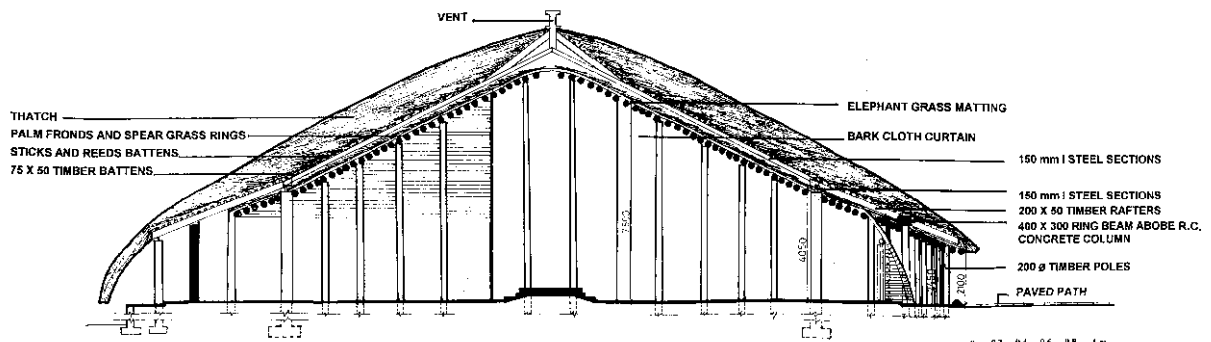
APPENDIX 5.
Architectural survey



Muzibu Azaala Mpanga



WESTERN ELEVATION



SECTION AA'

Muzibu Azaala Mpanga

Survey and drawing of the plan, elevation and section done by :
 A.K. Birabi, Doreen Twebaze and Assumpta Musana
 Department of Architecture, Makerere University, Kampala

APPENDIX 6.
Extracts from the "Historical Monuments Act"

Act 22

Historical Monuments Act

1967



THE REPUBLIC OF UGANDA

THE HISTORICAL MONUMENTS ACT, 1967.

AN ACT to provide for the preservation and protection of historical monuments and objects of archaeological, palaeontological, ethnographical and traditional interest and for other matters connected therewith.

DATE OF ASSENT: 21st October, 1967.

Date of Commencement: (See section 23).

BE IT ENACTED by the President and the National Assembly, in this present Parliament assembled, as follows:—

Declaration of Preserved and Protected Objects.

Declaration
of preserved
objects.

1. (1) 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.

Act 14
of 1965.

(2) The Minister may, for the purposes of preservation of any object declared under this Act, request the Minister responsible for land matters to acquire, pursuant to the provisions of the Land Acquisition Act, 1965, any land which appears to the Minister to be required for the purposes of preserving or affording access to the object.

(3) Any object and any land acquired as the result of a request made under the provisions of subsection (2) of this section shall vest in the Uganda Land Commission.

2. (1) For the purposes of this Act, the Minister may, by statutory instrument, declare any object of archaeological, palaeontological, ethnographical, traditional or historical interest to be a protected object. Declaration of protected objects.

(2) Subject to the provisions of this Act, a declaration by the Minister under the provisions of the immediately preceding subsection shall not affect the estate, right, title, or interest in such object of the owner or any person beneficially entitled thereto.

3. (1) When the Minister has declared any object to be a protected object under the provisions of subsection (1) of section 2 of this Act, he may enter into a written agreement Protection of objects by agreement.

(... / ...)

to the Minister to purchase such land or portion of such land.

(3) Where the Minister is satisfied that an owner or a person beneficially entitled to a protected object intends to make an alteration, addition to, or to repair, destroy or deface or injure or cultivate or build on or near a protected object in breach of the terms of an agreement for its protection, the Minister may apply for an injunction to a court of competent jurisdiction.

Gift or bequest.

4. The Minister may accept a gift or bequest of any protected object which he shall deposit in the Museum if portable.

Protection of certain places.

5. A place of worship or tomb declared to be a protected object under the provisions of subsection (1) of section 2 of this Act shall not be used for any purpose inconsistent with its character.

List of preserved or protected objects.

6. The Minister may, by statutory instrument, publish lists of the preserved or protected objects.

Maintenance.

Acts prohibited.

7. No person, whether owner or not, shall do any of the following acts to or in relation to any object, declared to be preserved or protected under the provisions of this Act, that is to say,
(a) cultivate or plough the soil so as to affect to its

STATUTORY INSTRUMENTS.

1972 No. 163.

The Historical Monuments (Declaration Of Preserved Objects) No. 7) Instrument, 1972.

IN EXERCISE of the powers conferred upon the Minister by subsection (1) of section 1 of the Historical Monuments Act, 1967, this Instrument is hereby made this 16th day of October, 1972. Act 22 of 1967.

1. The area of land specified in the Schedule to this Instrument, which is an object of archaeological interest, is hereby declared to be a preserved object for the purposes of the Act.

2. This Instrument may be cited as the Historical Monuments (Declaration of Preserved Objects) (No. 7) Instrument, 1972.

Y. A. ENGUR,
*Minister of Culture and Community
Development.*

SCHEDULE.

KASUMI TOMBS.

All those three parcels of land comprising 268 hectares, 0.277 hectares and 0.439 hectares approximately and known as plots 92, 93 and 94, respectively, Kyadondo Block 203, the boundaries of which are as follows:—

Commencing at concrete markstone number C/1086 (Plot 92) situated near the junction of Hoima Road, Amasiro Road and Kawala Road, thence

<i>From C.M.</i>	<i>to C.M.</i>	<i>Approx. Brg.</i>	<i>Approx. Dist.</i>
C/1086	C/1088	153° 05'	204.6 metres.
C/1088	C/1083	174° 38'	105.8 metres.
C/1083	C/1081	180° 35'	253.3 metres.
C/1081	unnumb'd	181° 31'	69.4 metres.
unnumb'd	C/1082	208° 56'	90.6 metres.
C/1082	C/194	246° 06'	173.9 metres.
C/194	C/182	284° 07'	53.7 metres.
C/182	C/1084	314° 52'	95.9 metres.
C/1084	unnumb'd	337° 27'	99.0 metres.

APPENDIX 7. Management plan

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- 4. Current situation of the site**
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 - 4.4. Uses of the site
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1. Introduction

1.1. Objectives of the plan

This conservation plan aims to co-ordinate the efforts of all the stakeholders involved in the conservation of the Kasubi tombs in order to guarantee :

- The sustainability of the conservation process
- The survival of this outstanding site for the future generations
- The protection of the site and its integration within the changing urban environment.

1.2. Participants and working method

This management plan has been realised within the framework of Africa 2009 (a joint programme of the World Heritage Centre of UNESCO, Iccrom and CRATerre-EAG) and as a follow up to a first collaboration programme with the Department of Antiquities and Museums of Uganda, carried out in 1998.

This plan was finalised in April 2000, at the occasion of the preparation of the nomination form for the enlisting of the site to the World Heritage List.

In order to ensure the good integration of the plan in a sustainable development process, the social, cultural, economic and environmental needs of the area and its community have been taken into account. This was implemented through a maximum involvement of all stakeholders and interested parties. According to their availability, their participation has been more or less direct, either through participation in stakeholders meetings, interviews, individual discussions or group work.

Main participants :

- Dr. Kamuhangire, Commissioner for antiquities and Museums at the Ministry of Tourism, Wildlife & Antiquities
- Mr Peter Mulira, Buganda Minister of Industry, Commerce, Tourism and Heritage
- Remigius Kigongo, former site Manager and technical advisor to the Buganda Kingdom
- The Katikkiro at Kasubi,
- the Nalinya, Kasubi
- the Lubuga, Kasubi
- Mr. G.W.Ggingo, Head of the thatchers clan
- the widows, Kasubi
- Stephen Mpanga, site administrator
- Prince Mukuma Ssuna, Buganda Kingdom
- Mrs Anastasia Nakkasi, Secretary General of the National Commission for UNESCO
- Mr. Birabi A.K. and Doreen Kyosimiire, Department of Architecture, Makerere University, Kampala
- Mr C. Kiggundu, secretary at the Ministry of Gender, Labour and Social Development
- Louise Dixey and Tinka John, Heritage Trails Project
- Sebastien Moriset and Thierry Joffroy, CRATerre, International Centre for Earth Construction, School of architecture, Grenoble
- Joseph King, ICCROM
- Galia Saouma Forero, World Heritage Centre, UNESCO

1.3. Acknowledgements

All participants are extremely grateful to the World Heritage Committee which has accepted the request presented by the Department of Antiquities and Museums of Uganda for the preparatory assistance fund provided for the preparation of the present plan, within the overall preparation of the nomination file of Kasubi Tombs to the World Heritage List.

2. Presentation of the site

2.1. History

The *Baganda* belong to the Bantu speaking people and date their political civilization from about 13th century AD. According to oral traditions, the first *Kabaka* of *Buganda* was *Kintu*. He is said to have come with his wife *Nambi*, whose hand he won by performing heroic deeds at the command of her father *Ggulu*, the god of the sky. *Kabaka Kintu* is said not to have died but to have disappeared into a forest at *Magonga*. At Kasubi and in all other royal tombs, there is always an area behind a bark cloth curtain known as *Kibira* or forest where certain secret ceremonies are performed. At the Kasubi Tombs the *Kibira* is the area where the real tombs of the *Kabakas* are, while in front of the curtain there are raised platforms corresponding to the positioning of each *Kabaka's* tomb behind the curtain.

From *Kintu* to *Muteesa* I, there have been 35 *Kabakas*. The precise dates of their reigns are only precisely known from *Kabaka Suuna* II, who ruled from 1836 to 1856.

Historically, *Baganda Kabakas* have always built their palaces on strategic hills to accommodate a large number of people, control the major roads to the palace, and find easy ways to escape in case of an invasion or a rebellion. When they died, the traditional practice was to bury each *Kabaka* at a separate site and to establish a royal shrine to house his jawbone which was believed to contain his spirit at another site. These shrines were staffed by descendants of the *Kabaka's* leading chiefs, his wives, his ritual half-sister, and by a spirit medium through which the dead *Kabaka* communicated with his successors. Many of these shrines are still maintained today.

The Four Kabakas at Kasubi

Muteesa I was born around 1835 and was crowned in 1856,. He established his palace at Kasubi in 1882, as did his father, *Kabaka Suuna* II. He was so afraid of a rebellion that he imprisoned all his brothers in a great trench, where many died. *Muteesa* became a very powerful *Kabaka*, and had more wives than any of his predecessors. He was also the first *Kabaka* to be influenced by foreign cultures. He adopted some Islamic religious practices, learned from ivory and slave traders who traveled inland from Zanzibar. He also showed interest in Europe after hosting *Speke*, who was the first European visitor to *Buganda* in 1862. When the explorer Henry Stanley visited him in 1875, he requested teachers of European learning and religion. At this time, European countries, particularly England and Germany, were seeking the territories at the source of the Nile. Although *Muteesa* allowed his Muslim and Christian guests to compete with each other for converts among his royal staff, he never let them threaten his authority. He died in 1884 and his body was buried, whole, at his palace, Kasubi. He had decreed that his jawbone should not be removed from his body. He thus broke two traditions; first, being buried whole, and second,

being buried in his former palace at Kasubi.

In 1886 during the reign of his successor *Mwanga II*, many of *Muteesa's* subjects who had converted to Christianity or Islam were burned to death. *Mwanga's* leading Christian and Muslim chiefs became worried and combined their forces to overthrow him. *Mwanga II* joined the resistance struggle against the British colonial forces in 1897. He joined forces with *Kabarega*, the king of *Bunyoro-kitara*, but they were defeated and captured on 9 April 1899. Both kings were exiled to the Seychelles Islands. *Mwanga II*, who had, by then, been christened Daniel, died there in 1903. His remains were brought back in 1910 and buried at Kasubi. This again broke the old tradition of burying *Kabakas* at different sites thus making Kasubi an important burial site of the *Kabakas* of *Buganda*.

His son, *Daudi Chwa II* succeeded him at the age of one year. He ruled with a regency of 2 Protestant and 1 Catholic chiefs until he attained maturity at the age 18 years. *Daudi Chwa II* died in 1939. He too was buried at Kasubi tombs. This strengthened further the ritual value of the site.

Daudi Chwa II was succeeded by his son *Edward Muteesa II*. In 1953, a conflict developed between *Muteesa II* and the then Governor of the Uganda Protectorate Sir Andrew Cohen over changes in the *Buganda* Agreement of 1900. *Muteesa II* was exiled to England and he was returned in 1955. When Uganda attained independence from the British on 9 October 1962, *Muteesa II* became the constitutional President of Uganda. However, tensions soon developed between him and the then Prime Minister *Apollo Milton Obote* which culminated in the storming of the *Kabaka's* palace in May 1966. He escaped and went into exile in England. He died in 1969 in London and his remains were brought back and buried at Kasubi in 1971.

Hence with four succeeding *Kabakas* of *Buganda* being buried in the same tomb house, the Kasubi site has become an important shrine. Each prince and princess who is a descendant of the four *Kabakas* is also buried at Kasubi behind the main shrine. Hence, apart from its ritual value, the site has also become culturally important as the cemetery of the royalty of the *Buganda* kingdom.

In 1967, *Obote* abrogated the 1962 Federal Constitution and introduced a Republican Constitution with himself as President. This change abolished the kingdoms of Uganda. The National Resistance Movement government of *Yoweri Kaguta Museveni* restored the traditional institutions of kingship and returned their cultural properties in 1993. In July 1993, *Kabaka Ronald Mutebi II* was crowned as the *Kabaka* of *Buganda*. In 1997, four of the cultural sites of *Buganda* including the Kasubi tombs, which had been under the control of the central government, were returned to the *Buganda* kingdom. Thus to date, the Kasubi tombs is under the control and management of the Kingdom of *Buganda* and the guardianship of the *Nalinya*. It continues to be, not only the most important cultural shrine for the *Baganda*, but also the most attractive tourist site in the country with a unique architectural tradition.

Today, the *Baganda* are the major ethnic group in the country with about 5 million people, constituting about $\frac{1}{4}$ of the more than 20 million people living in Uganda. The area known as *Buganda* region covers about 66,350 km².

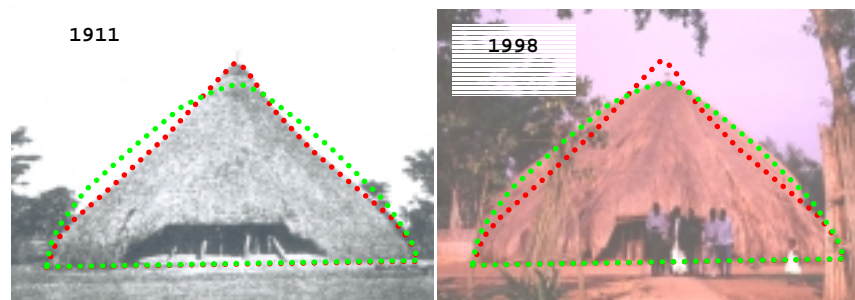
2.2. Physical description

The Kasubi Tombs site is situated on a hill within Kampala, the capital of Uganda. It covers an area of 30 ha, and the entire plot is encircled by a fence of bark cloth trees. The site can be divided into three main areas: the main tomb area located at the western end of the site, an area located behind the main tombs containing a number of buildings and graveyards, and a large area on the eastern side of the site used primarily for agricultural purposes.

The entrance of the main tomb area (and also of the site as a whole) is a beautifully built gatehouse called *Bujjabukula*. Traditionally, guards were supposed to hide within this house behind a woven reed partition, day and night, in order to control access. This gatehouse was constructed using wooden columns supporting a thatched roof, with walls made of woven reeds. The internal structure of the gatehouse is also supported by C-shaped walls made of fired brick (not visible to the visitor). The *Bujjabukula* leads to a small courtyard which contains the *Ndoga-Obukaba*, a circular house in which the royal drums are kept, and the ticket office, which is one of the few modern structures added to the site. Like the *Bujjabukula*, the *Ndoga-Obukaba* maintains a thatched roof and its original wooden supporting columns, but its walls are visibly constructed of fired brick and its floor has recently been redone in cement in order to protect the drums from termites.

From this forecourt, one enters the main courtyard (*Olugya*), enclosed by a reed fence and several houses built for the widows of the *Kabakas* and for other ritual purposes. The entrance into this courtyard is a striking experience as one immediately faces the main tomb building known as *Muzibu-Azaala-Mpanga*, which is the architectural masterpiece of this ensemble. The building is round in plan and has a dome-like shape. Its massive scale can be seen in its external diameter of 31 meters and an internal height of 7.5 meters. Entrance to the *Muzibu-Azaala-Mpanga* is through a low, wide arch flanked on both sides by richly woven reeds. Its inside is partitioned with a huge bark cloth which hides the “sacred forest” where the four royal graves lie. Entrance to the “sacred forest” is limited to the widows of the *Kabakas*, the royal family, the *Nalinya*, and *Katikkiro*. The inside of the hut is adorned with power insignias such as drums, spears, shields, medals, and pictures of the *Kabakas* buried there. The floor is covered with a thick layer of lemon grass and palm leaves mats. On entering the courtyard, however, the attention of the visitor is immediately captured by the beauty of the thick thatched roof which extends all the way down to the ground and is reinforced underneath by 52 woven rings of palm fronds and spear grass, representing the 52 *Ganda* clans. The whole structure is carried by gigantic straight wooden columns wrapped in bark cloth. This results in a striking impression of harmony and power.

The shape of the *Muzibu-Azaala-Mpanga* has slightly changed since the beginning of the century. The original roof was steeper at the top.



There are 9 other buildings surrounding the *Olugya*:

- The *Nalinya-Omukulu* (tomb of the first *Nalinya* of *Muteesa I*)
- *Luvumbi* (*Kabaka's* wife's house)
- *Dinnakiga-Agatti* (*Kabaka's* sisters tombs)
- *Mawome* (*Kabaka's* wife's house)
- *Bakumba for Balongo* (Twins house)
- *Katalama* (*Kabaka's* wife's house)
- *Njagala-Kasayi* (*Kabaka's* wife's house)
- *Gazimbe* (*Kabaka's* wife's house)
- A building constructed to house the body of *Muteesa II* before his burial

All of these buildings are 1 storey in height and made from varying materials. The walls of the *Nalinya-Omukulu* and *Dinnakiga-Agatti* are made with the traditional wattle and daub, while the others are made of fired brick. The *Luvumbi*, *Katalama*, and *Gazimbe* have round plans while the others are square. Originally, these houses would have been roofed with the same type of thatch found on the other buildings of the complex. Modern reconstruction work, however, has led to new roofs made from galvanized metal. This work is, however, reversible, and the management plan calls, in the medium to long term, for a re-thatching of these roofs.

Entrance into the area behind the *Olugya* is through a number of gaps in the reed fence which are hidden by overlaps. Within this area are scattered a large number of buildings which include houses for the widows of the *Kabakas* and some members of the royal family. In addition, some houses are used to store sacred objects and others as tombs for senior members of the royal family. There is also a cemetery used for burying people of the immediate royal family. Most of the houses are quite simple in shape and plan, and are of 1 storey. Their average size is 15 to 20 square meters. Construction materials for the houses vary, ranging from wattle and daub to bricks and cement. Roofs are of galvanized metal. Over time, this part of the site has added and lost buildings according to the traditional needs. This practice still continues. This whole area is considered sacred and is not open to visitors. While a reed fence screens off this area from the main courtyard, to the rear the fence that used to exist has long since disappeared. Currently, this area gradually moves into the agricultural land behind it.

