

Folk Stories of the **BAGUNGU**

INTRODUCTION

This publication contains 20 folk stories of the Bagungu people, one of the indigenous Bantu ethnic groups in Uganda, primarily residing in the Buliisa district, but can also be found in Hoima, Masindi and other districts of Uganda. According to the 2024 Population Census, the Bagungu number approximately 122,995 people, inhabiting the northeastern shores of Lake Albert and being locally known as the guardians of the lake, referred to as Mwitanzige. They are surrounded by Murchison Falls National Park, within the Great Rift Valley

The folk stories presented in this publication reflect the Bagungu people's resilient way of life, beliefs, values and experiences. Traditionally, the Bagungu were predominantly fishermen, pastoralists and hunters, but this changed over the years, with the decline in fish stocks in Lake Albert, competition for grazing areas and the creation of Murchison Falls National Park. Crop farming, therefore, has become one of their biggest source of livelihood.

Because of the ongoing oil and gas activities, it is feared that the Bagungu's cultural heritage is likely to be impacted. It is against this background that TotalEnergies EP Uganda partnered with the Cross-Cultural Foundation of Uganda (CCFU) to explore ways of identifying,

safeguarding and promoting the cultural heritage (both tangible and intangible) of the people in the Albertine graben, among whom were the Bagungu. This partnership started in 2022 with the Culture for Livelihood (CUL) project, which supported mainly people involved in traditional handicraft making and music promotion.

In 2023, TotalEnergies made a decision to target young people using CCFU's model of the Heritage Education Programme (HEP). This programme aims to strengthen young people's appreciation of their cultural heritage through establishing cultural heritage clubs in schools. At the time of its inception, CCFU had only six heritage clubs in Buliisa and none in Nwoya, but currently there are 28 clubs in each district.

This publication is in two languages; Lugungu, a distinct dialect for the Bagungu people, and English to cater for ethnically diverse community within Buliisa but also nationally. The publication will help young people in the Albertine region to learn about their oral traditions, bridging the gap between young and old people, creating the enthusiasm among young people to safeguard and promote the Bagungu culture, values and norms.

1 NYAMULIMI NA MUGI GWAMWE GUGARE

Kwamwet_uBugungu twicala na mikoro na milimo minene mitukora. Kadei wood_ihaalingiho mudulu omwei_igibeetengi Nyamulimi munyaakwicalanga mu kyar_u kya Kansinsi na mukal_iwaamwe Kabise. Mugi gugu, gwalingi gugare.

Baakerengi kwicaara na kudya-b_udi. Muhandu_u wa kyar_u yaakerengi kuweera bantu bigambu byakutura kukora. Migi mindi myensei myaturengi kyonkei gwo gwa Nyamulimi gutakaturenge. Mu kiiraru kya kutura, bo baatumbengi-b_u tumbi nibadya. Kizibu kiky_o kyabatwal_iri bwire bunene hoi.

Bwire buwarabiriho, baana ba muhandu_u Nyamulimi, baatandika kwiba bidyo mu misiri mya bataahi. Bataahi bubaaweerengi Nyamulimi nti mug_i gwamwe gukwiba bidyo byabu, yo yaateerengi-buteeri mpaka.

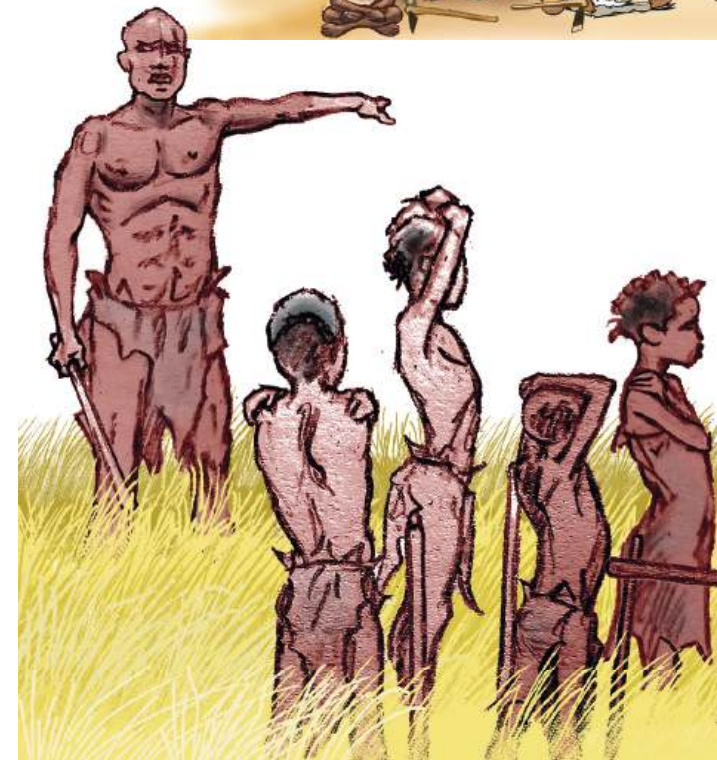
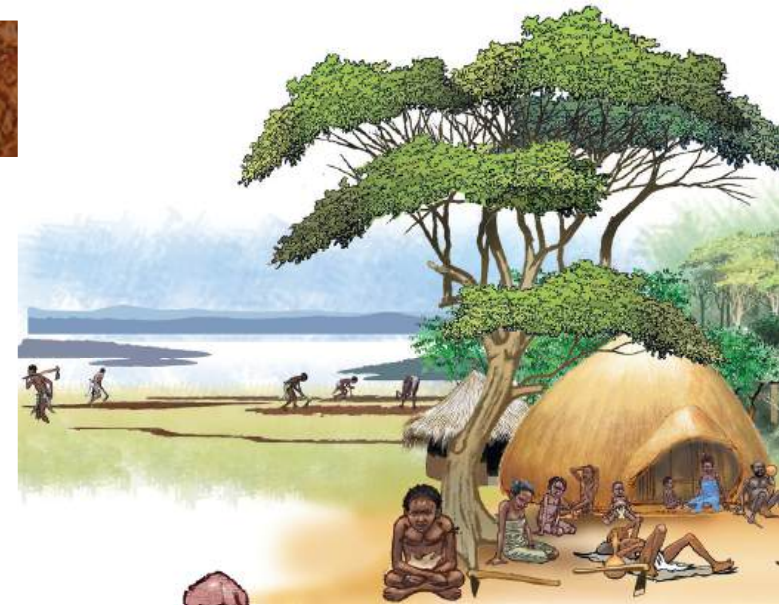
Kasumi kaadoori, banyaakyaru baatwala kutontoroma kwabu hali muhandu_u wa kyar_u. Bensei beenihizengi mug_i gwa Nyamulimi gwogwo kubba nigukwiba bidyo byabu.

Kibakoori, kyalingi kutega mutegu aleke yogwo mwibiyaakeja akwatwe mu gugwo mutegu. Nka kubakoba, 'Kyakuhemura, okilwariranambe.'

Na saaha gitakabbeeri kurabaho, baana ba Nyamulimi baalingi bamaari kadei kukwatwa mu mutegu. Nahaahwo, mukama musiri yaabakweti, yaabatwala hali basi bawone kyakubakooro. Basi baabasaliiri musangu gwabasinga, baabaha kifubiro kya kulima musiri ika itaanu. Baakoleeriho mwakya lyaho. Kikyo kyabeegeseerye boodede kutandika kwelimira byabu. Mwaka guhondeeriho baalingi na byakudya binene buli muntu yaabasijima kandi yaabasemererwa hoi.

BYAKWEGA

- Buli muntu asemereeri kukora atunge kya kudiisya maka gaamwe.
- Kwiba kibiibi.
- Gunsingiri, aliha bidooli.
- Muntu wa mulye gubiibi, asemereeri kumunyegeera mu balemi.



1 NYAMULIMI AND HIS LAZY FAMILY



A long time ago, a man named Nyamulimi and his wife Kabise lived in a village called Nyamulimi. Their children did not like to work.

While other children helped their parents tend to their cassava, maize and beans, Nyamulimi's children stayed home and played all day.

