

## Full Length Research

# The land's degradation as counterpart of Tanganyika blue economy

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**This paper focuses on the findings of the mystery of burners of Gicumbi Mountain located in the South-West of Burundi nearby the Tanganyika lake. Before the colonial era, the common conviction for people living around Gicumbi highlighted that the burning of Gicumbi Mountain was the fact of ghosts. Since and after the colonial era, administration rule accepted as truth that the shepherds of cows were responsible of burning Gicumbi. The current paper proves that the actors of blue economy were more likely involved in burning Gicumbi Mountain, asserting in the same time that fisher men of Burundi acknowledged a long time ago, the close link between the land litter driven by livestock and the marine production.**

**Keywords:** Agriculture; Blue economy; Burundi; Erosion; Fisher men; Gicumbi; Guards of cows; Land litter; Livestock; Marine production; Mystery of burners; Tanganyika

## The Gicumbi Mountain history

Gicumbi mountain is located in the district of Burambi in the province of Rumonge of Burundi with the estimate terrain elevation above sea level of 1751 metres. The mountain has a Latitude of 3°49'17.04 and Longitude: 29°26'33 (see figure 1).

The success of Tanganyika's blue economy can be displayed by Gicumbi Mountain history. Tanganyika Lake located in South West of Burundi. In the former times, this high Mountain hosted many cows from around Burundi country at the ending of dry season and subsequently the production of fishery was great in the Tanganyika lake nevertheless burning Mountains was forbidden by the modern legislation of Burundi during and after the colonization rule.

So, the mystery of burners of Gicumbi Mountain remains unsolved until now because no one was formally indicted with proof for burning Gicumbi. However, when Gicumbi Mountain was burnt, cows from Burundi country were served by fresh grass in the period ending dry season and meanwhile, the fish was

flourishing in the Tanganyika lake during the rainy season.

## The spotlight on the mystery of burners of Gicumbi Mountain

The mystery of burning Gicumbi remains unsolved fundamentally because there were no inhabitants living on Gicumbi Mountain and breeders of cows lived many kilometers far from Gicumbi Mountain before and during the colonial era. Indeed, many persons believed that the night burning of Gicumbi Mountain was the fact of ghosts operating in darkness of the night.

By the way, the guards of cows were happy seeing remotely that Gicumbi Mountain was burning because it proved them that livestock will be productive shortly. Also, fisher men sailing on the Tanganyika lake



**Figure 1:** Gicumbi Mountain

were delighted because the future marine production of Tanganyika lake will be famous after the hosting of cows on Gicumbi Mountain.

### **The involvement of blue economy in the mystery of Gicumbi Mountain**

The administration rule usually punished the owners of cows thinking that they were responsible of burning Gicumbi Mountain for searching fresh grass during the dry season nevertheless there was no independent source asserting that he knew one name of guard of cows who should be responsible of burning Gicumbi Mountain. However, the ancestral kingly mythology of Burundi prohibited to mix fire from Imbo area where is located Gicumbi Mountain and the fire coming from the high land where the cattle transhumance were mostly coming from. Besides, a Wiseman who inspired me this study, let me ensure that a fisher man was mandated each year by their followers on Tanganyika lake to go burning Gicumbi Mountain whose flames could be seen during many nights by guards of cows living far from Gicumbi Mountain. This kind of remote code call was addressed towards night flames to breeders in order to bring their cows for feeding them during the end of the dry season and the code call was repeated many times among breeders recalling the kind invitation by singing pastoral songs in kirundi language: "*Gicumbi yarahiye*" that I translate

without singing by: "Gicumbi has been burnt" and it has been said that the new comers were welcomed and lived peacefully with inhabitants living nearby Tanganyika lake not only for the outcome of the blue economy but also for the exchange of dairy products with local food products needed by guards of cows during the period of transhumance and some breeders of cows decided later to settle their enclosures around and on the sides of Gicumbi Mountain in accordance with the administration rule forbidding the cattle transhumance.

### **The integration of Gicumbi inhabitants in the new economy**

Nowadays the Gicumbi Mountain is not yet urbanized but many inhabitants lived there meaning that Gicumbi Mountain could no more be burnt and in the same time, marine production has fallen and the fishery industry launched after the colonial era lasted a short period and has been closed due of the lack of enough marine production. It is worth mentioning that the administration rule has forbidden to let cows approaching the coast of Tanganyika lake due of the matter of pollution and urbanization. Also, the cattle transhumance has been discouraged by the introduce of a new way of living as the new economy was monetized in favor of involved in agriculture for exportation when the industry of dairy products was scarce and children were mobilized by administration rule and church staff to

go at school since the month of September which matches with the beginning period of transhumance, hence the old guards of cows missed more and more their young supporters for continuing the proscribed and hard adventure of cattle transhumance.

### **The Tanganyika's blue economy as a counterpart of land erosion**

The mystery of burners of Gicumbi Mountain is solved by my current analysis of trends which should be confirmed by other researches establishing the link between the mixed of herbs burnt and the dung let by cows when gazing the fresh grass during the dry season and the litter brought by erosion during rainy season for nourishing the marine production on the Tanganyika lake. The findings of the current study is extendable to the other Burundi Mountains where are drained waters of Congo basin as well as Nile basin with the merit of land litter from Congo basin which has a positive impact of increasing marine production in Tanganyika lake when in contradictory, the land litter drained by erosion in Nile basin has no return in Burundi food security what should be the basis of negotiation between Burundi and the countries which economies can be attributable directly or indirectly to the land litter brought from Burundi towards Nile basin for coming back with positive externalities by sustaining the Burundi country in increasing the agriculture and livestock production on a long-lasting term.

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