The final part of the site, and the largest in terms of area, is the agricultural land. This land was originally occupied by homesteads before *Muteesa I* died. Later, the land was divided among the widows of the *Kabakas*, who used them for subsistence farming. Currently, this area is farmed by members of the community. The income collected from these farmers is utilized for a variety of uses at the site. Notable elements within this section are individual graves of some widows and two man-made mounds, now covered by plant material. The first was used by *Muteesa I* as the place which he named his palace and other buildings. The second is used for certain ceremonies. Also of note in both areas behind the main tombs are the traditional plants and herbs that have medicinal and other uses. The trees used in making the bark cloth are also found there.

2.3. Anthropological dimensions

The physical life of the Kasubi Tombs is only one aspect of the traditional life there. The rich intangible heritage of the site is crucially important to the continuation of its heritage values.

The tombs and the entire site environment carry strong spiritual and social significance. The architecture itself is charge with meanings related to the *Ganda* traditions. The rich decorative features, invested with spiritual values, reflect the interaction between nature and culture, between the spirits and the live population. One example are the fifty two rings of spear grass supporting the great roof. Their number is related to the *Ganda* clans, which are 52 in number.

One part of the great hut is known as the “forest” or *kibira*. It is a secret area where the Kings spirits can hide. Only the widows can access to this part which is hidden behind a bark cloth curtain.

A part from the Royal burial ceremonies, other traditional events can be witnessed throughout the year on this site such as the new moon ceremony or the consultation of the mediums. But the main spiritual life is not visible to the ordinary visitor as many ceremonies are performed secretly inside the buildings. This aspect of the *Ganda* tradition is well known by the population and is still respected.

The *Baganda* cultivate myths concerning the origin of death. People believe that every person’s death has a spiritual origin. At Kasubi, when a King or a member of his family dies, they immediately install a successor after the funeral and perform rituals to appease the spirits. Animals are sacrificed and gifts of various kinds including money are deposited in the numerous shrines.

Kasubi is also visited by a wide range of *Baganda* medicine men and women who consult the Kings’ spirits to obtain blessings in their trade.

3. Conservation of the site

3.1. Detailed maintenance history of the site

1882 - 1905

Traditionally, there has been a constant maintenance which was done by different clans specialised in these construction methods. One of them is the Ngeye clan (Colobus Monkey clan) specialised in thatching. Their good control of the tombs allowed for the building to be constantly in good shape requiring very little maintenance only.

1905

At this date, the size of the great hut/Muzibu Azaala Mpanga is said to have been reduced in order to make it more maintainable. This information is carved in the cement plate at the entrance of the great hut.

1938 - 1967

King Daudi Chwa II reconstructed the whole structure of the great hut between 1938 and 1940.

In order to increase the durability, parts of the structure were changed using modern materials. A steel structure resting on reinforced concrete poles has been introduced between the wooden poles and the walls have been re-built with fired clay bricks. This was controversial especially for the "ladies in waiting", taking care of the Kings and cleaning the Tombs. They were not happy with this intrusion of foreign materials, although everything was done to hide them behind traditional materials like bark cloth or reeds.

According to the 1938 reconstruction plan, it was planned to change both the position of pillars and partitions but fortunately, this has not been fully realised.

The only very clear changes are the removal of some wooden poles, the addition of reinforced concrete pillars, the re-construction of the external wall with burnt clay bricks and the addition of a circular reinforced concrete beam over the main entrance. According to the plans, a concrete foundation and a circular tie-beam made of reinforced concrete and metal beams have been placed over the ceiling. But this can not be verified as it is hidden.

Until 1967, the maintenance of the tombs was under the responsibility of the Buganda Kingdom Government and carried out by the traditional clans.

1967 - 1996

In 1967, the Department of Antiquities was created by the Uganda Government and civil servants took over the conservation activities. This led to tensions as the clan lost the responsibilities and respect they had before in their technical performances. Finally, some members of the clan were employed by the Department of Antiquities to carry out the maintenance. A team of 20 people, supervised by the Chief Conservator was employed by the Department to carry out the site maintenance. It comprised 1 foreman, 2 clan members and 17 men and women.

1989

In 1989, some important changes have been carried out on the King wives huts under the Museum's supervision. Most of the thatch roofs have been replaced with galvanised metal sheets painted in green and walls have been re-built using burnt clay bricks plastered with cement.

1993

In 1993, the Ugandan Ministry of Tourism, Wildlife and Antiquities received assistance from the UNESCO for renovation work on the tombs and partial reconstruction of some of the side buildings using "durable" materials. The repairs on the thatch roof lasted two years but they have been done in several short phases.

1997

In January 1997, the tombs as well as other sites were officially returned to their former traditional rulers although an act of parliament had already restored the properties of the kings in July 1993.

The reed fence along the main gate has been re-built with cement blocks. This wall only encloses the visiting side of the site, on both sides of the entrance. The original fence, which enclosed the whole 62 acres has disappeared today. Some other fences within and around the compound have also disappeared.

1998

The roof of the "Gazimbe" (one of the wives hut) has collapsed. In January, the Drum house/Ndoga Obukaba has also been re-built with clay bricks. The result was very poor in quality and the roof slope was not steep enough.

Two missions organised by the World Heritage Centre through the Africa 2009 programme were carried out to offer basic training on site maintenance and set up some first guiding principle for a management plan. The entrance hut was re-thatched, some walls repaired and the general drainage of the site was improved to keep humidity away from the buildings.

The changes operated during the last decade on most of the buildings at Kasubi tombs have slightly changed the architectural value of the site. Fortunately, the Great hut has kept its authenticity. Thanks to its huge size which renders all reconstruction work very hazardous and costly, it has survived those modifications. The drum house and the entrance hut, also thatched with grass have also remain very close to their original shape. Today, only two buildings using the traditional wattle & daub technique can be seen on the site. One is the King's sisters tombs and the second is a temporary rectangular house covered with iron sheets and used by a medium.

The traditional voluntary maintenance by the clans tends to disappear as there is no means of rewarding it. The traditional meal which was offered by the King and cooked by the widows after major works does not exist anymore and people do not have the possibility to offer their services for free. A new organisation has to be found and clear responsibilities of each person involved in the conservation of the site must be defined.

The site is still alive and various traditional functions continue to be performed at the Kasubi tombs. Many women can be seen on the site and most of them are widows

(wives of the deceased Kabakas). Each late King has permanently one of his “wives” on site to take care of himself. These women are highly respected and they are the sole people allowed in the “forest” which is the sacred part of the hut where the Kings are buried. Nowadays, some of the widows live permanently on site and others continue to follow the tradition which says that the widows should shift at every new moon.

Concerning the maintenance, their task is to maintain the floor of the great hut and some of the Kabakas objects displayed in it. The building is shared in small areas and each of the widow is in charge of a specific place. Their work include cleaning and weaving of new floor mats.

Summary table of the conservation history

1882	Construction of the great hut
1905	Reduction of the great hut size (according to information at its entrance)
1938 - 1940	Re-construction of the whole structure of the great under the reign of King Daudi Chwa II Addition of reinforced concrete pillars, re-construction of the external wall with burnt clay bricks and addition of a circular reinforced concrete beam over the main entrance.
1967	Creation of the Department of Antiquities by the Uganda Government.
1967 - 1996	Civil servants take over the conservation.
1989	Replacement of the thatch on the Kings’ wives huts roofs with metal sheets. Re-construction of walls using burnt clay bricks plastered with cement.
1993	An act of parliament is voted in July to restore to the kings their ceased properties.
	Assistance from UNESCO to the Ugandan Ministry of Tourism, Wildlife and Antiquities for renovation work on the tombs and partial re-construction of some of the side buildings using "durable" materials.
1997	The tombs as well as other sites are officially returned to their former traditional rulers.
	The reed fence along the main gate is re-built with cement blocks on both sides of the entrance.
1998	The Drum house/Ndogo Obukaba is re-built with clay bricks. The roof slope is not steep enough.
	Basic training on site maintenance organised by the World Heritage Centre through the Africa 2009 programme. Re-thatching of Ndogo Obukaba, walls repairs and general drainage of the site.
1999	Complete re-construction of the reed fence surrounding the main courtyard (started in 1998) Partial reconstruction of the roof of the Gazimbe (King’s wife hut) which got burnt in December 1998. Thatch work on the Muzibu Azaala Mpanga

3.2. Current conservation practices

Current state of conservation

The changes carried out during the last decade on most of the buildings at Kasubi tombs have slightly changed the architectural value of the site. However, the tendency of rejecting traditional materials in order to modernize the site seems to be gradually disappearing. Efforts have been made over the last 3 years to enhance the general values of the site and revive traditional skills. The reed fence in the main courtyard has been rebuilt and the grass roofs are now in a better state.

However, several months of work are still necessary to fully restore the site. Despite all the efforts recently developed to stabilize the state of conservation, the thatch roofs continue to suffer from the rains which have been very heavy in 1998 and 1999. It will be possible to set up good maintenance practices only after addressing the major threats of destruction, especially on the thatch roofs.

This means that major thatching works are still necessary before regular conservation practices can be set. All conservation works carried out in the last 3 years have been done in haste and in an emergency situation. The maintenance of the roofs would be much easier if maintenance was done on a regular basis. This means that the maintenance budget should allow for continuous purchase of thatch and other basic materials.

In regard to the *Muzibu-Azaala-Mpanga*, the structure of this building is in good condition. The wooden columns and the ringed ceiling appear sound with no signs of deterioration. The thatch on the roof is, however, in need of major work. Although most of the gullies that were present in 1998 were repaired during the work done at that time, new gullies have appeared which need attention. In addition, there is some plant material growing on the left side above the entrance to the tomb. This needs to be removed. At the rear of the tomb, a large area of thatch was reduced in thickness for testing purposes and was only partially replaced. This section needs to be redone to restore the proper shape of the building and to ensure that there is adequate protection from the rain. Several other small areas of the roof on the back are missing their thatch altogether. These areas should be re-thatched as soon as possible. Draining works initiated in 1998 seem to be holding up well. This work needs to be completed, however, on the left side of the tomb.

Of the 9 houses surrounding the main courtyard, the state of conservation is adequate, although there is work that needs to be done. Work was done in 1998 to restore one of the two wattle and daub houses, and it is currently in good condition. The walls of 7 of the remaining 8 buildings are also in good condition. The major problem with these buildings is that many of the galvanized metal roofs leak. In the short term, these leaks should be repaired. In the medium to long term, the management plan foresees the re-thatching of these buildings. The 9th building, on the left closest to the *Muzibu-Azaala-Mpanga*, burned in a fire in 1998. The walls of this building have been reconstructed and a roof structure put in place. This building is still in need of thatch, however, and is awaiting the necessary funding.

The state of conservation of the reed fence in the main courtyard is currently adequate with no major weaknesses observed. The decorative finishes of the fence, however, are not at the standard that they were traditionally, and further work to restore the traditional aesthetic aspects of the fence may be carried out in the future. The courtyard itself is kept very clean and plant growth is regularly removed.

The gatehouse (*Bujjabukula*) was fully restored in 1998. The lack of monitoring and

maintenance of the thatch has led to new gullies being created. The chemical treatment of the roof base in 1998 gives satisfactory results in relation to the termite infestation. It has been reported that there are fewer termites currently than before the treatment. This work needs to be carried out on a continuous basis, however, and started on other thatched buildings in the future. The internal structure of the building is fine and the reed walls are also in very good condition.

The Drum House (*Ndoga-Obukaba*) was partially restored in 1998. Unfortunately, the roof still needs a great deal of work. There is a hole above the entrance, and the whole roof is in need of a much thicker thatch (with a slight change of shape) in order to withstand the rain and increase its durability. The floor of the house, which had been made of earth, was recently redone in cement in order to protect the valuable drums inside from attack by termites. The interior walls of this building have also been recently re-plastered.

The buildings behind the main tomb complex which house a number of different functions are in varying states of conservation. These buildings usually do not exceed 15 to 20 square meters and are spread out on the site. Some are in quite good condition and other are very poor, depending on the maintenance of the individual tenants. Those in poorer condition also reflect the financial situation of the widows. As the management plan is implemented and the state of conservation of the site in general improves, there will be a need to address the maintenance requirements of the tenants of these buildings.

In regard to the farmland on the eastern portion of the site, in general, the situation is very good with the land still being used for a variety of agricultural purposes. It should be noted, however, that along the edges of the site in 3 small areas, illegal dumping grounds have appeared. These areas will need to be cleaned. In regard to the bark cloth tree boarder that rings the entire site, it is still visible and readable, although a great many of the trees have been cut down over time. The management plan foresees the replanting of these trees in the long term.

Economical constraints

The lack of funds has been a major problem on this site. The maintenance of the roofs can be much reduced if thatch, and therefore funds are provided on a regular basis. The Ngeye clan have recovered their full responsibility on the thatching and they are only stopped in their task because they have no material on site. But this is dependent on the will of donors to contribute financially as the money generated on site by the visitors can not cover the cost of materials yet.

Technical opportunities

Technically, the conservation works carried out since 1998 show a will to maintain the site more faithfully and restore the rich harmony of *Ganda* settlements. This has been achieved through the restoration of traditional maintenance responsibilities amongst the clans. These clans still master the techniques very well and continue to train the new generations.

The site is currently under the responsibility of the *Buganda* Kingdom, which looks after the conservation of the tombs and provides the funds for materials. The conservation activities are carried out at three levels.

- At the site level, the members of the clans and the widows, who permanently stay on site, do the monitoring and warn the *Nalinya* when maintenance or repairs are needed.
- The Heritage Committee reports
- At the Kingdom level, the *Buganda* Heritage Sites Commission decides on the

3.1. Threats

Natural environment :

The site is under threat from termites and erosion caused by rains. Termites have found there a very convenient place to settle due to the huge amount of organic matters which are scattered all over the site. The disposal of waste materials from farming but also the lack of maintenance outside the main courtyard/Olugya has resulted in important quantities of organic matters being left on the ground. This presence of termites is also reinforced by the poor drainage of most of the buildings which keep high humidity in the under layers of their roofs. The training of December 1998 has emphasised on this aspect which is not yet totally solved. The issue of controlling the drainage and destroying termite hills around the site has to be considered very seriously in the regular maintenance of the tombs.

Human/urban environment :

The other threat on this site is its location in the middle of a fast evolving and changing urban environment. The present aspect of the site and the way it has evolved over the past decades is largely linked with the evolution of Kampala. There is a high pressure on this site linked with the fast development of its surrounding. Many houses have been constructed or are under construction near the tombs and the human concentration around it will keep rising. This entails destruction of the resources by the neighbourhood : the traditional reed fence marking the 62 acres has disappeared since years and the remaining trees are gradually cut for fire wood.

Even the widows, who are extremely devoted to the tradition have also been seen taking reeds from the fence for firewood. The supply of wood is one of their major problem.

The vast majority of the local population, although most of them might be conscious about the value of the place, do not consider the conservation of the site as their primary objective.

The temptation is great of turning this place and the buildings into more modern ones that will match with the surrounding environment and many changes have already occurred on site which have seriously faded the authenticity and the general value of the site (cement fence, iron sheet roofs, new mosque near the entrance...).

The regular visitors and tourists do not represent a threat in the conservation of this site which can accommodate many more of them.

4. Current situation of the site

4.1. Ownership and protection

In 1993, the site was returned to the King of *Buganda* who is the private legal owner of the site as trustee.

The site is enlisted as a National monuments with the Department of Antiquities and Museums. Therefore, it falls under the protection of the Historical Monuments Act, 1967. Under the provision of this act, the site:

shall not be used for any use inconsistent with its character

For more details, see extracts of the act in appendix 6.

Significant protection is also provided through the religious beliefs attached to the site. There is a strong traditional protection as everyone fears the powerful Kings' spirits. The preservation of sacred values and the respect for age-old traditions also ensure protection. This spiritual protection has freed the site from urban modernisation in the 20th Century, despite the booming development which has occurred all around it.

4.2. Custodians and stakeholders

The stakeholders sharing interest in this site can be defined in three groups :

- The people living/working on site
 - traditional technicians (clans)
 - guardians of the spiritual values (*Nalinya*, *Kattikiro*, *Lubuga*, widows, mediums)
 - maintenance and security staff
- External people or organisations dealing with conservation policies
 - Buganda Kingdom
 - Commission for Antiquities and Museums
- External bodies interested by the conservation of this site
 - National Commission for Unesco
 - Heritage trails projects
 - Tourism professionals

4.3. The people working on site

Kasubi is controlled by different custodians, who are deployed on site to perform precise traditional tasks at different levels : administrative, technical, spiritual. These protectors of the tradition are mainly :

- the *Nalinya*, spiritual guardian and supervisor of the site. She supervises and co-ordinates the different groups acting at the site level
- the *Lubuga*, second to *Nalinya*, who co-ordinates the land users (farming activities). The farmland covers the major surface of the site and more than 200 people make use of it. The *Lubuga* ensures that the land is used without conflicts and without endangering the site.
- the *Kattikiro*, who assists the *Nalinya* at the administrative level
- the widows who are constantly looking after the tombs. The widows of the deceased Kings maintain the floor of the great hut and some of the Kabakas objects displayed in it. The building is shared in small areas and each of the widow is in charge of a specific place. Their work include cleaning and weaving mats.
- the clans who monitor and repair the buildings. The two main clans involved are the Ngeye clan (colobus monkey) in charge of the thatching, and the Ngo clan (leopard) producing and maintaining the bark cloth

detail of the 26 custodians/staff working at Kasubi Tombs

<i>Nalinya</i>	1	fire keeper - <i>Musolozza (Akuma ekyoto)</i>	1
<i>Katikkiro</i>	1	courtyard sweeper - <i>Ayera embuga</i>	1
<i>Lubuga</i>	1	widows - <i>Abakyaala abali ku'kisanja</i>	4
traditional guards - <i>Abakuumi</i>	2	Chief security officer	1
Thatchers <i>Ngeye</i> clan - <i>Abaselesi</i>	6	Assistant guards	2
drum keeper - <i>Kawula</i>	1	guides	2
gate keeper - <i>Mulamba</i>	1	cashiers	2

4.4. Uses of the site

The site drains different groups of people attracted by very different interests. We can define 5 main groups of people attached to 5 specific uses :

<i>users</i>	<i>use</i>
The Ganda people	Spiritual centre for the late Kings' cult
The royal family	Burial ground for some of its members
The widows	Take care of the graves and perform their duties
Local community	Cultivate the farmland
Tourists	Tourist attraction

4.5. Management of the site

This royal site is managed at different levels under the overall authority of the King. All those involved in the conservation process belong to the Kingdom, which is the single management agency. The main body in the management process is the *Buganda* Heritage Site Commission who also comprises external advisors who do not belong to the Kingdom. These are :

- The Commission for Antiquities and Museums
- The National commission for UNESCO
- Non governmental organisations dealing with cultural tourism development

The management of the site is exercised at three levels :

- At the regional/royal level, the *Buganda Heritage sites commission* supervised by the *Buganda* Minister for Industry, Commerce, Tourism and Heritage defines the conservation policy for Buganda heritage sites as a whole, and assist the different sites to establish appropriate management plans.
- At the site level, the *Kasubi Tombs Heritage Committee* controlled by the *Nalinya* co-ordinates the different activities undertaken on site in respect of the guiding principles defined by the above commission.
- The day-to-day management of the site is supervised by traditional custodians who share the different tasks. These people are : the *Nalinya*, the *Katikkiro*, the *Lubuga*, the *Ngeye* and the *Ngo* clan.