When there was no food at home, the children would go around the village, begging neighbours for something to eat. After a while, when they had run out of options of homes to beg from, they started sneaking into other people's gardens to steal food.

The villagers were very upset and complained to Nyamulimi, but he did not believe them. He always said, "My children would never do such a thing!"

One day, food was stolen from the garden of a village leader. Nyamulimi's children were the prime suspects. So, the villagers set a trap to catch the thieves.

There is a Lugungu saying: "Kyakuhemura okilwariranambe," which means, "A wrongdoer always carries the proof of their mischief."

Sure enough, before long, Nyamulimi's children returned to steal more food —and this time, they were caught in the trap!

The village council gathered to decide their fate. Nyamulimi's family finally admitted they should have raised their children better. As punishment, they had to dig and plant five acres of land.

It was hard work, but they learned to appreciate the value of honest, hard work. From that day on, they worked hard in their own garden and supported their parents. The next year, their farm produced lots of food! The villagers were happy, and were proud of the family for changing and becoming responsible neighbours.

LESSONS FROM THE STORY

- Everyone must work in order to feed and provide for their family.
- It is bad to steal.



2 BUGARE

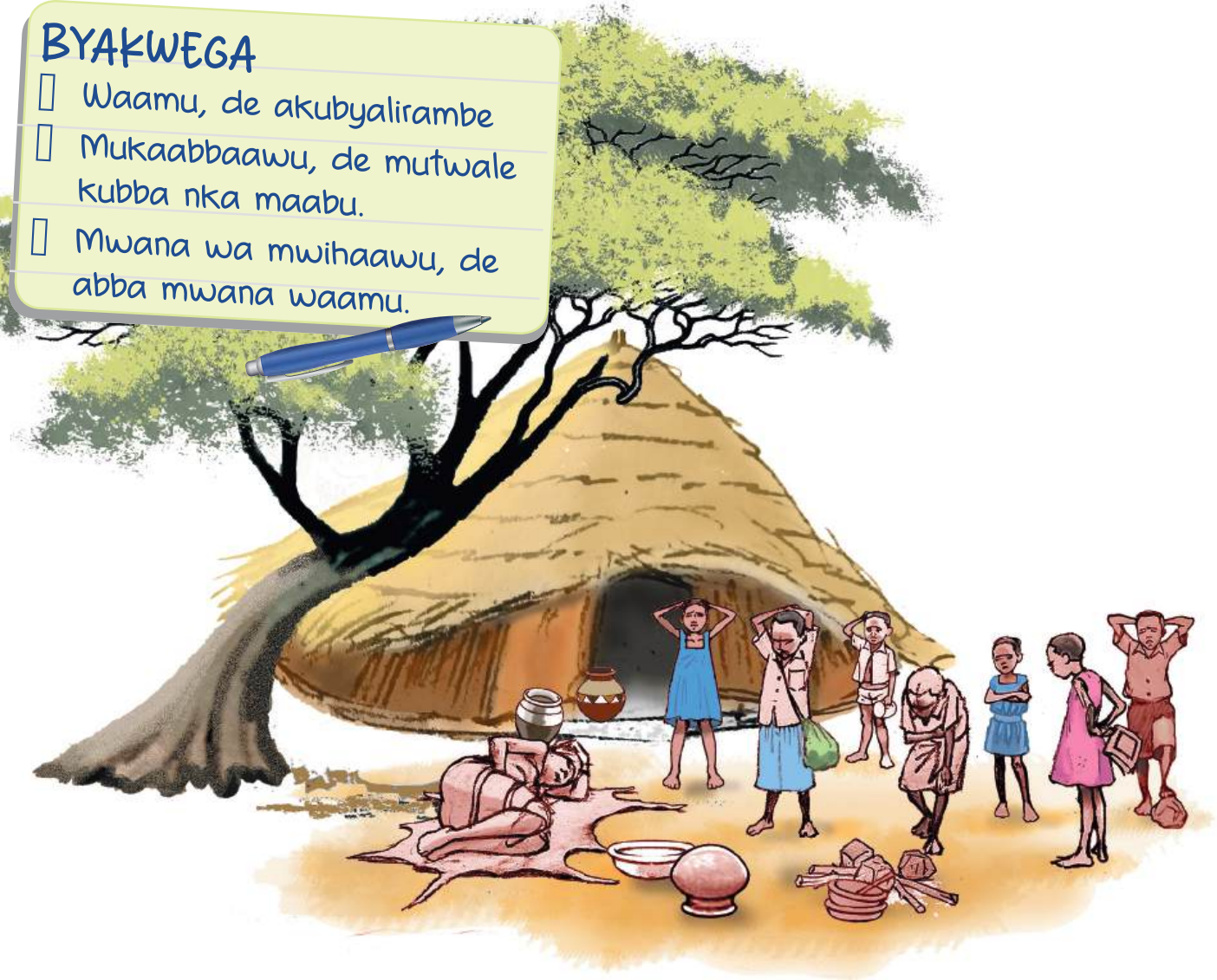
Mu busumi bwa kadei hoj, haalingiho mudulu omwej munyaakutunga amukali mwolo hoj atakusobora kubba nalima musiri gwensej. Atakabbe na kidyo kyensej kya kudjisa baana kandi bwo yogwo mukali yaalingi abyeri baana banene hoj.

Baana baakeerengi nibatura heisomero beitu kwira kwamugi, batakaagyengi kantu kensei ka kudya. Baana baakadwanga kwamugi, nibatandika kuhwabba-hwabba na kya kudya kyonkei batali na muntu yensei akusobora kubba nabaha bidyo. Maawaabu yaakirengi kwicala aleeri-blaali saaha zensej.

Kya mudulu yaakoori, kwali kuleeta mukali wondi yeegiri kulima. Mukali waakabiri yogwo mulimo kwo yaagukoori na bihika binene hoj. Misiri yaamisyania teeyi, yaasimba bidyo byera kidi kindi. Baana ba mwihaawe baagumiiye gafurukira bu mukaabbaawaabu habwa nzala gyamaani. Mukaabbaawaabu de yaali mwana akuruga mu zigati girungi gya ngesu kwo. Baana ba mwihaawe yaabahandiire kurungi na bidyo byamwe biyaalimengi

BYAKWEGA

- Waamu, de akubyalirambe
- Mukaabbaawu, de mutwale kubba nka maabu.
- Mwana wa mwihaawu, de abba mwana waamu.



2 THE STORY OF THE KIND FARMER



Once upon a time, there lived a man and his wife in a small village. The wife did not like working in the garden or helping with farming. She often spent her days resting and chatting with neighbors. Even though they had many children, there was hardly any food at home.

Every morning, the children would wake up early and go to school on empty stomachs. Whenever they returned home in the evening, they would find no food to eat. The pots were empty and the fireplace cold, because their mother had not cooked or prepared anything for them. The father of the children was tired of seeing his children hungry and sad everyday. So, he decided to do something about it. He married another woman who was kind and hardworking. She loved farming and always made sure there was enough food in the house.

Because she was caring and generous, she shared her food with all the children – even those of the first wife. The children were happy and well cared for. They loved living with the kind woman who treated them like her own.

This story teaches us the importance of hard work, kindness, and taking care of one another.

LESSONS FROM THE STORY

- We should always respect our stepmothers because they are also our mothers
- Stepmothers should treat all children in a home equally.



3 KUSWERA

Kadei woodi, haalingiho Muteebbengwa munyaakwicalanga mu kicweka kimweji. Muteebbengwa yogwo yaalingi na ndengeeti gya muhara.

Byili musigazi wa ha kyaru yeicalengi namwegomba buḅwo na kigyendererwa kya kumutunga nka mukali. Beitu nka kuyaali muhara wa Muteebbengwa, kyali kitatiro hoj kumudwereera kubba biragiyo bya mu Kirimbi bibba bitatiro hoi. Muteebbengwa buyaaweeni muhara ahandiri, yeeḅulya akore teetei kwagya mudulu muterekereeru yaasobora kubba natwala muhara. Yaatyngiri magezi yaacwamwo kweta basigazi beize abahe kigezu muntu yaakakidwa abbe yooyo akuswera muhara waamwe.

Basigazi babbwomokiri gana nka rykumi! Kasi Muteebbengwa yaabasoboora kigezu kya kutunga muhara waamwe. Kigezu kiky kyalingi kya kunywa meezi garugiri ku mworo kandi gakwokya pekupeku.

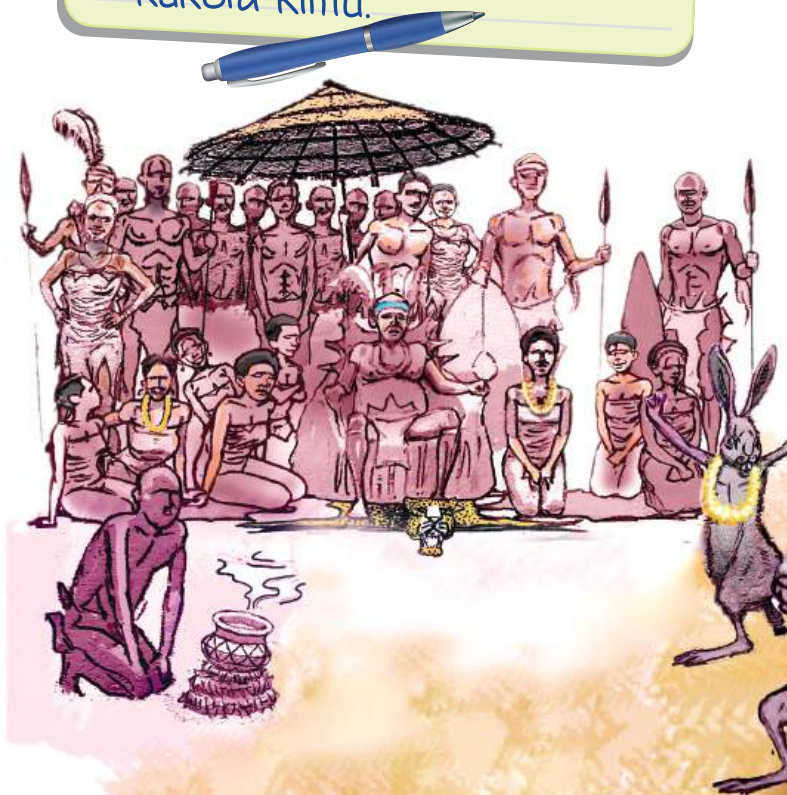
Bazigazi bensei banyaakubba baagyendiri mu kusimbiranwa mpaka za kutunga muhara wa Muteebbengwa kigezu kiky kyabagumiri. Otorihho wakame musa yooyo yaabyokeerye mukono bubwo de amaari kweḅulya ha muhandu munyaakubba amwehembeeru mu

buḅwo bugenyi buwa mpaka amuheeru magezi gaayakora.

Wakame waamu yaagyendiri mumeiso ga Muteebbengwa, yaasenga kyese kya meezi gahyo pekupeku bantu bensei baamulingiri hitihiti nibakwendya kuwona kuyeedeemuura nakyo amaari kuganywa. Wakame kyese yaakiiciirye hansi, yaaweera Muteebbengwa ndi na kigambu kinkwendya kuweera banyaaruganda lwange ntakabbeeru kunywa gaga meezi nkakwa. Wakame Muteebbengwa yaamwikirize kubaza kigambu kyamwe hali banyaaruganda baamwe. Kasi wakame yaatandika kulibatanga nagyenda hali buhi omwe namuweeranga nti, “Nkugyenda kunywa gaga meezi nkwe, beitu nyaakabba nkwi anzitisiirye gikubba gigyo ndengeeti gya muhala gimukuwona hahwo”. Yaaty yaaty mpaka bantu bensei yaabarombya. Kara mu kubaza na banyaaruganda baamwe badi, meezi gaalingi nigakuholanga. Ha yaamaliiri kuraga banyaaruganda baamwe, meezi gaali gamaari kuhola hole..... Wakame waamu meezi yaagamwokiri-bumwoki murundi gumweji bantu bensei baalingiri. Ndengeeti gya Muteebbengwa yaagyetungira nka mukali.

KYAKWEGA

□ Kibba kirungi kubanzanga
kweḅulya otakabbeeru
kukora kintu.



3 MR. HARE AND THE KING'S TEST

Once upon a time, there was a great King whose daughter was the most beautiful girl in the land. Many men admired her and wished to marry her, but the King's palace had strong restrictions, and no man could visit the princess to court her unless the King allowed it.

As the princess grew older, the King began to wonder, "Which man will be suitable to marry my daughter?" He wished for someone brave and wise for a son-in-law. So, he came up with a clever test.

The King invited all the young men in the kingdom and thousands came, hoping to win the princess's hand.



In front of them, the King placed a big pot of water on a huge fire to boil. He said, "Whoever can carry this pot and drink all the water at once, without putting it down, will marry my daughter."

The crowd gasped. The pot was hot, and the water was bubbling. No one dared try. No one - except Mr. Hare.

Mr. Hare was small, but shrewd. First, he consulted with the wise elders of his clan who offered some advice.

He came forward and picked up the pot. The crowd watched closely. "Would he really drink the boiling water?" Some wondered silently, holding their breath.

Just then, Mr. Hare stopped and said to the King, "Please, let me say goodbye to my family before I drink and die."

The King agreed. So, Mr. Hare walked to each of his relatives and said, "If I die, it is because of the princess's beauty. Look at her —there she is."

He said this again and again, walking slowly from one person to another, pointing at the princess each time. While he did this, something smart was happening —the water was cooling down!

By the time Mr. Hare finished speaking to everyone, the water was no longer hot.

He lifted the pot and drank all the water easily.

Everyone cheered! Mr. Hare had passed the test with wisdom, not just physical strength.

The King smiled and said, "You are brave and clever. You shall marry my daughter." And so, Mr. Hare and the princess were happily married.

LESSONS FROM THE STORY

- It is always important to be brave and stand out from the crowd just like Mr. Hare did, and act with wisdom, not physical strength
- We need to seek for advice before you act just like what Mr. Hare did.