Management Framework



<p>MAINTENANCE</p> <ul style="list-style-type: none"> Monitor and stabilise the state of conservation Maintain the traditional know-how Maintain/clean the site <p>Responsibilities : Katikiro, Ngeye/Ngo Clans</p>	<p>WELFARE, ADMINISTRATION, PRESENTATION</p> <ul style="list-style-type: none"> Improve the conditions for a better expression of the living traditions Improve the condition of life of the widows Improve the visitors experience Maintain good relations with the surrounding communities, making sure that they do not suffer from changes and, when possible, benefit from them. <p>Responsibilities : Nalinya, Katikiro, Lubuga</p>
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KASUBI TOMBS HERITAGE COMMITTEE
Chairperson : **Nalinya** Accounting officer : **Katikiro**
(Meeting once a month to prepare reports and plus as needed)

- Oversee administration of the site
- Decide on activities to undertake in respect of the guiding principles defined by the Buganda Heritage Commission
- Co-ordinate and follow-up activities
- Account for all funds received

Members : **Nalinya, Katikiro, Lubuga, clans**

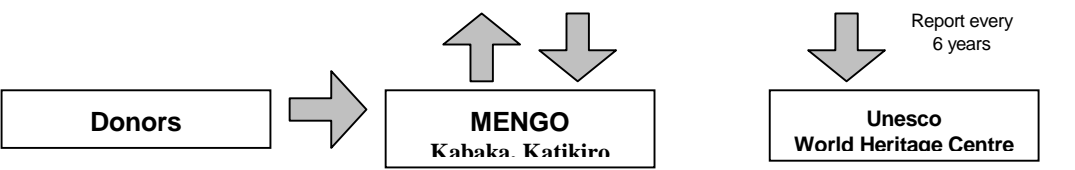
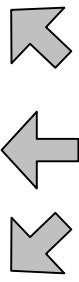
Give guidance to ensure good conservation, advise on the accounting system and administration of the site
↑ ↓
Provide regular (weekly) financial and technical reports

BUGANDA HERITAGE SITES COMMISSION
Chairperson : **Minister for Commerce, Industry, Tourism and Heritage**
Commission administered by a permanent secretariat
(Meeting every 3 month)

- Identify changes that would benefit the site and ensure its sustainable conservation
- Develop partnership and consensus to adapt the site to the contemporary socio-economic environment in respect of the living traditions
- Implement changes in an incremental way, with a cautious attitude, so that fully appropriate solutions can be defined along the process
- Give priority to investments permitting, directly or indirectly, the development of regular maintenance activities.
- Improve understanding of the site to maintain and enhance its character and its vitality
- Improve public understanding about the site, its history and its contemporary cultural significance
- Adopt partnership and transparency in the management and monitoring of activities to encourage all willing parties to confidently contribute to positive changes.
- Evaluate results at regular intervals in order to measure the efficiency
- Establish a good communication set-up to maintain and develop partnership and interest for the site.
- Administer the funds

<p>Members :</p> <ul style="list-style-type: none"> Minister for Industry, Commerce, Tourism and Heritage Minister of Culture Omuwanika (treasurer) 3 experts in Buganda tradition (skilled in Buganda culture, management, construction...) 	<p>Ex-officio :</p> <ul style="list-style-type: none"> National commission for Unesco Commission for Antiquities and Museums or its successor institution under the new heritage laws any NGO involved in Heritage, Culture, Tourism Head of the secretariat
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OTHER SITES



4.6. Financial situation

An average of 4500 tourists per year visited the tombs between 1997 and 1999. This represents an average yearly income of about 8,000,000 Shillings. To recover a good state of conservation, an emergency conservation campaign would be necessary. It is estimated that 24,500 US Dollars would be sufficient to restore all the roofs.

Once the state of conservation will be stabilised, a lighter but regular maintenance scheme will be enough to maintain the site in good conditions. The yearly budget for regular maintenance is estimated at 13,000 US Dollars per year.

Estimate of the funds required for immediate emergency conservation

	Item description	Qty	Cost per unit	Total
materials	Lorries of thatch - <i>Essubi</i>	120	120,000	14,400,000
	Elephant grass reeds - <i>Emmuli</i>	5	250,000	1,250,000
	Ropes - <i>Ebisambwe</i>	200	1,500	300,000
	Ropes - <i>Ebikeedo</i>	40	5,000	200,000
	Rolls of wire	20	5,000	100,000
	Laterite (murrum) trucks	3	70,000	210,000
	Water jerricans	100	200	10,000
	Termite insecticide	40	5,000	200,000
	Makhabia wooden poles	5	5,000	25,000
	Wood treatment	4	5,000	20,000
	Other expenses (transport, nails, paint, replacement of broken tools,...)			400,000
	Total materials			
workmanship	Head Thatcher – <i>Wabula Akayole</i>	1	50,000/week	2,400,000
	Thatchers - <i>Abasereesi</i>	5	35,000/week	8,000,000
	Assistant thatchers - <i>Abasibi</i>	7	25,000/week	8,400,000
	Others			1,000,000
Total workmanship				19,800,000
TOTAL in Shillings				36,915,000
U S Dollars				24,500

Estimate of the funds required for regular maintenance

	Item description	Qty	Cost per unit	Total
materials	Lorries of thatch - <i>Essubi</i>	50	120,000	6,000,000
	Elephant grass reeds - <i>Emmuli</i>	2	250,000	500,000
	Ropes - <i>Ebisambwe</i>	100	1,500	150,000
	Ropes - <i>Ebikeedo</i>	10	5,000	50,000
	Rolls of wire	10	5,000	50,000
	Laterite (murrum) trucks	1	70,000	70,000
	Water jerricans	30	200	6,000
	Termite insecticide	20	5,000	10,000
	Makhabia wooden poles	3	5,000	15,000
	Wood treatment	3	5,000	15,000
	Other expenses (transport, nails, paint, replacement of broken tools,...)			200,000
	Total materials			
workmanship	Head Thatcher – <i>Wabula Akayole</i>	1	50,000/week	2,400,000
	Thatchers - <i>Abasereesi</i>	3	35,000/week	4,800,000
	Assistant thatchers - <i>Abasibi</i>	4	25,000/week	4,800,000
	Others			500,000
Total workmanship				12,500,000
TOTAL in Shillings				19,566,000
U S Dollars				13,000

5. Synthesis

Strengths

- The site is the most known, and considered as the most important and the most powerful cultural site of Buganda and the whole country
- The site is a landmark for Buganda and for the country
- It is visited by all VIP who are officially received in the country
- The site has many values, mainly historical and cultural, but also political
- The site also has aesthetic values
- The site has unique traditional architectural values
- The site presents fertile ground for education and research
- The site is easily accessible for a great number of visitors, both Ugandans and foreigners
- There is already a management in place and there are experienced guides
- There is a strong will from numerous key people to conserve it properly and to promote it

Weaknesses

- The site is not fully homogeneous as some structures have been altered (modernised)
- The visitors' facilities are limited and not up to the expected standards
- The visit of tourists to the site is often considered short
- Promotion is limited
- The maintenance schedule is informal
- There is no formal budget to cover the expenses of the maintenance of the site
- There is no formal conservation policy
- The opinions about the future of the site diverge and the decision making process is not clear
- There are no other formal revenue accruing activities other than that of the entry fees
- There is inadequate fire fighting system in place

Opportunities

- Within Kampala city, the potential of the site is constantly increasing, both for the cultural and tourism activities
- Both the Central Government and Buganda Government are willing to develop cultural tourism in the country
- Kasubi tombs can serve as a model for the many similar sites that exist in the country. It can also be used for training and research on conservation management and techniques
- There are researchers at higher institutions of learning from the East African region who are interested in the site (and other similar sites)
- International recognition that can be gathered through the nomination of the site on the World Heritage list should help for fundraising and marketing
- Traditional artisans are ready to develop some of their activities on the site to enhance tourism
- There is available land to develop income generating activities like a cultural village

Threats

- The hot humid climate is regularly affecting the structures (mainly the thatch roofs) and there is need for continuous maintenance
- Fire
- The site is situated in the middle of a growing urban area
- Innovations at the site that are not properly studied often affect both its historical and cultural value
- Changes to the site uses may represent potential conflicts between the stakeholders
- Changes of the destiny of the cultivated areas would affect members of the surrounding communities

6. Guiding principles

The Kasubi tombs are charged with many cultural, historical and artistic values. This offers great potential for future economical and social development in the area. To prevent deterioration of the site values and ensure the development of sustainable conservation practices, the following guiding principles have been defined.

1. Identify and implement changes that would benefit to the site and ensure its sustainable conservation
2. Develop partnership and consensus to adapt the site to the contemporary socio-economic environment in respect of the living traditions
3. Implement changes in an incremental way, with a cautious attitude, so that fully appropriate solutions can be defined along the process
4. Give priority to investments permitting, directly or indirectly, the development of efficient regular maintenance activities.
5. Improve understanding of the site to maintain and enhance its character and its vitality
6. Improve public understanding about the site, its history and its contemporary cultural significance
7. Improve the visitor's experience
8. Improve the condition of life of the widows (the permanent caretakers of the tombs)
9. Maintain good relations with the surrounding communities, making sure that they do not suffer from changes and, when possible, benefit from them.
10. Adopt partnership and transparency in the management and monitoring of activities to encourage all willing parties to confidently contribute to positive changes.
11. Evaluate results at regular intervals in order to measure the efficiency of the plan and revise it.
12. Establish a good communication set-up to maintain and develop partnership and general interest for the site.

7. Objectives, strategies and indicators of success

In the pursuit of the above guiding principles, the plan will be implemented under the following objectives :

Strategies



Indicators of success



Objective 1 : Establish a sustainable funding system

- | | |
|---|---|
| <ul style="list-style-type: none"> - establish a management system that would ensure efficiency, transparency and possibility for all willing parties to confidently contribute - launch a promotional campaign to increase tourism at the site - prepare project proposals for possible improvements at the site to be used for fundraising - adapt entry fee according to site improvements - study and launch new revenue generating activities | <ul style="list-style-type: none"> - entry fees - regular funding obtained (Uganda Government, Buganda Kingdom) |
|---|---|

Objective 2 : Stabilise the state of conservation

- | | |
|---|--|
| <ul style="list-style-type: none"> - implement works aiming at the complete restoration of the thatched roofs - establish a constant monitoring and recording of works carried out - carry-out a research on the behaviour of the thick thatch roofs and on their maintenance to improve efficiency - develop a precise scheme for the regular maintenance schedule - implement the regular maintenance schedule | <ul style="list-style-type: none"> - state of conservation - regular funding allocated to the maintenance - staff for the maintenance |
|---|--|

Objective 3 : Improve the visitors experience

- | | |
|---|---|
| <ul style="list-style-type: none"> - improvement of the existing structures - construction of new small structures - cultural village and educational garden | <ul style="list-style-type: none"> - NB of visitors to the site - time spent by visitors at the site - visitors satisfaction |
|---|---|

Objective 4 : Improve the conditions of the expression of the living traditions

- | | |
|---|---|
| <ul style="list-style-type: none"> - improvement of revenue generated in the "baskets" - restoration and enhancement of the drum house - maintenance and gradual upgrading of the widows houses - reconstruction of the waiting room besides the main house | <ul style="list-style-type: none"> - revenue generated in the "baskets" - condition of ritual houses and ritual objects - funding allocated to the organisation of the traditional ceremonies - condition of widows houses - widows capacity to sustain themselves |
|---|---|

8. Activities, monitoring and evaluation

8.1. Objective 1 : Establish a sustainable funding system

The management framework prepared during stakeholders meetings in April 2000 has to be set out to prove its applicability. The aim of this framework is to ensure that the role of every stakeholder is recognised and that every one of them can fully participate in the conservation process at his own level.

The site revenues can actually only cover the regular salaries, casual workmanship (security and maintenance) and small site expenses (stationary, petrol, etc...). The main expenses in terms of conservation is the thatch which is needed in great quantities to stabilise the state of conservation. The establishment of a clear accounting system and the provision of regular financial reports by the Kasubi Tombs Heritage Committee will encourage all willing parties to confidently contribute. This will also allow the Buganda Heritage Site Commission to follow up and evaluate the financial needs more accurately.

Short term – 1 year	
Activities	<ol style="list-style-type: none"> 1) Set up the Buganda Heritage Sites Commission 2) Appoint a secretary for the Commission 3) Set up the Kasubi Tombs Heritage Committee 4) Assist the Kasubi Tombs Heritage Committee to establish a clear accounting system (open special account, improve accounting systems) 5) Provision of regular financial reports by the Kasubi Tombs Heritage Committee to the Commission

launch a promotional campaign to increase tourism at the site

Visitors can represent a major source of revenues for the maintenance of the site. So far, an average of 4500 tourists per year visited the tombs between 1997 and 1999 excluding the schoolchildren. This represents an average yearly income of about 8,000,000 Shillings. The site can accommodate many more visitors as they do not represent a threat to its conservation, and according to the Uganda Tourism Board, 220,000 foreign visitors came to Uganda in 1997. Only 12,000 visitors per year would be necessary to pay the staff and cover up the maintenance expenses without external subsidy. On the long term, more than 12,000 visitors a year would be necessary to invest in new developments, if the entry fees are considered as the only source of funding.

	Short term – 1 year	Medium term - 3 years
Activities	<ol style="list-style-type: none"> 1) Organise meetings with tourism stakeholders to raise ideas on the possibility of increasing number of visitors to Kasubi 2) Place road signs in town to facilitate access to the site and billboards between Entebbe and Kampala to advertise for it 	<ol style="list-style-type: none"> 1) Create promotional materials such as posters, leaflets, post cards and booklets. (a proposal for sponsoring has been made to the French Embassy - Kampala) and sell them on site 2) Disseminate these materials in strategic places (hotels, airport, guest houses, restaurants, etc...) 3) Send an information package to all the international tourist guides and web sites promoting Uganda. 4) Encourage schools visits to the tombs to learn about cultural and spiritual values of the site.

study and launch new revenue generating activities

The visitors are ready to spend money on services offered. Projects should be proposed to the Buganda Heritage Sites Commission to generate more funds. New activities should be carefully planned to ensure that they are financially sustainable and profitable.

adapt entry fee according to site improvements

As the site will improve, the entry fee can be increased accordingly. Currently, visitors spend 3,000 shillings to stay approximately 45 minutes at the tombs. If they spend more time to enjoy interesting activities (walk around the farm, have lunch, look at traditional craftsmen performing their art), they will accept to spend more money for the entry fee.

	Short term – 1 year	Medium term - 3 years	Long term - 5 years
Activities	1) Prepare project proposals with budget estimates for the planned activities to raise funds	1) Identify skilled professionals who can help in the project elaboration 2) Design the cultural village 3) Build the cultural village 4) Rent small shops or shelters within the “cultural village” to offer services related to education, enjoyment and recreation. This can include a bar, a small restaurant, shops selling plants and artefacts, workshops transforming local materials, medicine men, ... 5) increase entry fee according to site improvements	1) increase entry fee according to site improvements

8.2. Objective 2 : Stabilise the state of conservation

Many repairs still remain to be done on the roofs to recover a good state of conservation. Good maintenance practices can only be set up after diverting the major threats of destruction, especially on the thatch roofs. Once the site will be repaired (all thatched roofs fixed), a regular monitoring and maintenance system will have to be set up.

develop a precise scheme for the regular maintenance schedule

Once the conservation state of the site will be stabilised, a regular maintenance schedule will be required.

This regular maintenance schedule should contain :

- Description of tasks to be carried out (daily, weekly, monthly, yearly,...)
- Responsibilities of staffs and stakeholders
- Materials and funds required

implement the regular maintenance schedule

The implementation of the maintenance schedule will be supervised by the Kasubi Tombs Heritage Committee which will meet quarterly to ensure that all maintenance tasks are executed on time.

Maintain the working equipment

A set of tools and equipment was purchased for the site maintenance in 1998. This facilitates the general cleaning and small maintenance of the site. These tools should be well maintained and replaced when needed. The yearly maintenance budget should take these expenses into account.

carry-out a research programme on the behaviour of the thick thatch roofs and on their maintenance to improve efficiency

The conservation of the thatched roofs can be improved. The preparation of the grass bundles and the thatching technique is not fully responsible for the fast decay of the grass. The changing weather, the shape of the roofs and the termites also play a role in the decay. According to archives, the roofs were much steeper before but further research is needed to determine if changing the shape is necessary, and if it is, study how such a shape can be recovered and build. A request should be made to the World Heritage Centre, UNESCO (Africa 2009) to sponsor this programme.

Olugya/Main courtyard

The foot path leading to Muzibu Azaala Mpanga will have to be repaired, re-built or simply removed. (How was it before, is this part recent? There is no path in Wamala)

Proposed activities to stabilise the state of conservation

	Short term – 1 year	Medium term - 3 years	Long term - 5 years
Activities	<ol style="list-style-type: none"> 1) List all the conservation problems on site 2) Develop a precise scheme for the regular maintenance schedule including a budget estimate (see chapter 4.6. of the management plan) 3) Prepare a storage area to store and dry the grass (cf. Wamala) 4) Repair all the thatched roofs Bujja Bukula, Ndogo Obukaba and Muzibu Azaala Mpanga 5) Treat the wall and thatch base with insecticide 6) Destroy the termite hills near the buildings 	<ol style="list-style-type: none"> 1) Make a request to the World Heritage Centre of UNESCO (Africa 2009) to sponsor a research programme on the thatched roof recover a good state of conservation. 2) Drain the left hand side of the Muzibu (widows entrance) 3) Fix the damaged structural rings under the roof (Muzibu, right hand side) 4) Experiment new drainage details under the thatch at ground level to prevent termite attacks 5) Study possibility of improving fire protection systems and develop a fire protection strategy 6) Improve on the reed fence finishes 7) Modify the walkway in Olugya 8) Start to re-thatch the widows' houses 	<ol style="list-style-type: none"> 1) Carry-out the research on the behaviour and the shape of the thick thatch roofs to improve their durability

8.3. Objective 3 : Improve the visitors experience

The site is poorly equipped to receive visitors. The only facilities are the parking area in front of the site and the ticket office. The whole visit requires approximately 45 minutes and only includes the visit of the great hut. The site offers several opportunities to develop other activities around the Ganda culture and improve the visitors experience. A visitors questionnaire has been prepared in April and distributed on site to clarify the visitors needs. According to the first results of the survey, the visitors expect to experience more of the traditional life and culture when coming to the tombs. They would like to see dances, drumming or traditional craftsmen in action.

	Short term – 1 year	Medium term - 3 years
Activities	<ol style="list-style-type: none"> 1) Make visitors fill the questionnaire and analyse results 2) Improve the existing infrastructures 3) Restore the ticket office building 4) Train staff on customer care and standards 5) Place road signs to facilitate access to the site 6) Provide toilet facilities 7) Liase with the city council on the condition of the road and collection of refuses 	<ol style="list-style-type: none"> 1) Create a small exhibition room at the entrance of the site to prepare the visitor. The room will contain maps, pictures and texts describing the history and culture of the Buganda Kingdom. 2) Prepare a video programme on the Kasubi tombs to be shown in the exhibition room

improvement of the existing structures

The small building housing the ticket office is in a poor state of conservation and requires some conservation works. This should be done before erecting additional buildings.