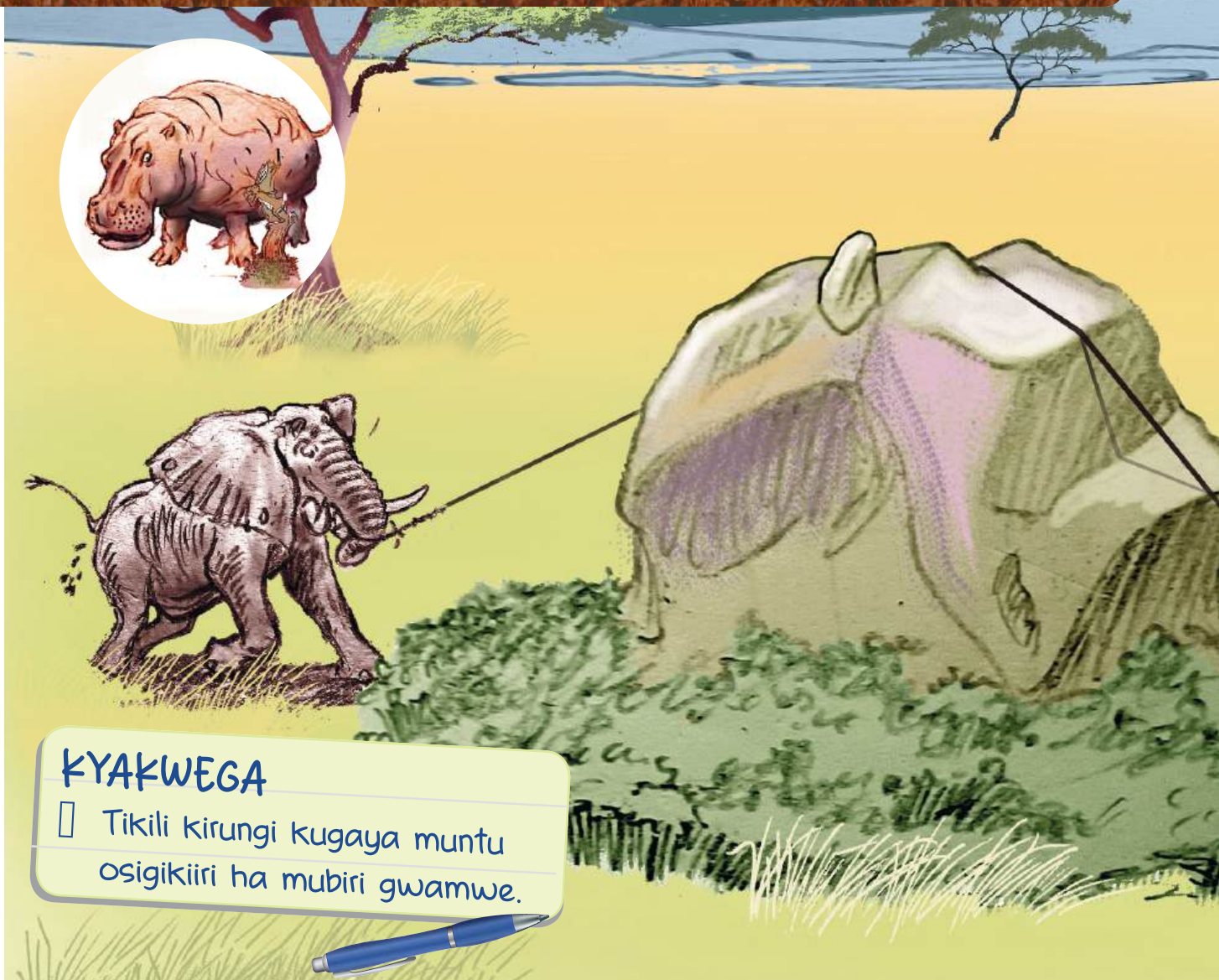


4 MPAKA HAKATI WA NGUGU NA NZEGU

Kiro kīmweī, Wakame na magezī gaamwe ganene, kwetegereza naani hakati wa bisolo bibiri bikooto Ngugu na Nzegu akira maani.

Kiyaakoorī yaagyendīrī kwitaka yaaweera ngugu, “We weegirī nkwendya gya nawe tusike muguha tuwone naani akusobora kusīnga mwīra?” Wakame waamu yaagyenda na hali Nzegu de yaagiweera kigambu kyokyo kīmweī. Na myehaariizo minene hoi, bisolo byensej byekirīize byegirī nti Kawakame nako de kasobora kukora kyani.

Muguha yaaguteerī ndugulo na ndugulo gya kasahu. Yo Wakame yaagwicaaraho hakyendi baatandika kusika. Baasikageeni mpaka nayo Wakame yaadwa ha kunanuka ngu kwo mali bajwahiri. Yaagumiirye nasala muguha buli kisolo kyekuutira kigwo kudī tondoro. Yaagyendīrī hali ngugu yaagiwera, “Ombweni! Abbenge muguha gutakadukirī waakali nowona we!” Yaagyenda na hali nzegu de yaagiweera yaatyo. Buli kisolo kyasigeerī kinanykirī nti, Wakame yooyo gibaakali kusikagana nayo. Kuruga na kiro kikyo, bisolo byensej byatandika kutamwo Wakame kitiinisa.



KYAKWEGA

□ Tikili kirungi kugaya muntu osigikiiri ha mubiri gwamwe.

4 THE CLEVER HARE'S TUG OF WAR



One day, wise Hare had a big question on his mind. “Who is stronger of the Hippo and Elephant?” he wondered. Hare came up with a clever plan.

He went to the lake and said to the Hippo, “Let’s play a game of tug of war! I want to see who is stronger —me or you!”

The Hippo threw his head back, laughing aloud, “You? You’re so skinny! But okay, I will play!”

Then Hare went to the forest and said to the Elephant, “Let’s play a tug of war! I want to see who is stronger —me or you!”

The elephant laughed too. “You? You’re tiny! But alright, I’ll play!”

Hare smiled. He tied one end of a long rope to the Hippo’s tail, and the other end to the Elephant’s tail. He hid the rope behind a hill so that they could not see each other.

Then he shouted, “The game starts now! Pull!”

Hippo pulled. Elephant pulled. They pulled with all their might! They grunted and huffed. The rope stretched and shook. Finally —SNAP!

The rope broke, and both animals tumbled to the ground!

Hare ran to the Hippo and said, “If the rope had not broken, I would have shown you how strong I am!” Then he ran to the Elephant and said the same thing.

Both the Hippo and Elephant were shocked! They believed it was Hare they had been playing against the whole time.

From that day on, all the animals respected Hare. They learned that being small doesn’t mean being weak. Sometimes, the smartest one wins!

LESSON FROM THE STORY

□ Never judge a book by its cover; we should not despise those who appear to be physically smaller than we are because they might be more creative and wise than us.



S KWERANGA

Mu ɓusumi ɓwakadei, haalingiho mudulu omweɓi gɓakweta Bikibbo. Biɓibbo yogwo, yaalingi na baana baamwe ba ɓuhala na ba ɓudulu. ɓwire ɓwadoori mwana omweɓi giɓeetengi Biɓaloho yaagya miɓali wa kuswera. Amaari kwagya yogwo miɓali, yaatumiri babbaawe baagyende kwamwaɓu yogwo miɓali kumwerangira. Badulu baba baagyendiiri baabatangiira kurungi hoɓi, babasegeerya byakudya baatandika kudya na biɓika biɓi bya nyama na maaci gabaabaleeteeri. Baadiiri, baadiira kimweɓi bagaraata na mwicuto bebeera na kinyaakubatwala batakakibaze. Beiceeri kwenamira weenamiri. Kara ɓuɓwo, de munyeeta kurungi wondi de yaalingi naliyo munyaakubba yeegombiri muhala yogwo omweɓi, yoodede yaatumiri babbaawe baagyende kwerangira muhala yogwo. Bo ɓyabaadoori, baagiirye badulu bahandy na bato beɓaliiri baabatangiira. ɓubendeerye kubasegeerya byakudya na byakunywa, bo baabaweera nti, kili kirungi kubatangiira yatyo, kyonkei batakabbeerɓi kukora kintu kyenseɓi baakwendeerye babanze kubaza kibaleetiri.

Baabeikiriize bakibaze kasi beezolokya nka kuɓeiziri kwerangira muhara waaɓu yogwo. Baahuyri nsimbi na bintu byaɓu babihembayo badi ba kubanza bo baalingi balingiriiri-ɓulingiriiri batali na gabaza genseɓi. Muhala baamwerangiiri bamutwala na kumutwala.

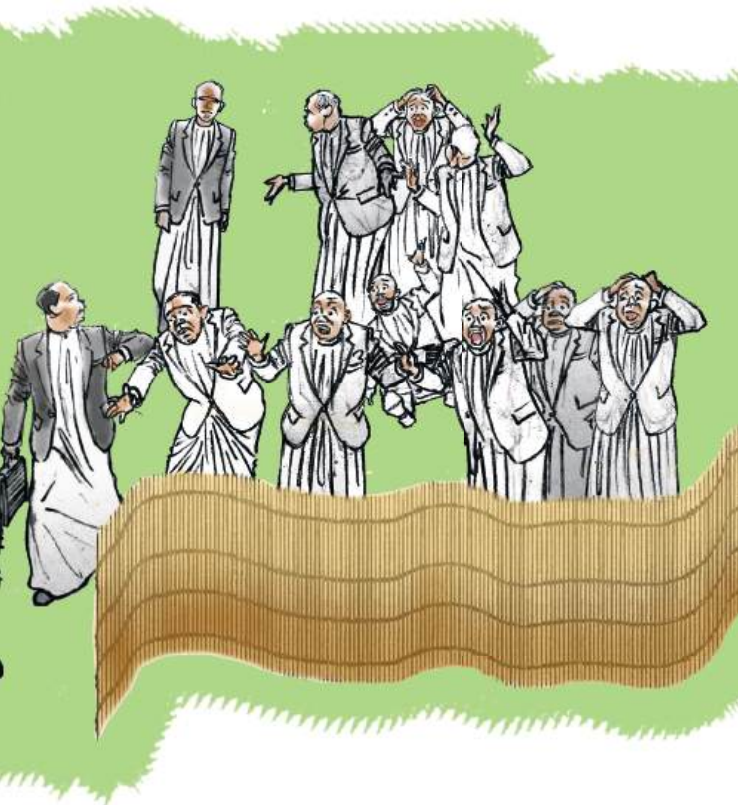
Nsonɓi zaabakweti na kuraga batakarage, bagumiirye gakumbuuka beemuka na muswaru guɓi na galibata gaali gabalemiri kubba kibendyengi batakakitunge haɓwa kuhaaga na biɓyo biɓaabasegereerye.