Recover authenticity

The site has lost part of its authenticity and prestige over the past years when new materials have been introduced on site (iron sheets on the roofs, cement wall,...). However, this tendency of rejecting traditional materials in order to modernise the site seems to disappear gradually. Efforts have been made since 1998 to enhance the general value of the site and revive traditional skills. The reed fence has been rebuilt and the grass roofs are now in a better state. This spirit of recovering the original values needs to be maintained.

Reed fence

	Short term – 1 year	Medium term - 3 years
Activities		<ol style="list-style-type: none"> 1) Find a better workmanship and improve on the finishes of the fence 2) Improve on the decorative finishes of the reed fence 3) restore the wall ends of the reed fence according to old pictures

cultural village

The site is large enough to accommodate new activities. However, this should be carefully planned to avoid endangering the site physically or culturally. New activities, and more especially new buildings can only be accepted if they reinforce the special character of the site and do not spoil its spiritual and cultural values. The cultural village project should represent a typical Ganda village with its architecture, its spatial organisation, its natural materials, etc, even if it is used for non traditional activities. Any new development project must be well documented, and designed in partnership with qualified people at the historical, cultural, architectural, financial and conservation level.

New projects should also respect the existing environment. The destruction of existing buildings and the cutting of sacred trees for example should be prohibited. At the same time, the reversibility of new actions should be ensured (easy destruction). Partnership between “village” builders and the department of Architecture, Makerere University is advisable at the design and construction stage to reinforce the local capacities in that field.

	Short term – 1 year	Medium term - 3 years
Activities	1) Prepare budget estimates to raise funds for the medium term activities	1) Carry out a basic survey of Ganda villages which could inspire future architectural developments (Students at the Department of Architecture, Makerere University) 2) Identify skilled builders in traditional architecture 3) Build the cultural village which could serve different purposes : show the architecture of ganda villages, shelter different educational activities related to the village life (kitchen serving local food, bark cloth making, wood carving, etc...)

emphasise on the contemporary life at the site

The visitors hardly understand the importance of the tombs in the contemporary life of Ganda people and the rituals performed there through the widows and mediums. Efforts should be made through the guides but also using signboards to explain the spiritual importance of the tombs at the contemporary level.

	Short term – 1 year	Medium term - 3 years
Activities		1) Make an inventory of buildings and natural elements (trees) where sacred ceremonies are performed 2) From the inventory, select information which could be interesting for visitors. This should be handled in sensitivity of the culture.

educational garden

The rich bio-diversity of the farmland with its numerous trees (coffee trees) also deserve to be developed for educational and recreational purposes.

	Short term – 1 year	Medium term - 3 years
Activities		<ol style="list-style-type: none"> 1) Create a botanical path inside the farmland to show various herbs, plants and trees, explain their use in cooking and traditional healing. This path can include the man made mounds. Liase with the Botanical Department, Makerere University 2) Label the trees and plants (name tags) along the path 3) Prepare a black and white flyer describing the plants which can be seen along the path (with sketches, names, uses, etc...) 4) Train the guides to improve their knowledge on the botanical values of the site

8.4. Objective 4 : Improve the conditions of the expression of the living traditions

improvement of revenue generated in the "baskets"

The revenues actually received by the widows in the four baskets displayed in the great hut is very low. The widows live in very poor condition and therefore, can hardly participate in the improvement of the site presentation or the strengthening of traditions. Tourists do not appreciate to be asked for money when they have already paid an entry fee. Most of the time, they do not have change with them.

	Short term – 1 year
Activities	<ol style="list-style-type: none"> 1) Place signboard at the entrance to inform the visitors about the role of the widows and their contribution to the conservation of the site 2) Provide change at the entrance for the baskets (1,000 shillings notes) 3) Train the guides to explain traditional rules to visitors. 4) Encourage women to participate in handicraft products development

respect for traditional rules

Apart from the donations in the baskets, there are several traditional practices and rules which have to be respected by the visitors, like the prohibition for women to enter the drum house or wear trousers. These rules are only explained by the guides on arrival and it is often not enough as visitors trespass their rights.

	Short term – 1 year	Medium term - 3 years
Activities	<ol style="list-style-type: none"> 1) Train the guides to explain traditional rules to visitors. 2) Hold regular meetings with the community to encourage them to respect the physical and spiritual site values. (no dumping or cutting of trees) 	<ol style="list-style-type: none"> 1) Develop a flyer containing a general map of the site with the names of buildings. The flyer will help to educate the visitors on the rules they have to respect 2) Replace the written signs on the buildings with their names and functions

restoration and enhancement of the drum house

The drum house carries strong traditional significance and the visitors, who show great interest for the drums, always like to bend down and look inside.

However, its reconstruction in 1998 has affected its authenticity and minor works are necessary to restore the original shape. The roof slope is not steep enough for the thatch and the burnt clay brick walls does not match with the surrounding.

	Short term – 1 year	Medium term - 3 years	Long term - 5 years
Activities	1) Remove rotten thatch and add more grass to recover the original shape according to pictures	1) Re-plaster the walls and paint them with a coat of red soil to match with the other traditional buildings	1) Fix the traditional bark clothes between the inside poles of the drum house

maintenance and gradual upgrading of the widows houses

Most of the houses on site require maintenance to improve the living conditions of the widows and to restore the lost authenticity. Most of the roofs are leaking and the original materials have been replaced by modern ones.

	Short term – 1 year	Medium term - 3 years	Long term - 5 years
Activities	1) Fix the leakage in the widows' houses by using bitumen putty. This will help to safeguard the wood from getting rotten or destroyed by termites	1) pending re-thatching, the iron sheets can be painted in a more discrete colour to match better with the thatched roofs ; all doors and windows should be painted in the same colour. The widows might remember the original colours ; a slurry of red clay could be used to cover the plastered wall and recover the colour of raw earth	1) Restore the thatch roofs on the widows' houses. This should only be done when the situation of the other thatched roofs will be stabilised

greater involvement of the farmers group and surrounding community

More than 200 people benefit from the farmland at the back of the tombs and do not participate directly to the conservation of the site. The *Lubuga* is actually trying to obtain a financial participation from the land users but this is not yet set in place.

	Short term – 1 year	Medium term - 3 years	Long term - 5 years
Activities	1) Hold regular meetings with the community to encourage them to respect the physical and spiritual site values. 2) Try innovative ways (theatre,) to inform the surrounding community about the values of the site and gain more respect	1) Involve farmers and the surrounding community in the preservation and re-planting of trees all around the traditional fence	

reconstruction of the waiting room besides the main house

According to the widows, there was a waiting room besides the great hut which was meant to prepare people willing to meet the mediums. It is necessary to gather more information on this building before re-building it.

8.5. Monitoring

The regular monitoring of interventions should be ensured by the Buganda Site Heritage Commission which will meet twice a year. These meetings must be prepared in advance by the Nalinya who will present a technical and financial report to the commission.

A monthly monitoring system of the site must also be set up by the guides and the traditional clans to help the Kasubi Tombs Heritage Committee to follow the deterioration processes and take decisions on time.

Short term – 1 year	
Activities	<ol style="list-style-type: none">1) Carry out monthly visits of the site to record the changes and control the deterioration agents2) Take notes of the observations and provide report to the Kasubi Tombs Heritage Committee/Commission3) Document all conservation works carried out on site (technical description of the works, materials used, workmanship involved and money spent)4) Establish a specific archives room on Buganda Heritage

8.6. Evaluation

The present plan should be regularly re-adjusted to fit to the complex environment as well as possible. A first evaluation can be done after two years by the Buganda Heritage Sites Commission. Further evaluations can be done every 5 years.

9. Action plan

The activities listed in each column of this plan are classified by order of priority.

	Short term – 1 year	Medium term - 3 years	Long term - 5 years
Establish a sustainable funding system	3) Set up the Buganda Heritage Sites Commission 4) Appoint a secretary for the Commission 5) Set up the Kasubi Tombs Heritage Committee 6) Assist the Kasubi Tombs Heritage Committee to establish a clear accounting system (open special account, improve accounting systems) 7) Provision of regular financial reports by the Kasubi Tombs Heritage Committee to the Commission 8) Prepare project proposals with budget estimates for the planned activities to raise funds 9) Organise meetings with tourism stakeholders to raise ideas on the possibility of increasing number of visitors to Kasubi 10) Place road signs in town to facilitate access to the site and billboards between Entebbe and Kampala to advertise for it	6) Create promotional materials such as posters, leaflets, post cards and booklets. (a proposal for sponsoring has been made to the French Embassy - Kampala) and sell them on site 7) Disseminate these materials in strategic places (hotels, airport, guest houses, restaurants, etc...) 8) Send an information package to all the international tourist guides and web sites promoting Uganda. 9) Encourage schools visits to the tombs to learn about cultural and spiritual values of the site. 10) Identify skilled professionals who can help in the project elaboration 11) Design the cultural village 12) Build the cultural village 13) Rent small shops or shelters within the “cultural village” to offer services related to education, enjoyment and recreation. This can include a bar, a small restaurant, shops selling plants and artefacts, workshops transforming local materials, medicine men, ... 14) increase entry fee according to site improvements	1) increase entry fee according to site improvements

	Activity	Responsibility
Short term	1	Buganda executives
	2	Buganda Heritage Sites Commission members
	3	Buganda Heritage Sites Commission to appoints committee
	4	Omuwanika and Commission secretary
	5	Kasubi Tombs Heritage Committee
	6	Buganda Heritage Sites Commission
	7	Focus group, secretary (commission) and Heritage Trails
	8	Commission with support of the City Council

	Short term – 1 year	Medium term - 3 years	Long term - 5 years
Stabilise the state of conservation	5) List all the conservation problems on site 6) Develop a precise scheme for the regular maintenance schedule including a budget estimate (see chapter 4.6. of the management plan) 7) Prepare a storage area to store and dry the grass (cf. Wamala) 8) Repair all the thatched roofs Bujja Bukula, Ndogo Obukaba and Muzibu Azaala Mpanga 9) Treat the wall and thatch base with insecticide 10) Destroy the termite hills near the buildings 11) Carry out monthly visits of the site to record the changes and control the deterioration agents 12) Take notes of the observations and provide report to the Kasubi Tombs Heritage Committee/Commission 13) Document all conservation works carried out on site (technical description of the works, materials used, workmanship involved and money spent) 14) Establish a specific archives room on Buganda Heritage	9) Make a request to the World Heritage Centre of UNESCO (Africa 2009) to sponsor a research programme on the thatched roof recover a good state of conservation. 10) Drain the left hand side of the Muzibu (widows entrance) 11) Fix the damaged structural rings under the roof (Muzibu, right hand side) 12) Experiment new drainage details under the thatch at ground level to prevent termite attacks 13) Study possibility of improving fire protection systems and develop a fire protection strategy 14) Improve on the reed fence finishes 15) Modify the walkway in Olugya 16) Start to re-thatch the widows' houses	2) Carry-out the research on the behaviour and the shape of the thick thatch roofs to improve their durability

	Activity	Responsibility
Short term	1	Clans and Katikiro
	2	Clans and Katikiro
	3	Ngeye clan and katikiro
	4	Ngeye clan
	5	Lubuga and katikiro
	6	Lubuga and katikiro
	7	Katikiro
	8	Katikiro
	9	Katikiro and commission secretary
	10	Buganda Heritage Sites Commission

	Short term - 1 year	Medium term - 3 years
Improve the visitors experience	2) Make visitors fill the questionnaire and analyse results 3) Improve the existing infrastructures 4) Restore the ticket office building 5) Train staff on customer care and standards 6) Place road signs to facilitate access to the site 7) Provide toilet facilities 8) Liase with the city council on the condition of the road and collection of refuses 9) Prepare budget estimates to raise funds for the medium term activities	5) Create a small exhibition room at the entrance of the site to prepare the visitor. The room will contain maps, pictures and texts describing the history and culture of the Buganda Kingdom. 6) Prepare a video programme on the Kasubi tombs to be shown in the exhibition room 7) Find a better workmanship and improve on the finishes of the fence 8) Improve on the decorative finishes of the reed fence and restore the wall ends of the reed fence according to old pictures 9) Carry out a basic survey of Ganda villages which could inspire future architectural developments (Students at the Department of Architecture, Makerere University) 10) Identify skilled builders in traditional architecture 11) Build the cultural village which could serve different purposes : show the architecture of ganda villages, shelter different educational activities related to the village life (kitchen serving local food, bark cloth making, wood carving, etc...) 12) Create a botanical path inside the farmland to show various herbs, plants and trees, explain their use in cooking and traditional healing. This path can include the man made mounds. Liase with the Botanical Department, Makerere University 13) Label the trees and plants (name tags) along the path 14) Prepare a black and white flyer describing the plants which can be seen along the path (with sketches, names, uses, etc...) 15) Train the guides to improve their knowledge on the botanical values of the site 16) Make an inventory of buildings and natural elements (trees) where sacred ceremonies are performed 17) From the inventory, select information which could be interesting for visitors. This should be handled in sensitivity of the culture.

	Activity	Responsability
Short term	1	Guides
	2	Kasubi Tombs Heritage Committee
	3	Kasubi Tombs Heritage Committee
	4	Buganda Heritage Sites Commission and Uganda Tourism Board
	5	Buganda Heritage Sites Commission and city council
	6	Kasubi Tombs Heritage Committee
	7	Buganda Heritage Sites Commission
	8	Kasubi Tombs Heritage Committee and secretary of the Commission

	Short term - 1 year	Medium term - 3 years	Long term - 5 years
Improve the conditions of the expression of the living traditions	3) Place signboard at the entrance to inform the visitors about the role of the widows and their contribution to the conservation of the site 4) Provide change at the entrance for the baskets (1,000 shillings notes) 5) Train the guides to explain traditional rules to visitors. 6) Encourage women to participate in handicraft products development 7) Restore and enhance the drum house : remove rotten thatch and add more grass to recover the original shape according to pictures 8) Fix the leakage in the widows' houses by using bitumen putty. This will help to safeguard the wood from getting rotten or destroyed by termites 9) Increase involvement of the farmers group and community 10) Collect a small fee from the land users to maintain the back part of the land. 11) Hold regular meetings with the community to encourage them to respect the physical and spiritual site values. 12) Try innovative ways (theatre,) to inform the surrounding community about the values of the site and gain more respect	2) Develop a flyer containing a general map of the site with the names of buildings. The flyer will help to educate the visitors on the rules they have to respect 3) Replace the written signs on the buildings with their names and functions 4) Improve on the drum house : Re-plaster the walls and paint them with a coat of red soil to match with the other traditional buildings 5) Improve the widows houses : pending re-thatching the roofs, the iron sheets can be painted in a more discrete colour than the actual green to match better with the thatched roofs ; all doors and windows should be painted in the same colour. The widows might remember the original colours ; a slurry of red clay could be used to cover the plastered wall and recover the colour of raw earth 6) Involve farmers and the surrounding community in the preservation and the re-planting of trees all around the traditional fence	1) Fix the traditional bark clothes between the inside poles of the drum house 2) Restore the thatch roofs on the widows' houses. This should only be done when the situation of the other thatched roofs will be stabilised

	Activity	Responsability
Short term	1	Nalinya/ Kasubi Tombs Heritage Committee
	2	Accountant assisted by the Kasubi Tombs Heritage Committee
	3	Nalinya and Katikiro
	4	Nalinya and Heritage Trails Projects
	5	Ngeye clan assisted by the Kasubi Tombs Heritage Committee
	6	Ngeye clan assisted by the Kasubi Tombs Heritage Committee
	7	Lubuga
	8	Lubuga
	9	Lubuga
	10	Lubuga assisted by the Kasubi Tombs Heritage Committee and the Dpt. of Musical Drama, Makerere University.

10. Technical guidelines for the maintenance of the site

The following guidelines result from site observations done during the training mission carried out in December 1998. The implementation method for each conservation action is described in detail.

10. 1. Termite insecticide

Description

Insecticide has been sprayed deep inside the thatch of Muzibu Azaala Mpanga and Bujja Bukula at the base level (up to 1 meter above ground level).

The insecticide ("termite killer"), purchased from the farm product dealers in town has been sprayed with a 5 litre vaporiser which remains at the tombs. The vaporiser nozzle has been pushed deep into the thatch to treat the most hidden and exposed parts of the roof.

Treatment has been done every 20 cm approximately. Where possible, the structural rings, poles and walls have also been treated.

For health and efficiency reasons, it was decided not to use insecticide on the grass exposed to rains because the washed off chemical would poison the surrounding farms.

Materials

In total, three 200 ml insecticide bottles used on the great hut and two on Bujja Bukula

Workmanship/time

This work can be handled by one person only. A Building like the Bujja Bukula can be treated in one day. It is recommended to use gloves and a mask to cover the face.

10. 2. Trimming

The tree leaves play a role in the decay of the thatched roofs. When falling on the thatch in important quantities, they decay and spoil the thatch underneath.

Trimming of trees allows to reduce the quantity of dead leaves which could land on the thatch roofs. All the trees growing less than 1 meter away from the buildings have to be cut. For the other trees, only the branches leaning over the grass roofs have to be trimmed off.

10. 3. Drainage

Drainage slopes are necessary to divert rain waters away from the buildings in order to keep them as dry as possible and reduce the decay of the grass due to moisture. Drainage slopes should be very soft in order to avoid erosion.

<p><i>Description</i></p> <ul style="list-style-type: none">– To start the work, clean all the area that requires drainage, remove all plants, termite hills, stones and organic soil.– Study the existing slopes carefully by using a spirit level and a building line or simply by observing the place when it rains.– Decide on the parts which require digging, those which need more soil and find a direction where water can be diverted without causing further damages.– Before adding murrum, wet the ground if necessary using a water and insecticide mix too discourage termites to approach the building.– Add the new murrum after mixing it with a little amount of water and level it with the rake.– Check the slopes with a spirit level. Compact it with the rammers. If the murrum sticks to the rammers, apply a thin layer of sand on it before compacting.– Add water and compact again on the following day if necessary.
<p><i>Materials</i></p> <p>Materials needed are a lateritic soil (murrum) and water. The required quality of soil is similar to the one used by road builders. One truck (7 tons) is enough for a small building like the Bujja Bukula. Important quantities of water are required for drainage work. To compact one truck load of murrum, 4 drums of water will be needed.</p>
<p><i>Equipment</i></p> <p>The basic equipment needed to modify drainage slopes are a building rope, a spirit level, pickaxes (muyini), shovels, rakes, hoes, watering cans, wheelbarrows, rammers.</p>
<p><i>Workmanship/time</i></p> <p>A team of five workers can complete 25 m² of drainage in one day. One truck of murrum (7 tons) can be compacted by the same team in approximately 3 days.</p>

10. 4. Thatching

The following text does not give a complete information on how to repair a grass roof and this specific thatching method remains the art of the Ngeye clan members.