KYAKWEGA

□ Banzanga noodosereerya + kiwaagyendereeri otakakoori kindi.



5 THE INTRODUCTION CEREMONY



A long time ago, there lived a man named Bikibbo. He had many children — boys and girls.

One day, his son Bitaloho met a lovely girl he wished to marry. So, he asked his father to go and visit the girl's family for the introduction ceremony, for the two families to get to know each other.

Bikibbo and his team prepared for the visit. They dressed up in their best clothes and brought gifts.

When they arrived at the girl's home, they were warmly welcomed. The family served them lots of delicious food and drinks, including meat, sweet potatoes, bananas, juice, and porridge.

Bikibbo and his entourage were so happy! They ate and drank so much that they forgot to bring up the issue that was the main goal of their visit – the marriage proposal.

While they were still enjoying the food, another group of visitors arrived. This second group had also come to introduce themselves to the family.

They too were served a sumptuous meal, but before they started to eat, they stood up and made their request:

“We have come to introduce our son. He wishes to marry your daughter.”

Then they offered their gifts and spoke kindly and clearly.

The girl's family were overjoyed and accepted the proposal. The daughter's hand in marriage was offered to the second group.

Bikibbo's group looked at one another in wonder. They were embarrassed because they had focused on the delicious food and failed to make their mission known.

They got up quietly and left without even saying goodbye.

LESSON FROM THE STORY

□ We should always remain focused on what we want to achieve in life, by avoiding distractions and temptations.



6 MUKALI NAABYALA MWANA WA MUTWE GUKOOTU

Nyaalingi hahwo, mudulu naatunga mŭkali. Bwĩre buɓwarabĩrĩho, mukaluwe yemeta, mŭkali yogwo, yaali na mŭnywanwe wondi yodede munyakubba yemetĩrĩ kandi beĩcalengĩ hamweĩ.

Bwĩre bwadoorĩ baba bakalĩ benseĩ babyala. Mŭnywanwe yaabyerĩ mwana wa mutwe gukooto hoĩ de beicala kurungi hataloho kabi kenseĩ.

Kyali kiro kĩmweĩ mŭkali munyakubba abyerĩ mwana murungi yaabũnga hantu yaatĩga mwana waamwe na mŭkali mwĩra. Buyeirĩrĩ yaagĩĩrye mwana waamwe murungi ataloho hasĩgeerĩho yodĩ wa lĩtwe likooto, hatĩ mŭkali atandika kweta mwana waamwe murungi yaamwetengi yati, “Balima ibanda balima ibanda.....” kereke wantwalĩĩrĩ kaana kawanjuru, wantwalĩĩrĩ kaana kawanjuru, wantĩgira mwana wa kĩtwe kereke. Yaatyō yaatyō mŭkali yeĩcalengĩ naahĩĩma atakuwonaho mwana waamwe.

Kyali kiro kĩmweĩ baamuwera nti: atabbanga mŭnywanwo yooyo yaatwerĩ mwana waamu murungi, tobanza okatoleerya bu-mŭnywanwo okawona de?

Gaali mananu Kara mŭkali mwĩra yooyo yaali amwĩbĩrĩĩrĩ mwana.

Mwana baamwagiĩrye baamwĩrĩrya mmawe, mŭkali yodĩ yaasĩgeerĩ ahangaleerĩ atali na kyakukora kyenseĩ. Kandi babiri baba kyabaletera nzigo kyudoosya na hataatĩ mpaka beicala nibeharana.



6 THE MISSING BABY

Once upon a time, there lived a man and his wife. The wife was expecting a baby—and so was her close friend, who lived with them.

Time passed, and both women gave birth. The wife had a beautiful baby, and her friend had a baby who looked different—with a very big head.

One day, the wife went out to visit someone. She left her baby at home with her friend. Upon returning home, she noticed something had gone wrong. Her baby was missing—and only the other baby was there.

She looked around and asked, “Where is my child?” Her friend said nothing. The mother was heartbroken. She cried and began to sing:

“Balima ibanda, balima ibanda, kereke wantwali
irikaana kawanjuru,

wantwaliirikaana kawanjuru, wantigira mwana
wa kitwe! Kereke.”

(The song told everyone that her beautiful baby had been taken and left with a child that wasn't hers

Soon, people around the home became curious. They searched the house—and they found the missing baby hidden inside.

It was true. The friend had taken the child and tried to switch them.

The mother held her baby close. The people were very upset with the friend, and the two women became enemies.



LESSON FROM THE STORY

- We should never trust anybody, apart from God
- We should learn to protect our children.



7 BUGAREI (NZIGO GYA KAMANKUUTI NA NKOKO)

Nyaalingi hahwo, nkoko niginywana kamankuuti. Baaba banywani kwo nibabungirangananga nka munywani kwabungira mwira, nibalibatanga hamwei baaba na mukagu gudi nka gwa kakimba na buse. Bubaali nibali hahwo beiceeri mu kicweka, nzala gigwa, nzala bugyagwiri bebuulya tukoori teetei kandi mu babwo, nkoko gyalingi na baana banene kubba gyo gibyala hoj, kamankuuti yali na baamwe badooli. Gigi nzala gyakiiri kutalibaniza nkoko, baba banywani barombiri bebuulya tukoori teetei? Baakoba beitu katwicala na mukama wetu haha de, habwaki tutagyenda nitukamwebuulyahoho gigi nzala tugimari teetei. Baagyenda hali nsolomi bagiweera weewe otwebembera, nzala gitugwereeri tukoori teetei?

Nsolomi gibaweera, ndi na nsigo giloho gibiike mu kideeru gikusobora kwanguha kweera, mugyende mulime. Atuma mukali waamwe agyende mu kideeru aleete nsigo, abeweera gigyo nsigo mugyweeni, mugibagane hakati buli muntu agyende alime kwamwamwe weerye nzala gimalike. Basemererwe hoj muhandu wabu kubaha mybazi gwa nzala, baatwala nsigo, gyali gya binyobwa.

Buli omwei yaatweri gigi nsigo kwamwamwe, nkoko bugyadoori kwamwagyo, gyagiirye buli omwei kwamugi nakudokera budokeri na nzala, nkoko gyaweera baana na mukali nti twiceeri kukwo mukama weetu atuheeri nsigo gya binyobwa tulime, baana baalingi kulira, mukali

amubuulya twalimanga baana beitu nibakukwa?, tolaho obahe. Muduulu akoba kandi kwo, atolaho abaha badya mukali yongera amuwera kandi twe, twalima nitulinzala? nabo batola badya bubwakeri nibakutura bebulya tukori teetei, batoola bindi baadya mukumaliira beizukiiri busigo babudiiri bwensei.

Nkoko gyagyendiri hali munywani waagyo kamankuuti, bugyadoori gyagiirye kamankuuti alimiri binyobwa nibilimukwera kandi nibikunyiira, amuweera webale kulima, kamankuuti amubuulya we musiri gwamu guli teetei, mukoko amuwera gyedede gwange guli nka gwogu webale kulima, asiima amala araga yemuka, buyaadoori kwamugi aweera mukali nti kudi kamankuuti alimukutukoora mulimo bidyo byeriri hoj.