Preparation of the bundles

The grass is prepared in conical bundles before being laid on the roof :
Leave the grass to dry on the ground or on a special surface (cf. Wamala tombs)
once dry, take small bunches of grass in the hand and beat them with a wooden stick to remove all the remaining leaves

- tie the grass in small bundles (2" to 3" diameter) at the end with a banana fibre
- give it a conical shape that will easily enter into the roof

Description

- remove all the decayed grass
- roofing always starts from the top towards the floor
- the thatcher prepares his working area by driving wooden sticks into the roof that will help to hold himself and the new grass bundles
- the bundles are bend in the middle before being inserted in the roof so that it can lay flat on the roof
- one skilled person should always stay on the ground a few meters back from the building to direct the thatchers and control the evolution of the shape
- the grass is finally trimmed at the base and over the doors with knives when the work is finished.

The widows are not suppose to enter a building when they are thatching it as it is believed that they would cause leakage.
Pregnant ladies are also not allowed inside during repairs.

Materials

Bujja Bukula has been repaired anew with two truck loads of grass.
A few reeds and wooden sticks are sometimes needed to repair the roof structure at the base level.

Equipment

Ladders, pangas, wooden sticks to beat the grass and climb on the roof, knives.

Workmanship/time

A team of 11 people comprising 2 thatchers and 9 helpers was enough to renovate the Bujja Bukula roof in 7 days.
The work could have been done faster with more helpers because the preparation of the grass bunches consumes a lot of time.

10. 5. Roof lifting

This work carried out on the drum house was based on old pictures. Compare to the original shape of the roof, it was obvious that the slope was too little. Thus it was decided to lift the supporting poles without dismantling the roof. At the end of this work, the top of the roof was about 40 cm higher than what it was before. Addition of grass is still necessary to recover the original shape.

Description

- Clean the building
- Observe the roof structure and compare it with old picture to decide on the poles which have to be lengthened and those which have to be shortened.

- For the poles which have to be lifted, nail pieces of wood against them which will serve as hooks for the jack.
- place the jack under the first pole and start jacking about 10 to 15 cm up.
- nail a second piece of wood against the pole at the ground level to prevent the pole from falling back down.
- move to another pole and repeat the same operation
- repeat this as many times as needed until the roof has reached the expected level

- If a pole needs to be shortened (on the external side), place a temporary pole along side it and use it to jack up the roof until the first pole is free of any roof pressure. Then cut the top of the pole to the required length and jack down the roof. The temporary pole will support heavy compression strengths. It must be tighten to the other one with steel wires for security purposes.

This work can be extremely dangerous and must be handled with great care as important pressures are involved.

Materials

nails, wires, stones and pieces of wood.

Equipment

hammers, pliers, spirit level, hydraulic car or truck jack, digger, wedges.

Workmanship/time

3 days with 4 people were enough to lift the Ndogo Obukaba roof (lifting of 7 poles and addition of 4 new ones).

10. 6. Roof repairs

This work was carried out on the King sisters tombs. Although it is not a thatch roof, it still required maintenance to ensure protection of the inside of the building and the walls. The work consisted of dismantling and re-building the roof structure with new woods. The old roofing sheets have been re-used except one that has been replaced. All the hole in the sheets have been patched with putty to prevent leakage.

<i>Description</i> <ul style="list-style-type: none">- remove all the roofing sheets and roof members and keep aside good ones- clean the walls and the building- re-build the roof structure with treated wood which is free of termites- treat with special care the pieces of wood which are touching the walls- tie the roof structure to the walls using payans or 1/4" iron rods.- repair the damage parts of wall- fix the sheets back and patch the holes with bitumen putty
<i>Materials</i> <p>wood, wood treatment, nails, roofing nails, bitumen putty, payans or 1/4" iron rods, roofing sheets if needed, mortar for repairs.</p>
<i>Equipment</i> <p>hammers, pliers, brush, small spade for putty</p>
<i>Workmanship/time</i> <p>2 workers have spend 1 day for dismantling and cleaning, 2 days to reconstruct the roof structure, 1 day to fix the walls and 2 days to place the sheets and anchor the roof to the walls. Total : 6 days for two workers</p>

10. 7. Reed fencing - preparation

The reed fencing is not very satisfactory compare to what can be seen on archives pictures. Research is needed to find the way fences were build before. According to the widows, the fabric of the fence was different before.

<i>Description</i> <p>However, the preparation of the reeds seems to be better mastered. The reeds are prepared as follows :</p> <ul style="list-style-type: none">- cut off the knots and dry leaves with a sharp knife- trim the reeds to the required length- smoothen the reeds by rubbing them with a rag filled with sand until they become shiny
<i>Workmanship/time</i> <p>3 workers have spend 5 days to smoothen a truck load of reeds. The poor quality fence was rebuilt by 5 people within 3 weeks all around the main courtyard but with one layer only.</p>

10. 8. Wall repairs (mud walls on King sisters tombs)

The remaining traditional buildings made of a wood and reeds structure filled with mud (wattle and daub) are few at Kasubi. But many of them still remain in other tombs. The King's sisters tombs were in a very bad state of conservation due to problems of roof leakage, absence of drainage and destruction of the wooden structure by termites.

Prior to the wall repairs, emergency repairs have been carried out on the building to stop the decay process. This consisted in setting out proper drainage slopes and fixing the roof.

The walls have been repaired in five stages :

- clean all the walls to remove the decayed pieces of walls and wood and all the dust left by the termites,
- prepare a mud mortar made of murrum and water mixed to a plastic state and let it set over night under a plastic sheet or banana leaves,
- slightly wet the wall and use this mortar to fill all the gaps in the walls until a levelled surface is obtained. Where the gaps are too important, pieces of bricks or stones can be used. let this first coat set until completely dry. do not try to smoothen this first coat,
- reinforce the wall with a nail and wires netting to reinforce the final coat. Handle the corners with special care to en sure that the wires will help to stitch the separate pieces of wall together. The corners should not be sharp but round for a better resistance to abrasion,

– chose a time when the walls are not directly exposed to the sun; wet the walls and apply the final coat of plaster in one or two layers. The composition of the plaster is 1 part cement, 2 parts of lime and 12 parts of sand.

Materials

Materials needed are soil (murrum) and water for the repairs, binding or galvanised wires and nails for the netting, sand lime and cement for the plaster.

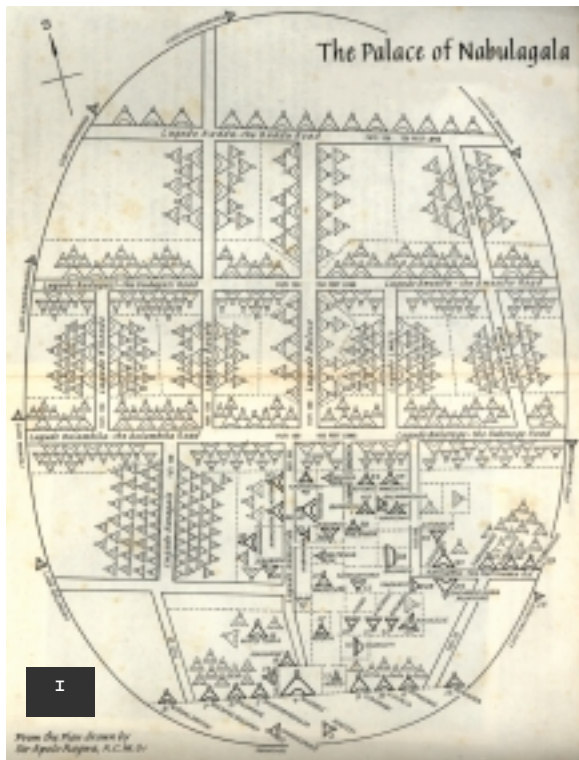
Equipment

The equipment needed are a building rope, a spirit level, a trowel, shovel, hoes, watering can, wheelbarrows, hammer and a pliers.

Workmanship/time

A team of three workers including a mason can clean and plaster a 10 m2 wall in 4 days : 1 day cleaning, 1 day repairing, (1 week drying), 2 days plastering.

APPENDIX 8.
Old drawings and photographs



No.	Description
I	Kabaka Mutesa's Palace at Kasubi-Nabulagala (from the plan drawn by Sir Apolo Kagwa)
II	Kabaka Mutesa I with his chiefs Semakula K. (same reference as III)
III	Kabaka Mwanga II (extracted from : Semakula K. A History of Buganda . UK London, Longman 1971)
IV	Presentation of Mutesa's envoys to Queen Victoria (same reference as III)
V	Traditional custodians at Kasubi in the 1970's
VI	Muzibu Azaala Mpanga in 1911 (extracted from : Roscoe J., (reverend) The Baganda. An Account of their Native Customs and Beliefs . UK, London, Macmillan & Co. 1911)

APPENDIX 9. Coloured photographs

The coloured pictures are numbered from 1 to 40. The same numbering system is used on the slides.

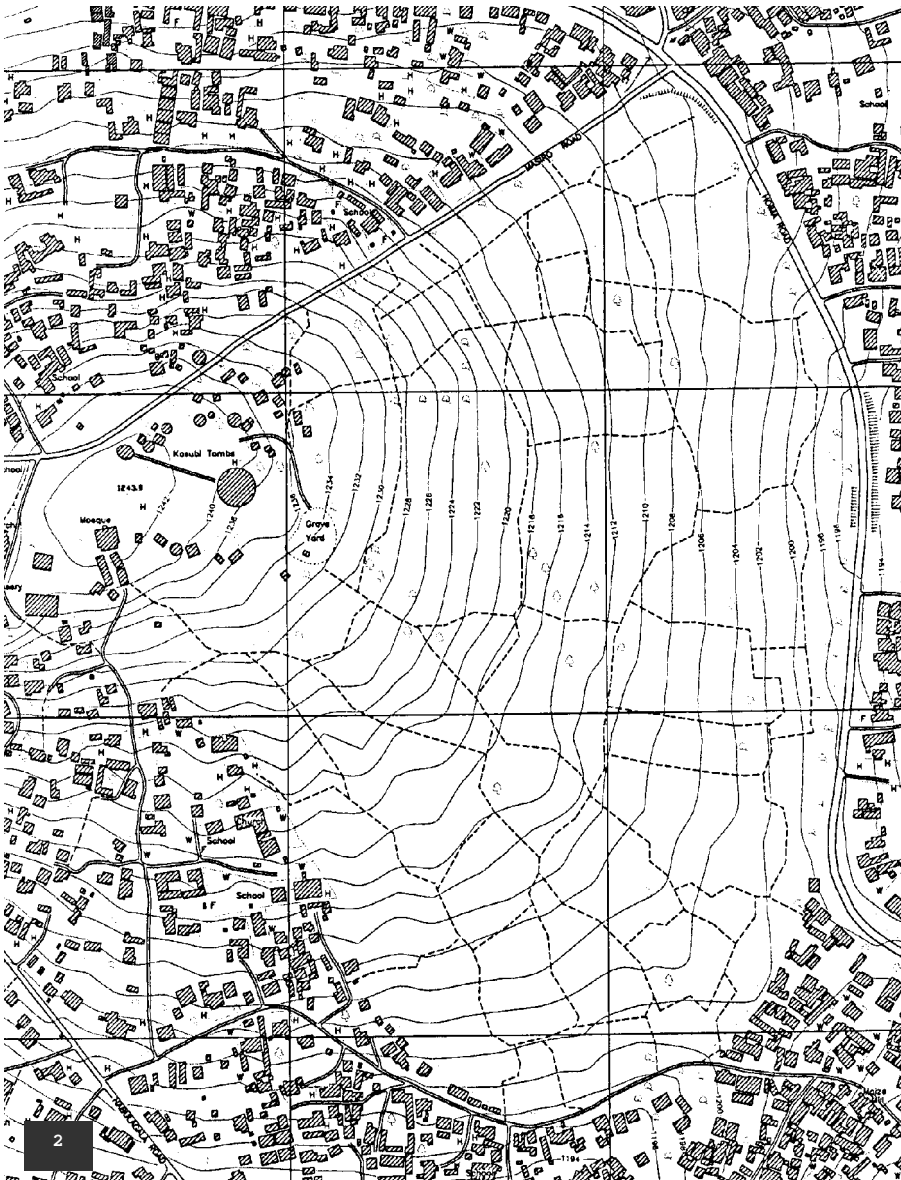


No.	Description	Year	Photographer
1	Map of Kampala showing the town centre on the right and the Kasubi tombs site on the left		
2	Map of the site		
3	View of the site from the North Western side	2000	Sébastien Moriset
4	Gate house (<i>Bujjabukula</i>) at the entrance of the site	2000	Sébastien Moriset
5	Detail of the woven reeds partitions of the gate house (<i>Bujjabukula</i>) where the guards were supposed to hide at the entrance of the site	1998	Sébastien Moriset
6	Gate house (<i>Bujjabukula</i>) at the entrance of the site	1998	Sébastien Moriset
7	View through the Gate house (<i>Bujjabukula</i>)	1998	Thierry Joffroy
8	One of the traditional gate keepers (<i>Mulamba</i>) sitting at the gate house	2000	Sébastien Moriset
9	View through the Gate house (<i>Bujjabukula</i>)	1998	Thierry Joffroy
10	Drum house (<i>Ndoga Obukaba</i>) inside the first courtyard. This is where the royal drums are kept	1998	Sébastien Moriset
11	Royal drums inside the drum house	1997	Thierry Joffroy
12	Detail of one of the royal drums	1998	Sébastien Moriset
13	Ticket office in the first courtyard. This is the only “modern” structure inside this courtyard	1998	Sébastien Moriset
14	Reed fence separating the first courtyard from the <i>Olugya</i> or main courtyard	1998	Sébastien Moriset
15	<i>Njagala-Kasayi</i> or <i>Kabaka’s</i> wife’s hut in the main courtyard	1998	Sébastien Moriset
16	Dinnakiga-agatti, luvumbi and Nalinya-Omukulu, 3 of the 9 buildings surrounding the courtyard, a part from the great hut	1998	Sébastien Moriset
17	Great hut seen from the main courtyard (<i>Muzibu-Azaala-Mpanga</i>)	1998	Sébastien Moriset
18	Details of the woven reeds at the entrance of the great hut (<i>Muzibu-Azaala-Mpanga</i>)	1998	Thierry Joffroy
19	Details of the woven reeds and wooden poles at the entrance of the great hut (<i>Muzibu-Azaala-Mpanga</i>)	1998	Thierry Joffroy



SLIDES 21 TO 44

20	Great hut (<i>Muzibu-Azaala-Mpanga</i>) seen from the main courtyard	1998	Sébastien Moriset
21	Covered space at the entrance of the great hut	1998	Thierry Joffroy
22	Widows of the <i>Kabakas</i> sitting at the entrance of the great hut	2000	Thierry Joffroy
23	Visitors sitting on the mats and facing the tombs inside <i>Muzibu-Azaala-Mpanga</i>	2000	Thierry Joffroy
24	Inside view of the Great hut (<i>Muzibu-Azaala-Mpanga</i>) showing the structural rings and the long wooded poles wrapped in bark cloth. The long curtain hanging from the ceiling on the left hand side separates the visitor from the sacred area known as the “forest”, where the <i>Kabakas</i> are buried	1998	Thierry Joffroy
25	Inside view of the Great hut (<i>Muzibu-Azaala-Mpanga</i>) showing the structural rings and the long wooded poles wrapped in bark cloth	1998	Thierry Joffroy
26	Wooden poles which reach 7,5 meters at the centre of this dome	2000	Sébastien Moriset
27	Visitor sitting on the mats	2000	Sébastien Moriset
28	Detail of the bark cloth wrapping on the poles	2000	Sébastien Moriset
29	Spears, shields and other insignias displayed in the <i>Muzibu-Azaala-Mpanga</i> . These objects belonged to the <i>Kabakas</i> .	2000	Sébastien Moriset
30	Detail of the structural rings made of palm fronds and spear grass. There are 52 rings representing the 52 <i>Ganda</i> clans.	2000	Sébastien Moriset
31	One of the sides of the great hut where the widows stay during the day to look after the place and make new mats for the floor.	2000	Sébastien Moriset
32	Preparation of the thatch in small bundles for maintenance works	1998	Sébastien Moriset
33	Laying of new thatch by one of <i>Ngeye</i> clan member	1998	Sébastien Moriset
34	Traditional Thatchers of the <i>Ngeye</i> clan (colobus monkey) carrying out maintenance works. Only members of this clan are allowed to climb on the thatched roofs.	1998	Sébastien Moriset
35	Detail of the reed work inside the gate hut	1998	Thierry Joffroy
36	Detail of the reed work at the entrance of the great hut (<i>Muzibu-Azaala-Mpanga</i>)	2000	Sébastien Moriset
37	View of farmland on the Eastern side of the site	2000	Thierry Joffroy
38	Tombs of the royal family behind the <i>Muzibu-Azaala-Mpanga</i>	2000	Thierry Joffroy
39	Roasted coffee beans wrapped in dried banana leaves. These beans are prepared and eaten on site by tehwidows	1998	Thierry Joffroy
40	One of the medium's house in the farmland	2000	Sébastien Moriset
41	Coffee tree in the farmland behind the tombs	2000	Sébastien Moriset
42	Jack fruit tree in the farmland behind the tombs	2000	Sébastien Moriset
43	Avocado tree in the farmland behind the tombs	2000	Sébastien Moriset
44	Banana trees in the farmland behind the tombs	2000	Sébastien Moriset





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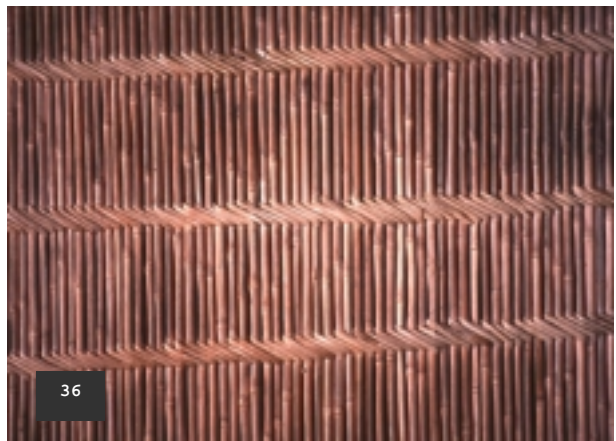
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APPENDIX 10.
Authorisation

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Place

date

Signature, title or function of the person duly authorized

Kasubi (Uganda)

No 1022

Identification

Nomination Tombs of the Buganda Kings at Kasubi

Location Kampala District

State Party Uganda

Date 20 June 2000

Justification by State Party

The royal tombs of Buganda Kabakas are sheltered in a gigantic circular thatched building which is a unique surviving example of an architectural style developed by the powerful Buganda kingdom since the 13th century. This structure represents one of the most remarkable buildings using purely organic material in the whole of sub-Saharan Africa. Its unusual scale and its outstanding details of assembly bear witness to the creative genius of the Baganda and are a masterpiece of form and craftsmanship. **Criterion i**

The Kasubi Tombs site is a unique testimony to the living cultural traditions of the Baganda. The built and natural elements are charged with historical, traditional, and spiritual values. The site continues to be managed in a traditional manner through a complex system of responsibilities. The site is a major spiritual centre for the Baganda and is the most active religious place in the kingdom. Its place as the burial ground of the previous four Kabakas makes it a religious centre for the royal family, a place where the Kabaka and his representatives carry out important rituals related to Buganda culture. **Criterion iii**

The Kasubi Tombs site is an outstanding example of traditional Ganda architecture and palace design. Its spatial organization represents the best existing example of a Baganda palace/architectural ensemble. The complex reflects the technical achievements developed over centuries of the Baganda clans and the ingenuity and creativity of the craftsmen who designed it and continue to maintain it. The Tombs testify to the power of Muteesa I and his importance in the history of the Baganda, and mark a starting point for new customs related to the burial of the Kabakas. **Criterion iv**

The Kasubi Tombs site has a direct and tangible association with the living traditions of the Baganda people. Its rich architectural and decorative features and the variety of custodians, each with his or her traditional role to play, reflects the fusion between nature and culture, between the spirits and the living population. The site is strongly linked to the beliefs associated with the spirits of the Kabakas buried there. Other traditional events occur throughout the year, such as the new moon ceremony, but the main spiritual life is not visible to the

ordinary visitor as many ceremonies are performed secretly inside the buildings. This aspect of the Ganda tradition represents a continuing link with the long-standing Baganda belief system. **Criterion vi**

Category of property

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage convention, this is a *site*.

History and Description

History

The Baganda belong to the Bantu-speaking people and date their political civilization from about the 13th century AD. Today, the Baganda are the major ethnic group in Uganda, their 6 million people constituting about 28% of the population. The Buganda region covers about 66,350km². From Kintu, the first legendary Kabaka, to Muteesa I there were 35 Kabakas. Precise dates, however, are known only from *Suuna II* (1836–56), who established his palace at Kasubi. He was succeeded by his son Muteesa I who did likewise, constructing the present tomb structure as his palace in 1882. He became a very powerful Kabaka, the first to be influenced by foreign cultures. He adopted some Islamic religious practices learnt from ivory and slave traders from Zanzibar. He also showed interest in Europe after acting as host in 1862 to John Hanning Speke, the first European visitor. In 1875 he asked Henry Morton Stanley, the explorer, for teachers of European learning and religion. Some remaining artefacts reflect this pivotal period in local history when the Baganda were first exposed to Arab traders and European explorers.

When Muteesa I died in 1884, he broke two traditions: his body was buried whole and it was buried in his palace, Kasubi, not somewhere else. This practice was followed when, in 1910, the remains of his successor, Mwanga II (*ob.* 1903), were brought back from the Seychelles and also buried there, establishing Kasubi as an important burial place of the Kabakas of Buganda. This status was reinforced when his son and successor, Daudi Chwa II, died in 1939 and was also buried at Kasubi.

His son and successor, Edward Muteesa II, was first in conflict with Britain and then, after independence in 1962 when he became President, with his own Prime Minister. Kasubi was stormed in 1966 and the President went into exile, but when he died in 1969 his remains were returned and buried at Kasubi in 1971. Four successive Kabakas of Buganda were therefore buried in the same tomb house at Kasubi, the building which is at the core of this nomination. Each prince and princess who is a descendant of the four Kabakas is also buried there behind the main shrine.

Between 1967 and 1993 the site was controlled by central government, but the traditional institutions of kingship were restored in 1993. Kabaka Ronald Mutebi II was crowned as the Kabaka of Buganda, and in 1997 the Kasubi tombs were returned to the Buganda kingdom. Buganda is today one of four kingdoms in

Uganda. The site is now not only the most important cultural shrine for the Baganda but also the most attractive tourist site in the country.

Description

The Kasubi Tombs site is situated on a hill within Kampala. It covers an area of 30ha, on the hilltop and down its eastern slopes. About 35 people live within it. The whole is encircled by a fence of bark-cloth trees, now somewhat depleted. It consists of three main zones:

- i. the main tomb area located at the western end of the site on top of the hill;
- ii. an area located behind the main tombs containing a number of buildings and graveyards;
- iii. a large area on the eastern side of the site used primarily for agricultural purposes.

On the western border of the site is the gatehouse (Bujjabukula), traditionally housing guards 24 hours a day. It was constructed of wooden columns and invisible walls of fired brick supporting a thatched roof, with walls of woven reeds. Beyond is a small courtyard containing the Ndogo-Obukaba, a circular building containing the royal drums. Also of wooden columns and thatch, it has walls visibly constructed of fired brick. A recent cement floor is intended to protect the drums from termites. Alongside is the ticket office, one of the few modern buildings added to the site.

The D-shaped main courtyard (Olugya) lies through a gap in a reed fence. This fence encloses the courtyard and links nine buildings, five of them houses for the widows of the Kabakas, the other four respectively a twins' house, two tombs, and a mortuary. Various constructed of wattle-and-daub and fired brick, three have round plans, the others are square. All were originally thatched, but several now have new roofs of galvanized metal

The courtyard itself is empty, enhancing the visual dominance on its eastern side of the large timber, reed and thatched building (Muzibu-Azaala-Mpanga) housing the tombs of the four Kabakas. The building is circular in plan and has a dome-like shape. Its external diameter is 31m and internal height 7.5m. It has both changed its profile and been significantly repaired since its construction in 1882. The roof catches the eye: it slopes right down to the ground and is reinforced underneath by 52 woven rings of palm fronds and spear grass, representing the 52 Ganda clans. The whole structure is carried by gigantic straight wooden columns wrapped in bark cloth.

The building is entered through a low, wide arch flanked on both sides by richly woven reeds. Its inside is partitioned with a huge bark cloth which hides the "sacred forest" where four royal graves lie. Entrance to the "forest" is limited to widows of Kabakas, the royal family, the Nalinya, and Katikkiro. The inside of the building is adorned with power insignia such as drums, spears, shields, medals, and pictures of the buried Kabakas. On the floor is a thick layer of lemon grass and palm-leaf mats.

Beyond the Olugya is scattered a large number of buildings – houses, royal tombs and ones for agricultural purposes – and a royal cemetery. The whole

area is sacred and is not open to visitors. It was formerly completely screened off but now moves uninterrupted into the agricultural land behind and east of it. This land was originally occupied by homesteads but was later subdivided among the widows of the Kabakas. It is now rented to and farmed by members of the community; the income is used on the site. The area contains graves, two man-made mounds, medicinal plants, and the trees used in making bark-cloth.

Management and Protection

Legal status

The King of Buganda is the private legal owner as trustee for the kingdom.

The site is listed as a National Monument under the Historical Monuments Act 1967, and therefore "shall not be used for any use inconsistent with its character."

The site is located within a zoned residential area, limiting the types of incompatible uses that could be initiated nearby. The proposed buffer zone, if approved by the Town Council, will limit construction to two storeys and functions to those appropriate to the environs of the Kasubi Tombs site.

Management

The site is protected under the Historical Monuments Act from residential and other encroachment. Recent attempts to breach this provision had been rebuffed at the time of the nomination but, although the boundary of the site as defined in this nomination is newly mapped and marked on the ground, it is being less and less respected.

The site is managed under the overall authority of the Kabaka. The Buganda kingdom is the single management agency, and all those involved belong to it. A management framework was defined in March 2000, identifying the roles of each person involved in site conservation and clarifying the hierarchy in the decision-making process. The main management body is the Buganda Heritage Site Commission (also responsible for other sites; with external advisors). A new Kasubi Tombs Heritage Committee includes the site's traditional managers. They are the custodians deployed on site to perform precisely defined traditional tasks at different levels: administrative, technical, and spiritual. Significant roles belong to the Nalinga (spiritual guardian and supervisor of the site) and the Lubunga (land-use co-ordinator). All these tiers of management share a commitment to the heritage of Kasubi tombs. The ICOMOS mission was convinced that the tier system of management provides adequate legal, contractual, and traditional protection and management mechanisms to ensure the conservation of the nominated property.

Thatching is clearly a major issue on the site. It is carried out by the Ngeye clan, who are sole keepers of the knowledge of how it is done and are the only people allowed to climb on the roofs. They train young members of the clan to continue the tradition and the maintenance. They do not accept advice from anyone nor do they accept technical orders.

The site is protected through Buganda custom because of its strong traditional, historical, customary, and ritual importance. Everyone fears the powerful Kabakas' spirits and respect for age-old traditions affords protection. Yet the site exists in the middle of a growing urban area, with great pressure to encroach on it, pressure which seemed to have increased quite palpably between the time of the preparation of the nomination and the ICOMOS mission. It was nevertheless a recent but not immediately past development which stood out on the western part of the core area, where a mosque and modern Islamic primary school have not only encroached but show a disregard for the norms of the site. Understandably, these buildings represent a particularly sensitive issue. Small-scale dumping on the periphery had been a problem; a small corner of the site was leased to an oil company in 1992 but local opposition has so far stopped any development. But few of the boundary bark-cloth trees remained in January 2001, when the boundary itself was seen to be less and less respected, being both encroached upon and in places crossed. In particular, dumping of waste is taking place at an accelerated rate and unauthorized farming by non-residents of Kasubi is increasing.

Rents and entry fees are the only source of funds for the site. The State does not contribute. The widows who maintain the tombs sustain themselves with small amounts of cash collected in baskets displayed in the tombs. About 4500 visitors a year come to the site; it is hoped to increase that number to 18,000 by 2005. Currently, once unavoidable expenditure like salaries has been paid, little money remains for maintenance, etc. In preparing this nomination, a Management Plan was drawn up. It estimates that US\$24,000 are needed for immediate emergency conservation and US\$13,000 per year for regular maintenance.

The Plan's twelve guiding principles include concepts such as sustainability, partnership, transparency, communication, education, and evaluation as well as specifics such as improving the lives of the permanent caretakers of the tombs, the widows. It identifies priority actions in four main areas:

1. to establish a sustainable funding system for the site;
2. to stabilize the state of conservation;
3. to improve the visitor experience;
4. to improve the conditions for the expression of living traditions.

The proposed buffer zone would be ineffectual given that its restrictions are only on the heights of buildings and uses inconsistent with the character of the site. Some much stronger provision is now needed to protect one of the main characteristics of the site, its very authenticity in being on the original site which happens now to have been caught up in rapid urban development. The Ugandan authorities realize the extent and nature of the problem, which has increased in the last two years; but clearly there is no easy solution. A fast-growing thorn hedge could provide some physical protection if it was allowed to mature over three years or so.

The site is included in the Heritage Trail Project, an initiative to promote community-based tourism at

heritage sites. The project aims to conserve and promote cultural heritage, diversify the cultural product, and encourage new income-generating activities.

Conservation and Authenticity

Conservation history

During its first fifty years (1882 to the 1930s) the palace-cum-tomb called Muzibu Azaala Mpanga experienced only minor maintenance work, although in 1905 it was reduced in size to make it more maintainable. Since 1938, however, the building has suffered several processes of restoration and modification, primarily to meet threats of structural failure. It was completely reconstructed in 1938–40; modern materials were introduced, such as some concrete columns. During the 1990s, changes incurred by most of the buildings have slightly changed the architectural value of the site. The tendency to modernize the site has now been checked, however, and efforts over the last three years have sought to change attitudes and revive traditional skills.

The site suffers badly from rain, drainage problems, and termites, with a constant threat of fire. Most of the smaller buildings show deficiencies. Of their unsightly and untraditional galvanized metal roofs, most leak. One building burnt down in 1998 has been rebuilt but is without a thatch roof for lack of funds. The Muzibu Azaala Mpanga is structurally in good order but major thatching works are necessary; too much repair work has been done as emergency (*see* below). Partial restoration of the drum-house in 1998 has left it without an adequate roof. The gatehouse was also restored in 1998, an achievement which has already underlined the need for continuous maintenance. The traditional voluntary maintenance by the clans is tending to disappear as there is no means of rewarding it: for example, the traditional royal free meal, cooked by the widows, no longer exists.

The original reed fence around the whole site has long since disappeared; the living fence of bark-cloth trees around the site has suffered quite badly as an obvious target in the endless search for firewood. The site has, nevertheless, to an extent been preserved out of fear and respect for its sacred and religious nature. This spiritual protection has freed the site from urban modernization in the 20th century, despite the booming development which has occurred all around it. Yet, as the Management Plan notes, "The vast majority of the local population ... do not consider the conservation of the site as their primary objective."

Authenticity

The existing layout of the site remains as it was at the time of construction. It is a typical example of a palace of the Baganda Kabakas. The Muzibu Azaala Mpanga itself is now more rounded in profile than originally, but this is neither deliberate nor the result of poor workmanship but an accidental product of continuous traditional maintenance. It does not affect the authenticity in any significant way.

Materials are, however, another matter. Modern materials introduced into the Muzibu Azaala Mpanga in 1938–40 included a steel structure, a few concrete

columns, a curved concrete lintel above the entrance, and some fired clay bricks. All are invisible. The thatched roof resting on structural rings of palm-tree fronds is still intact, as are internal elements and finishing materials such as the long wooden poles wrapped in bark-cloth decoration. Overall, especially with regard to the main buildings – the Muzibu Azaala Mpanga, the Bujjabukula (gate-house), and the Ndogo-Obukaba (drum-house) – the material and functional authenticity is high.

The houses surrounding the Olugya have experienced more change, although the overall layout is authentic. Two of the nine buildings are of wattle-and-daub construction. The other seven have been constructed or reconstructed using fired bricks. The roofs of all nine are now of galvanized metal, visually damaging but not structurally disastrous. A change back to thatch is envisaged in the Management Plan, once more urgent work has been executed. New thatching is, of course, being put in place continuously on the site. Woven reed partitioning is well preserved and is another feature of organic material which can be replaced using traditional methods and material.

Two of the 52 clans of the Baganda are directly involved in maintaining the physical aspects of the site. The Ngeye clan does the thatching, the Ngo clan is responsible for the decoration and bark cloth. Execution of these responsibilities continues, so the site is witness to a high degree of authenticity in terms of traditional workmanship.

Functionally – and perhaps most importantly in terms of authenticity – the site retains its main purpose, which it has enjoyed since its nature was changed from a palace to a royal burial place in 1884. It also retains its purpose as a living place for widows of the Kabakas, the custodians of the tombs. It continues to be a primary religious and ritual centre of the Buganda. In 1999 it featured significantly in the wedding of the current Kabaka.

Although the site is now surrounded by urban development, it is sufficiently large and well respected to have resisted the worst effects. Being in its original position, it therefore retains an authenticity of location and setting, its interior in particular still being one with a rural atmosphere. The most extensive, agricultural, part of the site continues to be farmed in a traditional manner.

A judgement about the degree and validity of authenticity on the site is clearly finely balanced. The nomination document itself states that "the authenticity of the site, in all of its aspects remains at a very acceptable level," while the accompanying Management Plan states that "...many changes have already occurred on site which have seriously faded the authenticity and the general value of the site." Perhaps the most important point is in the former, where it goes on to remark that "the conservation works carried out since 1998 show a willingness by all those involved, to maintain the site more faithfully..."

Such an attitude was found to be in place in January 2001, when, following the brave decision to remove the thatch roof from the Muzibu Azaala Mpanga, the ICOMOS mission witnessed its replacement. Proper documentation preceded and accompanied the exercise

at all stages, as it was executed in the traditional way using traditional materials.

Overall, and to a proven extent, Kasubi enshrines the principles enunciated at Nara and at the Great Zimbabwe meeting on authenticity and integrity.

Evaluation

Action by ICOMOS

An ICOMOS expert mission visited the site in January 2001.

Qualities

The site's main qualities are intangible ones to do with belief, spirituality, community, and identity. It has been at the centre of the Baganda kingdom since its origins about a thousand years ago, it has witnessed interaction with the Arab world, it was in the vanguard of contact with the arrival of the European world, and its influence has stretched far over Africa and beyond. It possesses an aura which is distinctly original. Simultaneously, it possesses a considerable physical presence, being visually striking and a place of the royal dead exhibiting outstanding examples of indigenous architecture, craftsmanship, and traditional organization, methods, and skills.

Its overall plan also exhibits significant historical patterning. A Kabaka became the first President of Uganda. Almost all heads of state and dignitaries who have cause to call on the Kabaka visit Kasubi as "the spiritual heart of the Baganda." Furthermore, the site as a whole is clearly of high potential in cultural and tourism terms, and it acts as a "green lung" in an area of rapid urban expansion.

Comparative analysis

There are 33 tombs remaining in the kingdom where previous Buganda Kabakas were buried. Traditional practice was to bury each Kabaka at one site and establish a royal shrine containing the royal jaw at another. Many such shrines continue to be maintained. The state of conservation is less good or well maintained at most sites, and they are less well known and less visited by tourists.

The Kasubi Tombs site presents some unique features. It is a multiple Kabaka burial site, the only one where four are buried. It is also the cemetery of the royal family. It is bigger than most other Baganda tombs, and it is the best known. It has become a landmark, not only for the Buganda but also for Uganda. Its location and status ensure that the Kasubi Tombs site will continue to be maintained for its cultural values. Were Kasubi to be inscribed on the World Heritage List, it would bring some unique elements currently missing among the cultural properties.

The ICOMOS mission visited two Kabaka tombs near Kampala: the Wamala tomb where Suuna II is buried only a few kilometres from Kasubi, and Masanufu where Kiwewa is buried. Wamala was not mentioned in the nomination but is in fact almost a replica of Kasubi, although the relationship is rather the other way round. Wamala is the earlier, because the first Kabaka buried at Kasubi was the son of Suuna II (1837–56). The internal arrangements of the Muzibu Azaala Mpanga at Kasubi replicate those at Wamala; the traditional objects at the

latter are all in wood, replicated in metal by those at Kasubi. It would seem, therefore, that Kasubi can best be understood as a development of the formative processes represented at Wamala, and should not be divorced from them.

ICOMOS recommendations for future action

- General

a. Wamala should be recognized now as an integral part of the ensemble containing Kasubi and as a future addition to this nomination should it be inscribed on the World Heritage List. Wamala will therefore in due course need to enjoy a similar restorative and maintenance regime to that at Kasubi, so meanwhile some effort should be made at least to prevent deterioration of its critical elements.

b. Aware of the considerable input in recent years from ICCROM, UNESCO, the World Heritage Centre, and CRATerre-EAG, the ICOMOS mission was highly impressed with the synergy at Kasubi between the locally derived traditions and techniques and those based on scientific principles. This experience and the results should be publicized in the interests of global conservation issues.

c. While Kasubi is a Buganda heritage site, it is also a significant component of Uganda heritage as would indeed be acknowledged in the title were Kasubi to be inscribed on the World Heritage List. Central government funding of the site, in part at least, could well be reconsidered.

- Site-specific

d. The Management Plan states that the car park is in front of the site and that the ticket office is in a poor state of conservation, but no mention of improvements here is made other than noting that the latter requires some conservation works. Rather than repairing the ticket office *in situ*, it should be demolished, and the whole issue of car-parking and ticketing should be reconsidered in the context of a review of visitor reception aimed at improving the visitor welcome while restoring respect to the traditional entrance by removing facilities for that purpose away from the entrance.

e. In this context, ICOMOS notes the proposal for a cultural village as an added tourist attraction, but could discover in the dossier nothing about where this development is to be sited or about its nature. It strongly recommends that very careful consideration be given to the character and theme(s) of this village and to its location. The latter could perhaps be away from the core area of the site, and the possibility of carrying out ticketing functions within it might then be particularly appropriate.

f. The Masiro road serves as the western boundary of the nominated site. Beside it on its west (ie immediately outside the site) is the mausoleum of a Katiro, a tomb belonging to Jundu, son of Muteesa I, and the site of a 1971 ceremony involving the return of the body of Muteesa II. These landmarks are there because they are an integral part of Kasubi. They should therefore be considered as part of the core area of the nomination.

g. The ICOMOS mission commends highly the work under way on the Muzibu Azaala Mpanga and

ICOMOS recommends that all other structures be tackled following the same principles and appropriate methodologies, that is using traditional materials and techniques and recording both the state of conservation and the course of the work on each structure.

h. Particular attention should be given to reinforcing the traditional roles played by such officials as the Nalinga and the Lubunga.

i. ICOMOS recognizes the crucial nature and roles of the agricultural and horticultural area of the site downhill from the royal structures, particularly on its east, and in order to reinforce the concept of this area as an integral part of the site would therefore recommend that the whole be inscribed as a cultural landscape. ICOMOS also has in mind the analogies with the Colline Royale d'Ambohimanga (Madagascar) which was nominated in 2001 and is recommended for inscription as a cultural landscape.

j. There may be some merit in reconsidering the outer boundary of the buffer zone so that it accords with some reality on the ground such as vegetation, topography, or street/property lines, rather than simply being a regular geometric shape.

k. Noting the considerable assistance already given to this carefully selected site by the World Heritage Centre, and noting its extremely fragile nature in terms of its situation, nature, and proposed management, it is suggested that, should the site be inscribed on the World Heritage List, a mission to review the situation may well be helpful to all concerned two to three years after inscription.