Murundi gundi mukoko yaagiirye kamankuuti nalimu kulukula baatandika kulukula hamwei, amuweera yati wemuka busa wedede!!! Yaamuha binyoba mukoko atwala badya kwamugi batakadwebwe gundi mukoko yeiriri na bakwamwamwe bensei mumusiri bapimiri kamankuti yemukiri badwa badyaa..., kamankuuti mwakya-lyaho, yaagiirye magulu na bidyo babibiri yeebuulya yogo naani akundiranga bidyo byange? Buyeiceeri niyebuulya, agyenda hali Nsyo amuweera nsyo, mu musiri gwange kudi nyagiirye bidyo byange bidye tukoori teetei?, nsyo amuweera izo bunyaali haha ninkubimba nnyumba gyange

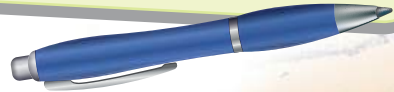
nyaweeni nkoko na baana baagyo nibakugyenda kukwo, akusobora kubba yooyo, mulaaliire habwakubba bundeeba kwamwamwe kudi, kintu kiicala kyahiyo, akwisana ataalmiri. Kamankuuti amuweera odoserye kamulaaliiri, yaalingi hahwo yaagyendiri kuwona Mukoko nizimuleeta na nzala gyamaani kwiza kwiba bindi, yaagiirye kamankuuti amwetegekeeri na kidi kiniga amuweera yati, “Kara weewe munyani wange akwibanga bidyo bye” mukoko atandika kwiruka, kamankuuti amwirukya mpaka kwataho bwana bundi abudya habwa kiniga. Beitu Mukoko, mukali na bwana bundi bumutiga.

Deeru kyokyo owona kamankuuti naagwera nkoko buli hakaziweeni, habwa binyobwa byamwei bidi bibeiri.



BYAKWEGA

- Bwokora na maani
otolambemwo magoba.
- Bugarei buleeta bunyanzigwa,
bwibbi na butesigwa.
- Twege nti, kadi nitukukoma,
tukome bebemberi
bakusobora kutumalira
buzibu bwetu nka Nsolomi
bunyaamaari kizibu kya nzala.





7 THE COCK AND THE KITE

Once upon a time, there lived two good friends—a Cock and a Kite. They loved each other very much. They helped each other, visited each other often, and even shared food. But they lived in different homes.

One season, a long drought caused the crops to fail, and the village was hit by a great famine. There was no food anywhere. Everyone was hungry. Cock and Kite sat together to think of a plan.

Cock was more worried because he had many **chicks** to feed. Kite only had a few, so he wasn't struggling as much.

Kite was lost in thought for a while, and then he had an idea, "Let's visit our leader, the Guinea Fowl, and ask for help."

Cock agreed. So, they went to Guinea Fowl and explained their plight. Guinea Fowl sympathized. He gave them each a bag of groundnut seeds to plant.

"You must plant them quickly," he said. "In a short time, you will have food." The two friends thanked him and went home.

When Cock got home, his chicks were crying because they were very hungry. His wife said, "Why plant the seeds when our children are starving? Let them eat some." So, Cock gave some seeds to the chicks.

Then his wife said, "But we too must eat. How can we clear the land and plant on empty stomachs?" So, they ate some more.

The next day, before working on the farm, they ate even more of the seeds. And again. And again. Soon, all the seeds were finished—and they had planted none.

A few weeks later, Cock visited Kite. Kite had planted his seeds, and the garden was lush with growing groundnuts.

Kite asked, "How is your garden?" Cock didn't want to feel ashamed, so he said, "Oh, it's doing great—better than yours!" He was only putting on a brave face, as the hunger pangs continued to bite.

One day, Cock visited Kite again—and this time Kite was **harvesting** his groundnuts. Kite shared some with Cock and gave him a gift to take back home to his family.

When Cock told his family about all the food, they became greedy. Later that night, Cock's family sneaked into Kite's Garden and helped themselves to some groundnuts.

The next morning, Kite found the garden half-empty. He was shocked.

He went to inquire from the **Weaver Bird**, who lives high in the trees. Weaver Bird said, "I saw Cock and his family near your garden at sunset."

Kite was sad and angry. He set a trap in the garden.

That night, Cock and his family returned to steal. This time, they fell into the trap!

Kite couldn't believe it—his own friend was stealing from him! Cock and his wife ran away, but some of the chicks were trapped and eaten by Kite.

From that day on, Cock and Kite became bitter enemies. Even today, kites eat chickens, and chickens run away when they see kites.

LESSON FROM THE STORY

- We should always work hard for our families to avoid stealing other people's food.
- We should never betray our friends whatever the situation we might be going through.



8 BUJUNE BWA NZALA

Nyalingi hahwo, mudulu gubakweta Byarufu yaaswera mukali gibetengi Juniva. Juniva yaalingi mukali akusikiriza. Mu ngonzi zinene Byarufu yaatungiri Juniva beicala nakwegonza. Nka badulu kubabba, bamaari kubbaho na baana basatu, mudulu yaagyendiri mu bizinga. Byarufu buyangyendiri mu bizinga kuloba, bundi na bundi nsimbi zaalemengi zakutuma kwamugi. Kikyo kyabaleterezesngi kumala kasumi kalei batakejiri kwamugi.ss

Juniva baana baba bamwozohereeri atakusobora kubba natura mu musiri. Juniva yaacwamwona kutandika kwekoresya bulimo bwakwamugi. Juniva, muhutakigyendeera, nzala gyamaliriri gikuyitiri kodi mwamwe. Bandi bakabbanga nibakulima yo yabbengi na baana baseeri, bundi na bundi yabbengi nakutoolya mulingo guyafuna nnyeni hawakubba mudulu waamwe Byarufu yaalingi amutigiri agyendiri kutoolya nnyeni (kuloba).

Heinyuma gya kasumi kalei Juniva nzala gyamukiri baana batandika kugyenda heisomero batadiri, na kulaala batakudya. Kyonkei mukali yaatandika kukora bupakasi.

Nakutandika kukora bupakasi yaadwereeri bumunywani waamwe gibetengi Kanzala. Yaawereeri munywanwe Kanzala amuhegene lwija, bupakasi buyasobora kubba nakora asobore kutunga kiyadiisya baana baamwe.

Murundi gwakubanza, kanzala yaaswi ri kuhagana Juniva mulimo hawakubba Kanzala yaalingi amuhaniiri agyende mumusiri kulima kyonka kanzala niyekwatya ngu tasobora kuleka baana baamwe.

Mwanya bwagwagayendi ri, Juniva yalemeeriho Kanzala asobore kubba namuha mulimo gwakukora. Mungeru gyogyo, Kanzala yaheeri Juniva lumengu. Yamuhalumengu na muhengeseru na buroi, yamuweera, 'buliburoi bwokuswanga, oiza kutolangahona buwahagana baana baamu bakadyanga.' Masanyu ganene gagwiri mumutima gwa Juniva, yasemererwa. Mukusemereerwa yaterumwona kyembu kinyakuruga kumutima gwamwe. Nabuyakihimiri namasanyu, kyamaliriiri nikikumulirya. Yahiimengi nakuswa buroi kyembu kikukoba yati;

"kuwe kuwe nswera baana bange

Kuwe kuwe nswera baana bange

John agyendiri kusoma

kuwe kuwe nswera baana bange

Kuwe kuwe nswera baana bange"

Habwakyani yakobengi "kuwe kuwe?" hawakubba lumengu buyaakalusindikanga hoona lumengeseru, lwakobengi "kuwe... kuwe... kuwe... kuwe" Hati kuwe kuwe hoohe yatoleeri kyembu kuwona ngu kyanguhirye mulimo kandi nakweziryamu maani. Ntingu kiki kyakukora,

bundi na bundi kikusobora kuyambahoona baana baamwe kufuna kyakudya.

Yaatyoya yaatyoya, Juniva yagyendiri mumeiso na mulimo gwamwe

kuwe kuwe nswera baana bange

Kuwe kuwe nswera baana bange

Dorothy agyendiri kusoma...

Yaatyoya, mungeru nka gigyo yaakamalanga kuswa Kanzala namutahira hoona katasa nagyenda natimbbira baana bamwe nibatunga kyakudya.