Brief description

The Tombs of Buganda Kings at Kasubi is a site embracing almost 30ha of hillside now within Kampala. Most of the site is agricultural, farmed by traditional methods. At its core on the hilltop, retaining its original plan, is the former palace of the Kabakas of Baganda, built in 1882 and converted into the royal burial ground in 1884. Four royal tombs now lie within the Muzibu Azaala Mpanga, the main building, which is circular in plan and dome-like in shape. It is a major example of architectural achievement in organic materials, here principally wood, thatch, reed, and wattle-and-daub. Maintenance is continuous and traditional. The site's main significance lies, however, in its intangible values of belief, spirituality, continuity and identity.

Statement of Significance

The most important value associated with the Kasubi Tombs site are the strong elements of intangible heritage. The built and natural elements of the site, which is an outstanding example of traditional *Ganda* architecture and palace design, are charged with historical, traditional, and spiritual values. The site is regarded as the major spiritual centre for the Baganda. It also serves as an important historical and cultural symbol for Uganda and East Africa as a whole.

ICOMOS Recommendation

That this property be inscribed on the World Heritage List on the basis of *criteria i, iii, iv, and vi*:

Criterion i The Kasubi Tombs site is a masterpiece of human creativity both in its conception and its execution.

Criterion iii The Kasubi Tombs site bears eloquent witness to the living cultural traditions of the Baganda.

Criterion iv The spatial organization of the Kasubi Tombs site represents the best extant example of a Baganda palace/architectural ensemble. Built in the finest traditions of Ganda architecture and palace design, it reflects technical achievements developed over many centuries.

Criterion vi The built and natural elements of the Kasubi Tombs site are charged with historical, traditional, and spiritual values. It is a major spiritual centre for the Baganda and is the most active religious place in the kingdom.

Bureau Recommendation

That the tombs of the Buganda Kings at Kasubi be inscribed on the World Heritage List on the basis of *criteria i, iii, iv, and vi*.

ICOMOS, September 2001

Kasubi (Ouganda)

No 1022

Identification

<i>Bien proposé</i>	Tombes des rois du Buganda à Kasubi
<i>Lieu</i>	District de Kampala
<i>État partie</i>	Ouganda
<i>Date</i>	20 juin 2000

Justification émanant de l'État partie

Les tombes royales des Kabakas du Buganda sont abritées par un gigantesque édifice circulaire surmonté d'un toit de chaume, témoignage unique du style architectural développé dans le puissant royaume du Buganda à partir du XIII^e siècle. Dans toute l'Afrique subsaharienne cette structure est l'une des plus remarquables constructions qui utilisent des matériaux purement organiques. Ses dimensions inhabituelles et les remarquables détails d'assemblage témoignent du génie créateur des Bagandas et en font un chef d'œuvre dans la forme et la réalisation.

Critère i

Le site des tombes de Kasubi est un témoignage unique des traditions culturelles vivantes des Bagandas. Les éléments bâtis et naturels sont chargés de valeurs historiques, traditionnelles et spirituelles. Le site est géré de manière traditionnelle par un système complexe de charges et de responsabilités. C'est un centre spirituel majeur pour les Bagandas et le lieu religieux le plus actif du royaume. Demeure funéraire des quatre derniers Kabakas, c'est un centre religieux pour la famille royale et un lieu où le Kabaka actuel et ses représentants accomplissent des rites importants de la culture du Buganda.

Critère iii

Le site des tombes de Kasubi est un exemple éminent de l'architecture traditionnelle Ganda et de la conception d'un palais. Son organisation spatiale est le meilleur exemple existant de palais/ensemble architectural Baganda, une illustration unique des créations techniques des clans Baganda mises au point au cours des siècles, une représentation de l'ingéniosité et de la créativité des artisans qui l'ont conçu et continuent de l'entretenir. La tombe de Mutesa Ier témoigne du pouvoir de ce roi et de son importance dans l'histoire des Bagandas. Elle marque le point de départ de nouvelles coutumes funéraires.

Critère iv

Le site des tombes de Kasubi a un lien direct et matériel avec les traditions vivantes du peuple Baganda. Les riches caractéristiques architecturales et décoratives et les différentes charges traditionnelles dévolues aux gardiens du lieu traduisent la fusion entre nature et culture, entre esprits et population vivante. Le site est étroitement lié aux croyances associées aux esprits des Kabakas qui y sont ensevelis. D'autres rites traditionnels s'y déroulent tout au long de l'année, par exemple la cérémonie de la nouvelle lune, mais l'essentiel de la vie spirituelle n'est pas visible pour le visiteur ordinaire, car de nombreuses cérémonies ont un caractère secret. Cet aspect de la tradition Ganda représente un lien continu avec le système ancien des croyances Bagandas.

Critère vi

Catégorie de bien

En termes de catégories de biens culturels telles qu'elles sont définies à l'article premier de la Convention du patrimoine mondial de 1972, le bien proposé est un *site*.

Histoire et description

Histoire

Les Bagandas appartiennent au peuple Bantou. Leur organisation politique remonte au XIII^e siècle de notre ère. Aujourd'hui, avec 6 millions de personnes représentant 28% de la population, les Bagandas sont le groupe ethnique le plus important en Ouganda. La région du Buganda couvre une superficie d'environ 66 350 km². Depuis le premier Kabaka légendaire, Kintu, jusqu'à Mutesa Ier, 35 Kabakas se sont succédés. Les dates précises ne sont connues qu'à partir de Suuna II (1836–1856), qui établit son palais à Kasubi. Son fils Mutesa Ier lui succéda et fit construire la structure actuellement dévolue aux tombes pour en faire son palais en 1882. Il devint un très puissant Kabaka, le premier à être influencé par les cultures étrangères. Il adopta quelques pratiques religieuses de l'Islam, apprises auprès des marchands d'ivoire et d'esclaves de Zanzibar. Il s'intéressa également à l'Europe après avoir reçu John Hanning Speke en 1862, le premier visiteur européen. En 1875, il demanda à Henry Morton Stanley, l'explorateur, qu'on lui envoie des enseignants de culture et de religion européennes. Il reste quelques objets de cette période charnière dans l'histoire locale, quand les Bagandas se trouvèrent pour la première fois en présence de commerçants arabes et d'explorateurs européens.

Lorsque Mutesa Ier mourut en 1884, il rompit deux traditions : son corps fut enseveli en entier et il fut enterré dans son palais à Kasubi. Cette pratique fut dès lors poursuivie. En 1910, la dépouille de son successeur, Mwanga II (ob. 1903), fut rapportée des Seychelles et enterrée à cet endroit, instituant Kasubi comme lieu de sépulture important des Kabakas du Buganda. La destination de cet édifice fut confirmée lorsque son fils et successeur, Daudi Chwa II, mort en 1939, se fit lui aussi enterrer à Kasubi.

Son fils et successeur, Edward Mutesa II, entra une première fois en conflit avec les Britanniques puis, après l'indépendance en 1962, lorsqu'il devint Président, avec son propre Premier ministre. Kasubi fut ravagé en 1966 et le Président partit en exil, mais à sa mort en 1969, sa dépouille fut rapatriée et enterrée à Kasubi en 1971. Quatre Kabakas successifs du Buganda ont donc été enterrés dans la même maison des morts à Kasubi, bâtiment qui est au cœur de la présente proposition d'inscription. Tous les princes et princesses descendants des quatre Kabakas sont également enterrés derrière le sanctuaire principal.

Entre 1967 et 1993, le site fut placé sous le contrôle du gouvernement central, mais les institutions royales traditionnelles furent restaurées en 1993. Ronald Mutebi II fut couronné Kabaka du Buganda et en 1997 les tombes Kasubi furent restituées au royaume du Buganda, aujourd'hui l'un des quatre royaumes de l'Ouganda. Le site est actuellement non seulement le sanctuaire culturel majeur des Bagandas mais aussi le site touristique le plus visité du pays.

Description

Le site des tombes de Kasubi est implanté sur une colline dans la ville de Kampala. Il couvre une superficie de 30 ha, couronne le sommet de la colline et dévale les pentes orientées à l'est. Environ 35 personnes vivent sur place. Le site est entouré d'une clôture d'arbres à écorce, aujourd'hui moins épaisse. Il est composé de trois zones principales :

- i. la zone principale de tombes, située à l'extrémité ouest du site, au sommet de la colline ;
- ii. une zone située derrière les tombes principales contenant plusieurs bâtiments et cimetières ;
- iii. une grande zone dans la partie est du site utilisée essentiellement à des fins agricoles.

Sur la limite ouest du site se trouve le poste de garde (*Bujjabukula*), occupé traditionnellement 24 heures sur 24 par des gardes. La structure est faite de colonnes en bois et de murs de briques réfractaires rendus invisibles qui soutiennent un toit de chaume, les cloisons sont en roseaux tissés. Au-delà se trouve un petit cimetière contenant le Ndogo-Obukaba, le bâtiment circulaire contenant les tambours royaux. Ce bâtiment à colonnes de bois, recouvert de chaume, comporte des murs de briques réfractaires. Une chape de ciment réalisée récemment est censée protéger les tambours des termites. Joutant ce bâtiment se trouve le bureau de vente des tickets d'entrée, un des quelques bâtiments modernes du site.

La cour principale en U (*Olugya*) est un espace ouvert entouré d'une clôture de roseaux autour duquel sont disposés neuf bâtiments, dont cinq sont les maisons des veuves des Kabakas, les quatre autres étant la maison des jumeaux, deux tombes et une chambre mortuaire. Construites de clayonnage enduit de torchis et de briques réfractaires, trois sont de plan circulaire, les autres sont carrées. Toutes comportaient des toits de chaume à l'origine, mais plusieurs ont maintenant des toits neufs de tôle galvanisée.

La cour elle-même est vide, accentuant l'organisation visuelle vers l'est du grand bâtiment de bois, de roseaux et de chaume (*Muzibu-Azaala-Mpanga*) qui abrite les tombes des quatre Kabakas. Ce bâtiment de plan circulaire est surmonté d'un dôme. Son diamètre extérieur est de 31 m et la hauteur intérieure est de 7,5 m. Son aspect a changé et il a subi d'importantes réparations depuis sa construction en 1882. La toiture attire l'œil : sa pente atteint le sol et elle est renforcée à l'intérieur par 52 anneaux tissés de feuilles de palmier et de tiges représentant les 52 clans Ganda. La structure est portée par de grandes colonnes de bois enveloppées d'écorces.

On entre dans le bâtiment en passant sous une arche large et basse flanquée des deux côtés de roseaux savamment tissés. L'intérieur est cloisonné à l'aide d'un gigantesque drapé d'écorces qui cache la « forêt sacrée » où se trouvent quatre tombes royales. L'entrée dans la « forêt » est strictement réservée aux veuves des Kabakas et à la famille royale, les Nalinyas et les Katikkiros. L'intérieur du bâtiment est orné de signes de pouvoir - tambours, lances, boucliers, médailles et photographies des Kabakas. Le sol est jonché d'une épaisse couche d'herbes et de matelas de feuilles de palmiers.

Au-delà de l'Olugya sont disséminés un grand nombre de bâtiments – maisons, tombes royales et bâtiments agricoles – et un cimetière royal. La totalité de la zone est sacrée et n'est pas ouverte aux visiteurs. Elle était autrefois complètement close mais aujourd'hui elle s'ouvre sur les terres agricoles, sans clôture à l'arrière et à l'est du site. Cette terre était à l'origine occupée par des colons mais fut plus tard partagée entre les veuves des Kabakas. Elle est actuellement louée et exploitée par des membres de la communauté, le revenu étant utilisé sur le site. La zone contient des tombes, deux mottes conçues par l'homme, des plantes médicinales et les arbres utilisés pour la confection de tissus d'écorce.

Gestion et protection

Statut juridique

Le roi du Buganda est le propriétaire privé et l'administrateur du site pour le compte du royaume.

Le site est inscrit sur la liste des monuments nationaux au titre de la loi de 1967 sur les monuments historiques. Par conséquent il « ne pourra être utilisé pour aucun usage incompatible avec son caractère ».

Le site est implanté dans une zone résidentielle où sont interdites les utilisations incompatibles avec le site. La zone tampon proposée, si elle est approuvée par le conseil municipal, limiterait la hauteur des constructions à deux étages et les fonctions à certains types d'activités acceptées au voisinage du site des tombes de Kasubi.

Gestion

Le site est protégé des empiètements résidentiels et autres occupations abusives par la loi sur les monuments historiques. De récentes tentatives de transgressions de la réglementation ont été contrées. Toutefois, bien que les limites du site définies dans la proposition d'inscription

soient nouvellement indiquées sur une carte et au sol, elles sont de moins en moins respectées.

Le site est placé sous l'autorité du Kabaka. Le royaume du Buganda en est l'unique gestionnaire, et tous ceux qui sont impliqués dans ce processus en font partie. Un cadre de gestion défini en mars 2000 identifie le rôle de chaque personne engagée dans la conservation du site et clarifie la hiérarchie dans le processus de prise de décision. Le principal organe de gestion est la commission des sites du patrimoine du Buganda (également responsable d'autres sites conjointement avec des conseillers extérieurs). Un nouveau comité du patrimoine des tombes de Kasubi comprend les gestionnaires traditionnels du site. Ils sont les gardiens, postés sur le site, chargés de réaliser des tâches précises, traditionnelles, à différents niveaux, administratif, technique et spirituel. Des rôles importants sont dévolus aux Nalingas (gardiens spirituel et contrôleurs du site) et aux Lubungas (coordinateurs de l'utilisation des sols). Ces différents niveaux de gestion partagent un même engagement vis-à-vis du patrimoine que représentent les tombes de Kasubi. La mission de l'ICOMOS est convaincue que ce système de contrôle hiérarchisé offre une protection juridique, contractuelle et traditionnelle adéquate ainsi que la protection et les mécanismes de gestion nécessaires pour assurer la préservation du bien proposé pour inscription.

Les toits de chaume posent un problème important sur le site. Ils sont la prérogative du clan Ngeye, les seuls gardiens possédant la connaissance et le savoir-faire et les seuls à être autorisés à monter sur les toits. Ils forment les jeunes membres de leur clan à la tradition et à l'entretien des toits. Ils n'acceptent aucun conseils ni aucun ordre technique venant de l'extérieur.

Le site est protégé par la coutume du Buganda, à cause de sa grande force traditionnelle, historique et rituelle. Les esprits des Kabakas sont craints par tous et le respect des traditions ancestrales assure la protection du site. Pourtant, le site se trouve au milieu d'une zone urbaine en pleine croissance et connaît une pression forte, les tentatives d'empiètement sur son emprise étant nombreuses et ayant sensiblement augmenté entre le moment de la préparation du dossier de proposition d'inscription et la visite de la mission de l'ICOMOS. Une construction relativement récente empiète sur le côté ouest de la zone principale. Il s'agit d'une mosquée et d'une école primaire coranique qui ne tiennent pas compte des normes du site. Naturellement, ces bâtiments constituent un problème politique particulièrement sensible. Des petits dépôts d'ordures à la périphérie ainsi que la location d'un terrain à une société pétrolière depuis 1992 posent aussi problème. L'opposition locale a réussi jusqu'à présent à juguler d'autres empiètements. En janvier 2001, il reste peu d'arbres à écorce faisant office de clôture, alors que les limites du site sont de moins en moins respectées. En particulier, les dépôts d'ordures sauvages sont de plus en plus courants et des personnes étrangères à Kasubi cultivent de plus en plus souvent des terres du site sans autorisation.

Les loyers et les droits d'entrée sont l'unique source de financement du site. L'État n'apporte aucune contribution. Les veuves qui entretiennent les tombes vivent de petites oboles déposées dans des paniers qu'elles disposent parmi les tombes. Quelque 4500

personnes visitent le site chaque année. On espère que ce chiffre atteindra les 18 000 d'ici 2005. Actuellement, une fois les salaires payés, il reste peu d'argent pour l'entretien, etc. Un plan de gestion a été préparé en même temps que la proposition d'inscription. L'enveloppe des travaux de restauration urgents a été évaluée à 24 000 USD et le budget d'entretien annuel à 13 000 USD.

Le plan préconise douze orientations dont la durabilité, les partenariats, la transparence, la communication, l'éducation et l'évaluation ainsi que l'amélioration des conditions de vie des gardiens des tombes et des veuves. Il identifie des actions prioritaires dans quatre domaines :

1. établissement d'un système de financement durable du site ;
2. stabilisation de l'état de conservation ;
3. amélioration de l'accueil des visiteurs ;
4. amélioration des conditions d'expression des traditions vivantes.

La zone tampon proposée serait inefficace étant donné que les restrictions ne portent que sur la hauteur des bâtiments et les usages incompatibles avec le caractère du site. Des dispositions plus sévères sont maintenant nécessaires pour protéger l'une des caractéristiques principales du site, à savoir l'authenticité même du site d'origine qui se trouve pris au milieu du développement urbain. Les autorités ougandaises prennent conscience de l'étendue et de la nature du problème qui s'est aggravé ces deux dernières années et pour lequel il n'existe pas de solution facile. Une haie d'épineux à croissance rapide offrirait une protection physique si on lui permettait de pousser pendant trois ans au moins.

Le site est inclus dans le projet d'itinéraire du patrimoine, une initiative qui consiste à promouvoir le tourisme local sur des sites patrimoniaux. Le projet vise à conserver et promouvoir le patrimoine culturel, diversifier les produits culturels et encourager de nouvelles activités générant des revenus.

Conservation et authenticité

Historique de la conservation

Pendant les cinquante premières années (de 1882 jusqu'aux années 1930) le palais funéraire appelé Muzibu Azaala Mpanga fut l'objet de travaux d'entretien très limités. En 1905, le bâtiment a été réduit en taille afin de faciliter son entretien. Depuis 1938, il a subi plusieurs processus de restauration et de modification, essentiellement pour parer aux menaces de défaillance structurelle. À l'occasion de la complète reconstruction de 1938-1940, des matériaux modernes ont été utilisés, par exemple des poteaux en béton. Au cours des années 1990, des modifications effectuées sur la plupart des bâtiments ont légèrement changé la valeur architecturale du site. La tendance à moderniser le site a maintenant été jugulée et des efforts ont été déployés ces trois dernières années pour modifier les comportements et faire revivre des compétences traditionnelles.

Le site souffre beaucoup des pluies, des problèmes de drainage, des termites et du risque constant d'incendie. La plupart des plus petits bâtiments montrent des faiblesses. Leurs toitures de tôle galvanisée fuient, sont disgracieuses et contraire aux traditions. Un bâtiment a brûlé en 1998 et a été reconstruit mais n'a pas de toit de chaume en raison du manque de fonds. Le Muzibu Azaala Mpanga est en bon état du point de vue des structures mais son toit de chaume réclame d'importants travaux de réfection. Trop de réparations ont été faites dans l'urgence (voir ci-dessous). La maison des tambours, restaurée partiellement en 1998, n'a pas la toiture qui lui conviendrait. La maison des gardiens a également été restaurée en 1998, une réalisation qui souligne la nécessité d'entretenir les bâtiments. L'entretien traditionnel volontaire assuré par les clans tend à disparaître car il n'existe pas de moyens de les rémunérer. Ainsi, le repas royal traditionnel et gratuit, préparé par les veuves, n'existe plus.

La clôture d'origine en roseau du site a disparu depuis longtemps. Le site a beaucoup souffert du pillage de ses ressources en bois que les populations recherchent pour leurs besoins domestiques. Le site a été préservé malgré tout, par peur et par respect pour sa nature sacrée et religieuse. Cette protection spirituelle a épargné le site de la modernisation urbaine du XXe siècle, malgré le développement rapide qui caractérise les alentours. Mais comme le remarque le plan de gestion, « la grande majorité de la population locale ... ne considère pas la conservation du site comme un objectif prioritaire. »

Authenticité

La disposition actuelle des lieux reste identique à celle d'origine. C'est un exemple typique de palais des Kabakas Bagandas. Le profil du Muzibu Azaala Mpanga lui-même est actuellement plus arrondi qu'à l'origine, mais ce n'est ni un fait exprès ni le résultat d'une médiocre réalisation mais le résultat accidentel d'un entretien traditionnel continu. Cela n'affecte d'aucune manière son authenticité.

Les matériaux utilisés posent cependant un problème. Les matériaux modernes introduits au sein du Muzibu Azaala Mpanga en 1938–1940 comprenaient une structure en acier, quelques poteaux en béton, un linteau courbe en béton au-dessus de l'entrée et quelques briques réfractaires. Tous ces matériaux modernes sont invisibles. Le toit de chaume, reposant sur des structures arrondies de feuilles de palmiers, est intact, de même que les éléments intérieurs et les matériaux de finition tels que les poteaux de bois habillés d'écorces décoratives. Globalement, en particulier concernant les bâtiments principaux, – le Muzibu Azaala Mpanga, le Bujjabukula (corps de garde), et le Ndogo-Obukaba (maison des tambours) – l'authenticité des matériaux et des fonctions est grande.

Les maisons entourant l'Olugya ont subi davantage de changements, bien que la disposition des lieux soit authentique. Deux des neuf bâtiments sont des constructions de clayonnage enduit de torchis. Les sept autres ont été construites ou reconstruites avec des briques réfractaires. Les toitures des neuf bâtiments sont à présent en tôle galvanisée, visuellement inesthétique, mais sans caractère désastreux du point de vue

structurel. Le retour au chaume est envisagé dans le plan de gestion, une fois que les travaux les plus urgents auront été réalisés. Des toits de chaume sont, bien entendu, continuellement mis en oeuvre sur le site. Les cloisons de roseaux tissés sont bien conservées. Ce sont des matériaux organiques dont le remplacement fait appel aux techniques et aux matériaux traditionnels.

Deux des 52 clans des Bagandas sont directement impliqués dans l'entretien de l'aspect physique du site. Le clan Ngeye est chargé de la réalisation des toits de chaume, le clan Ngo est responsable de la décoration et des tissus d'écorce. Ces responsabilités ont toujours lieu, de sorte que le site témoigne d'un haut degré d'authenticité pour ce qui concerne l'exécution traditionnelle des travaux.

Du point de vue fonctionnel, – et peut-être plus important du point de vue de l'authenticité –, le site conserve la même fonction principale depuis 1884, date à laquelle le palais a été transformé en lieu de sépulture. Il conserve son rôle de lieu de vie pour les veuves des Kabakas, les gardiennes des tombes. Il est toujours un des premiers centres rituels et religieux du Buganda. En 1999, il a eu un rôle important dans le mariage de l'actuel Kabaka.

Bien que le site soit actuellement entouré d'une zone en plein développement urbain, il est suffisamment grand et bien respecté pour résister aux pires attaques. Demeuré sur son emplacement d'origine, le site peut désormais défendre l'authenticité du lieu et du décor. L'intérieur en particulier conserve une atmosphère rurale. La partie agricole, partie la plus importante du site en superficie, continue d'être exploitée selon des modes traditionnels.

Le degré d'authenticité du site apparaît controversé. Dans le dossier de proposition d'inscription, il est établi que « l'authenticité du site dans tous ses aspects conserve un niveau très acceptable, » alors que le plan de gestion qui l'accompagne déclare que « ...de nombreuses modifications se sont déjà produites sur le site, qui portent gravement atteinte à l'authenticité et à la valeur générale du site. » Le point le plus important est peut-être dans la remarque suivante : « les travaux de conservation effectués depuis 1998 montrent la volonté de tous d'améliorer l'entretien dans le sens de l'authenticité ... »

Cette détermination a été constatée en janvier 2001, lorsque, suite à la décision courageuse de retirer le toit de chaume du Muzibu Azaala Mpanga, la mission de l'ICOMOS a été témoin de son remplacement. Une documentation *ad hoc* a été réunie pour préparer et accompagner la réalisation de chaque étape des travaux qui ont fait appel aux moyens et aux matériaux traditionnels.

Globalement, dans une certaine mesure, le site de Kasubi sauvegarde les principes énoncés à Nara et à la réunion qui s'est tenue au Grand Zimbabwe sur l'authenticité et l'intégrité.

Évaluation

Action de l'ICOMOS

Une mission d'expertise de l'ICOMOS a visité le site en janvier 2001.

Caractéristiques

Les caractéristiques principales du site sont immatérielles. Elles ont trait aux croyances, à la spiritualité, à la communauté et à l'identité. Il a été au centre du royaume des Bagandas depuis des milliers d'années, il a été le témoin de la rencontre avec le monde arabe, il a été un des tous premiers contacts avec le monde européen et il a étendu son influence bien au-delà de l'Afrique. Le site possède une aura tout à fait originale et, simultanément, une présence physique considérable. Esthétiquement original, ce lieu consacré aux rois décédés témoigne de façon remarquable de l'architecture vernaculaire, des compétences, des méthodes, de la maîtrise d'exécution et de l'organisation traditionnelle des Bagandas.

Son plan montre également un modèle historique important. Le premier président de l'Ouganda fut un Kabaka. Presque tous les chefs d'État et dignitaires qui rendent visite au Kabaka vont à Kasubi qui est « le cœur spirituel des Bagandas ». De plus, le site est globalement un atout important en termes culturel et touristique. C'est aussi un « poumon vert » dans une zone d'urbanisation rapide.

Analyse comparative

Dans le royaume, il reste 33 tombes où les Kabakas du Buganda sont enterrés. La tradition voulait que chaque Kabaka soit enterré sur un site et qu'un sanctuaire royal soit construit sur un autre site pour recueillir la mâchoire royale. Nombre de ces sanctuaires sont toujours entretenus, mais leur état de conservation est moins bon et ils sont moins visités par les touristes.

Le site de Kasubi présente quelques caractéristiques uniques. Il s'agit d'un site comportant plusieurs tombes de Kabaka, le seul où quatre d'entre eux sont enterrés. C'est le cimetière de la famille royale, plus grand que la plupart des autres cimetières Bagandas et plus connu aussi. Il est devenu un lieu emblématique, non seulement pour le Buganda mais aussi pour l'Ouganda. Son implantation et son statut garantissent qu'il sera entretenu pour sa valeur culturelle. S'il est inscrit sur la Liste du patrimoine mondial, le site de Kasubi apportera aux biens culturels actuellement inscrits des éléments originaux qui manquent.

La mission d'expertise de l'ICOMOS a visité deux tombes Kabaka près de Kampala : la tombe de Wamala où Suuna II est enterré, à quelques kilomètres de Kasubi, et celle de Masanufu où Kiwewa est enterré. Wamala n'est pas mentionné dans la proposition d'inscription mais il s'agit d'une quasi-réplique de Kasubi, ou plus exactement l'inverse, car Wamala est plus ancien ; le premier Kabaka enterré à Kasubi est le fils de Suuna II (1837-1856). L'aménagement intérieur du Muzibu Azaala Mpanga de Kasubi est identique à celui de Wamala ; les objets traditionnels de Wamala sont tous en

bois, tandis que ceux de Kasubi sont des répliques en métal. Il semble donc que Kasubi soit mieux compris en tant que développement d'un premier processus représenté à Wamala et ne doit donc pas en être séparé.

Recommandations de l'ICOMOS pour des actions futures

Généralités

a. Wamala devrait être reconnu comme faisant partie intégrante de l'ensemble formé par Kasubi et il devrait être considéré comme une extension possible de la présente proposition d'inscription si celle-ci est inscrite sur la Liste du patrimoine mondial. Wamala devra donc en temps voulu bénéficier de mesures similaires de restauration et d'entretien. Entre-temps, il serait souhaitable que des efforts soit faits, au moins pour prévenir la détérioration des éléments principaux.

b. Conscient du soutien considérable apporté ces dernières années par l'ICCROM, l'UNESCO, le Centre du Patrimoine mondial et CRA Terre-EAG, la mission de l'ICOMOS a été très impressionnée de la synergie mise en place à Kasubi entre les traditions et les techniques locales d'une part et les principes scientifiques d'autre part. Cette expérience et ses résultats devraient être publiés en faveur de la protection du patrimoine au niveau international.

c. Kasubi est un site du patrimoine du Buganda et une composante importante du patrimoine ougandais, comme le reconnaît le titre sous lequel Kasubi est proposé pour inscription. La question du financement du site par le gouvernement central, en partie du moins, devrait être reconsidérée.

Spécifiques au site

d. Le plan de gestion déclare que le parking est en face du site et que le bureau de vente des tickets d'entrée est en mauvais état, mais aucune mention de travaux d'amélioration n'est faite, si ce n'est le constat que ce bureau a besoin d'être restauré. Plutôt que de le restaurer *in situ*, il serait préférable de le démolir. La question du parking et du bureau de vente des tickets devrait être reconsidérée dans le contexte d'une amélioration de l'accueil des visiteurs allant dans le sens du respect de l'entrée traditionnelle.

e. Dans ce contexte, l'ICOMOS remarque la proposition de l'adjonction d'un village culturel destiné aux touristes, mais n'a rien trouvé dans le dossier concernant l'emplacement et la nature d'une telle construction. L'ICOMOS recommande fortement une étude de ce projet, envisageant le caractère, le thème et l'implantation du village. Celle-ci pourrait se situer à l'écart de la zone centrale et l'installation du bureau de vente des tickets d'entrée à l'intérieur du village.

f. La rue Masiro sert de limite ouest au site proposé pour inscription. À l'est de cette rue, c'est-à-dire immédiatement à l'extérieur du site, se trouve le mausolée de Katiro, une tombe appartenant à Jungu, fils de Mutesa Ier, et le lieu d'une cérémonie qui s'est tenue en 1971 pour célébrer le retour de la dépouille de Mutesa II. Ces monuments font partie intégrante de Kasubi. Ils devraient donc être considérés comme faisant

partie de la zone centrale du bien proposé pour inscription.

g. La mission de l'ICOMOS apprécie la haute valeur des travaux en cours au Muzibu Azaala Mpanga et recommande que toutes les autres structures reçoivent un traitement reposant sur les mêmes principes et méthodes, à savoir : l'utilisation des techniques et des matériaux traditionnels et le suivi de l'état de conservation et des travaux exécutés sur chaque structure.

h. Une attention particulière devrait être accordée au renforcement des rôles traditionnels des personnages officiels comme les Nalingas et les Lubungas.

i. L'ICOMOS reconnaît la nature et le rôle crucial des zones agricoles et horticoles sur les pentes de la colline où sont situées les structures royales, notamment à l'est. Afin de renforcer le fait que cette zone est partie intégrante du site, l'ICOMOS recommande que l'ensemble soit inscrit en tant que paysage culturel. L'ICOMOS souligne également les analogies qui existent avec la colline royale d'Ambohimanga (Madagascar) qui est proposée et recommandée pour inscription en tant que paysage culturel.

j. La limite extérieure de la zone tampon pourrait être reconsidérée afin de prendre en compte la réalité du terrain telle que la végétation, la topographie ou le tracé des rues, plutôt que d'avoir simplement une forme géométrique régulière.

k. Compte tenu l'aide considérable déjà apportée à ce site soigneusement choisi par le Centre du patrimoine mondial, et compte tenu de son extrême fragilité du fait de son emplacement, de sa nature et de sa gestion, il est suggéré que, s'il est inscrit sur la Liste du patrimoine mondial, une mission chargée de faire le point pourrait être utile à toutes les parties concernées deux ou trois ans après l'inscription.

Brève description

Les tombeaux des rois du Buganda à Kasubi constituent un site s'étendant sur près de 30 ha de collines actuellement dans le district de Kampala. La plus grande partie du site est une zone agricole, exploitée selon les méthodes traditionnelles. Son centre, au sommet la colline, qui conserve le plan d'origine, est l'ancien palais des Kabakas Bagandas, construit en 1882 et transformé en cimetière royal en 1884. Quatre tombes royales se trouvent maintenant dans le Muzibu Azaala Mpanga, le principal bâtiment, de plan circulaire et surmonté d'un dôme. C'est un exemple majeur de réalisation architecturale en matériaux organiques, principalement bois, chaume, roseaux et enduits. L'entretien est continu et traditionnel. La signification principale du site repose toutefois dans sa valeur immatérielle faite de croyance, de spiritualité, de continuité et d'identité.

Déclaration de valeur

La plus grande valeur associée au site des tombes de Kasubi relève des éléments importants de patrimoine immatériel. Les éléments naturels et construits du site, exemple éminent de palais et d'architecture traditionnelle Ganda, sont chargés de valeurs spirituelles, traditionnelles et historiques. Le site est considéré comme le centre spirituel majeur des Bagandas. Il est aussi un symbole culturel et historique important de l'Ouganda et de l'Afrique de l'Est en général.

Recommandation de l'ICOMOS

Que ce bien soit inscrit sur la Liste du patrimoine mondial sur la base des *critères i, iii, iv et vi* :

Critère i Le site des tombes de Kasubi est un chef d'œuvre du génie créateur humain, tant par sa conception que par son exécution.

Critère iii Le site des tombes de Kasubi témoigne avec éloquence des traditions culturelles vivantes des Bagandas.

Critère iv L'organisation spatiale du site des tombes de Kasubi est le plus bel exemple de palais/ensemble architectural Baganda. Construit dans la plus pure tradition de l'architecture et de la conception palatiale Ganda, il atteste des techniques développées au fil des siècles.

Critère vi Les éléments bâtis et naturels du site des tombes de Kasubi sont chargés de valeurs historiques, traditionnelles et spirituelles. C'est un pôle spirituel majeur pour les Bagandas, et le lieu de culte le plus actif du royaume.

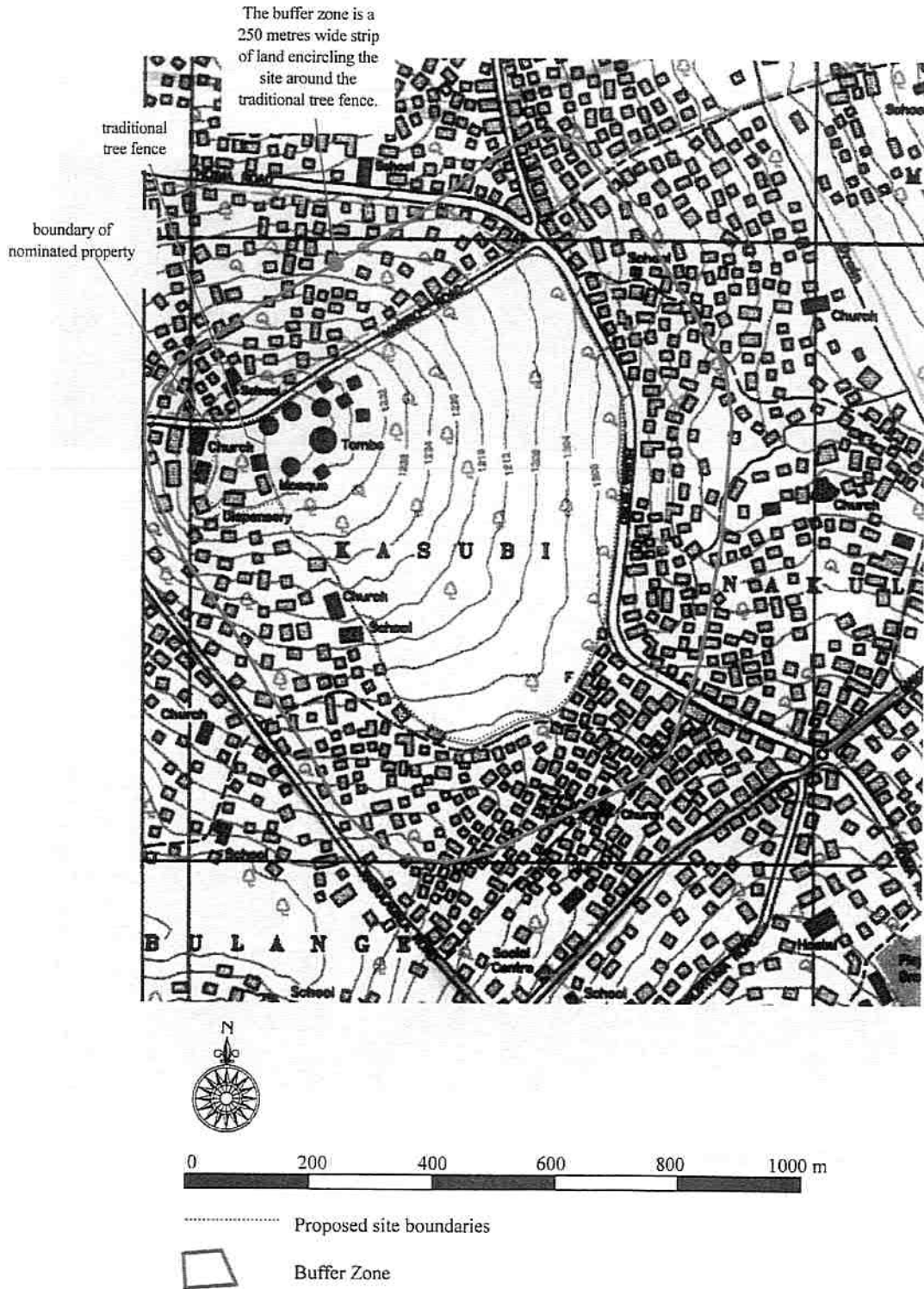
Recommandation du Bureau

Que les tombes des rois du Buganda à Kasubi soient inscrites sur la Liste du patrimoine mondial sur la base des *critères i, iii, iv et vi*.

ICOMOS, septembre 2001

Boundary of nominated property and buffer zone.

Plan scale 1/10 000



Plan de délimitation de la zone proposée pour inscription et de la zone tampon /
Map showing the boundaries of the nominated property and the buffer zone