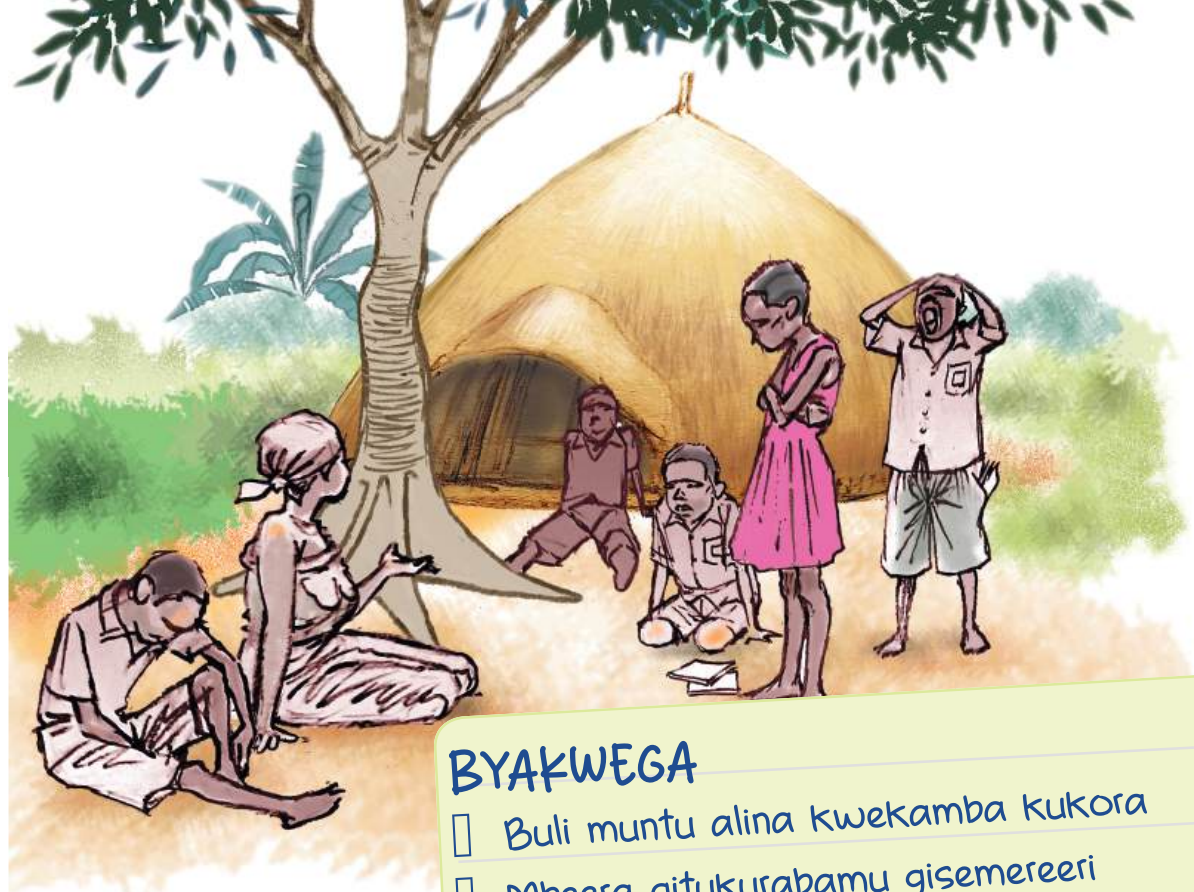
Deeru kinyakwiza kuleeta kabi, bwire bwadoori Juniva yaawona bukooro bwa Kanzala yaamuhengi butacakasobora kubba nibumala bantu bamwe, nibadwa hakudya kamunanghu. Kanzala atalohoona Juniva yaasala magezi gakiwiba. Buyeibi ri murundi gwakubanza, nkya gyamyheeribatakamwege nakuyaaalingi eibi ri. Kanzala yaalingi muntu mukori yeetegekiri nali na kideeru kyamwe. Mu kikyo kideeru yaalingi na bintu bikumala nibikusobora kubba nibimwi rukirirya mukeire kanzala. Kyatwaliri Kanzala mwanya kwetegereza ntingu Juniva eicala namwiba.

Kyalingi kiro kimwe, kanzala yaalingi mu jokooni abbatikiiri nakwendya munywani waamwe yakamala badye hamwe, bukooro bwakutwala buyambe kwamugi. Kanzala abba nali mu

jokooni, abbatikiiri, Juniiva naali hanze, kuwe kuwe nswera baana bange..... Hatĩ kara mukyewe kyagomasi gya Juniiva haalingimwona kakuyitiya. Bwakuswanga akaswa, nataha bukooro nabbwoma mu kakuyitiya. Kanzala buyaahulukiri mu nyumba nakunihira bukooro busobora kubba budoori bukusobora kuguza, yaagyendiri kwagya kuruga mukali yaatandikiri naahiima kuwe kuwe, bukooro bwalingi nibukyali bukeehy. Habwakikyo yaatandikiri kumwekengera, kanzala yaabbeerĩ muntu murungi atakapape yaabũña yaakubayo mu jokooni.

Kara kumulyangu gwa jokooni gya kanzala haalingiho kihongole. Kanzala yaatekamwona liiso lyamwe yaatandika kuwona mwirawamwe Juniiva kyakukora. Juniiva yaali kuwe kuwe nswera baana bange, maliga garuga mu meiso ga Juniiva alira. kara naku gikumulirya kuwona akukora bupakasi, yaataha, buyaalingi nakutaha nakusumula mu kakuyitiya, kara kanzala yaalingi amweeni. Kanzala yaahuluka, amuweera Juniiva nolemwa kwega naku gyamu, nootandika kunziba, olibba munywani wanaani? Kwata muhanda gwamu oruge haha, na kakuyitiya yakamunyaga. Juniiva yeirukiri mu bikoni na nsoni zinene, mukali mwira yaakuuta kaluulu. Juniiva yaamaliriri eirukiri atigiri kanzala.

Kanzala yaasigeeri nakuhuniira banywani ba muntu batakusobora kubba nasakira kandi na bantu bakulemwa bwesigwa. Nyatigiri Juniiva magezi gakuũña kutunga kyakudya gamwebbohiri kandi Kanzala arahiri Juniiva ataliũña kukuba kwamwamwe.



BYAKWEGA

- Buli muntu alina kwekamba kukora
- Mbeera gitukurabamu gisemereeri kwahi kubba kyakwekwatya kutanga kulingiira kili mumeiso habwakubba mbeera giloho hataati gili kwahi gyakubbaho biro na biro.
- Twege kubba besigwa kandi bananu. Bwobba otali mwesigwa kandi munanu, bulikiro olemwa yakuyamba.





8 HUNGER DISASTER

There once lived a woman named Juniva. She was married to a kind man called Byarufu, and they had three children.

Byarufu was a fisherman. He went far away to the islands of Lake Albert to catch fish so he could take care of his family. Sometimes, he didn't catch enough fish and couldn't send any money home. He stayed away for a very long time.

At home, Juniva struggled to care for the children alone. She had no food in the house. The children were always hungry, and sometimes they fell sick.

Juniva wanted to go to the garden to grow food, but she said she couldn't leave her children alone. Instead, she asked her friend Kanzala to offer her some odd jobs from which she could earn food.

At first, Kanzala said, "I told you to plant your own food, but you didn't want to. I don't have work for you." But Juniva kept begging, saying, "My children are hungry. Please help me."

Finally, Kanzala agreed. She gave Juniva some millet and a big grinding stone called lumengu. Juniva was to grind millet into flour for her

friend's family meal. For every sack she ground, she would take a small share for her children.

Juniva was so happy! She began to grind the millet while singing:

"Kuwe kuwe nsweera baana bange,
Kuwe kuwe nsweera baana bange..."

The song came from the sound of grinding—"kuwe... kuwe..."

She sang with joy, but also with tears, because she was tired and her heart was heavy.

Each day, Kanzala gave her millet to grind, Juniva would take home a tin of flour for her children, but it was never enough to make a full meal for them.

So, one day, while Kanzala was not looking, Juniva took more flour than was given to her. She hid it in a small sack inside her gomesi (dress). Because Kanzala had a large granary in which her millet was stored, she did not notice right away.

One day, Kanzala went to get flour to make millet bread, but discovered that there was very little left.

She became suspicious. She peeked through a small hole in the kitchen door and saw Juniva stashing some of it away!

Kanzala rushed outside and shouted,

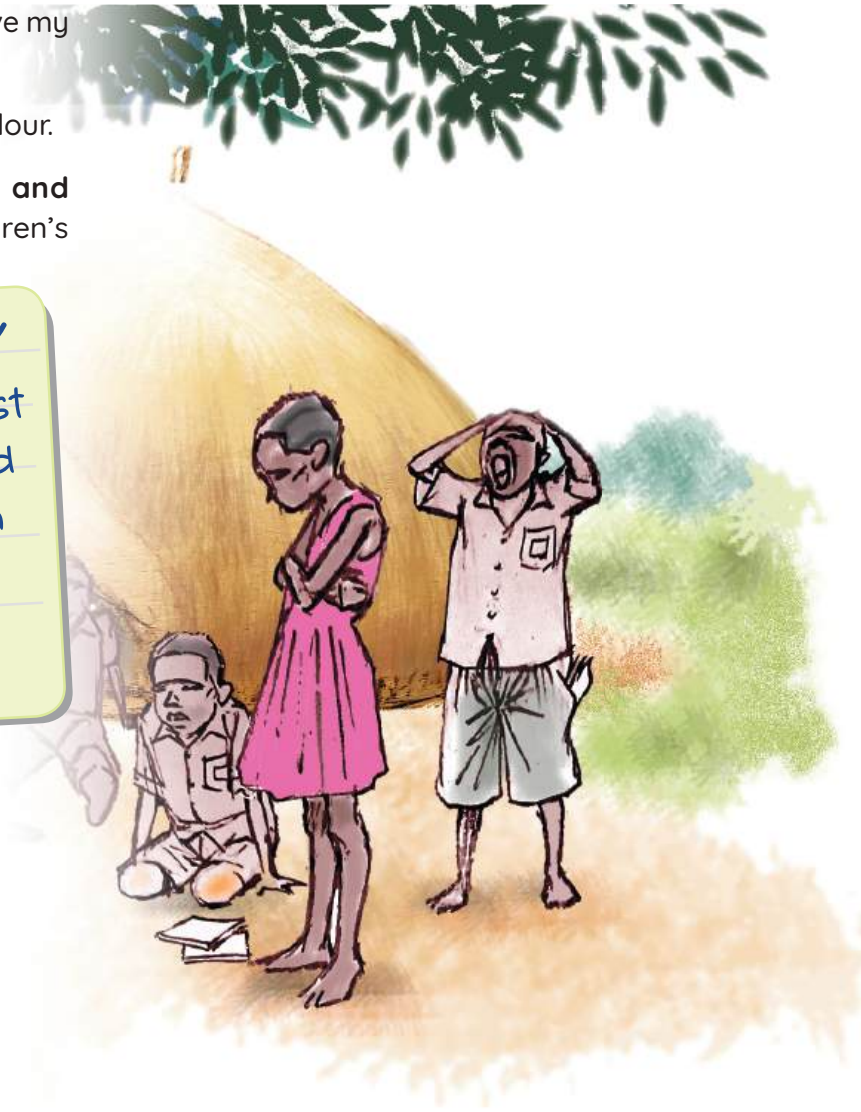
"Juniva! You begged me for work, now you steal from me. What kind of friend are you? Leave my home and never come back!"

She grabbed back the offending sack of flour.

Juniva ran away, drowning in **shame and sadness**, and wondering where her children's next meal would come from.

LESSON FROM THE STORY

□ We should always be honest and truthful, and we should not learn bad manners such as stealing because of the situations we are going through.



Nyaalingi hahwo, mu busumi bwakadei hoj, habbaho mudulu mulo bi munyakwicalanga ku mutanda na muhara waamwe. Yogwo mudulu yaalingi mugezi hoj kandi yaali na busaaha mu kuloba, kuhijima bwambu hamwe na kwala.

Yogo mudulu yaali wankebe hoj kadi hakabbangaho kikwere nsu zitakukwa, yaasoborengi kuzifuna kandi mu bunene, balobi bandi bebyulyengi hoj mulingo kyani guyaasoborengi kwita nagwo zizi nsu zinene yati? Baateegiri nti, yogo mudulu yaagyendengi niyonga nsu za beira mu maati ga ntaduko gya mutanda. Yaakabbanga agyendiri kuloba, yaasindikengi bwati bwamwe rubaju lwa Zairi hoho niyongera nsu za Banyazairi bategiri.

Kiro kimwe mudulu yogo yaarombiri na beibi bamwitaka kandi basobora kumuwona nakwona nsu mu bitimba bya bantu bandi, bagereereye kumwiruka kumukwata beitu yaabatigiri nakoreswa busaaha bwamwe bwa kwala. Kiki nabukyabbeeraho, kyamugeeni kwahi kuleka nkora gyaamwe gya kwoza nsu sitali ze. Banyazairi bamaari kulemwa kumukwata, beiceeri kwahi batekeeni baatandikiri kutooleereereya bwicalu bwa mudulu yogo.

Lyabberi mwinsi limwe, yogo mudulu yaali kwamwamwe na muhara arugiri kuloba kandi aziriyiye mu bunene. Nka mulo bi wondi yensei, yaalingi nalimwo kunihiriyeya bitimba byamwe ha musaali gunyakubba ha zigati muhara yo yali nalimwo kutumba kyamwinsi. Banyakubba

nayo, baagyendiri kuwona bwati nibukwiza bulingirijiri nyumba gya bu kandi nibulimu badulu banene. Baba badulu beiziri na bilWanisyi nka masumu, mibbeere, pipanga na bindi, baalingi bajyahu kandi babbohiri busyo nibolokya baali nakigyendererwa kitali kirungi.

Bubadoori, bajamirye bwati ha nyumba gya yogo mudulu ginyakubba ha mutanda, banukiri mu bwati beiza nakiniga kinyamani beetoroora maka ga yogo mudulu. Buyabweni mbeera nigili gibibi, nka muntu mugezi yasala magezi yaabbatangira yaasemererwa kadi bakabba baalingi bo bazingalyu nakiniga kyamaani, muhandu waa bu yesegeereye hali mudulu yaamubulya 'onkunuzuka?' Mubutini bwamani mudulu yaakoba 'kwahi mali beitu mwebale kwiza, mbayambe naki?' badi bandi bubeegwiri kikyoo baakoba yogo mudulu mujoogi tumwite tугyende, yaaberimwo leke muhara wange atumbe kyamwinsi nituhanuranga aleke tudy hamwe tumaari kunya nkuwona mujwahir hoj nalugyendu. Yaragira muhara aleete mwenge gunene bagenyi baabu banywe nayo nibahanuranga, badulu bubegwiri kikwet ho kunywa nakudya bensei beiza beicaara hansi ha musaali hamwe nayo. Yali mudulu wa bigambu na bihanuuro binene, bubaali beicaaliri nibakunywa mwenge nakwetegereya bihanuuro, nka mudulu mugezi kandi muSali wa byambu, yaatandikiri kuhijima kyambu naraba mukyo kubanza na muhara waamwe. Kiki kyambu kyakobengi yati;

Mwana wange batwiri doo, mwana wange batwiri doo

Bintu byetuta mu bwati, lwoho de ta mu bwati

Mwana wange batwiri doo, mwana wange batwiri doo

Bidyo byetuta mu bwati, bitimba de ta bwati
Ngoye zeetuta mu bwati, giya nza kugwa colo mu meezi!

Buyaahimiri badulu betegereye iraka lirungi basemererwa nibamutende mu mpiima beitu omwe mubo atakanyumirwe yaamuwera alekere hahwo kuhijima, yaamu byulya hahwaki yaali atatini ri lukuyu kandi nali amaari kukyega baali beiziri kumwita?, yamwiramu namubwera yo namunaku yaahimanga byambu byamutatirya, yaamusaba amuleke ahime beira kintu kikyoo beikiraniza nakyo bamuleka yeyongere mumeiso na kyambu.

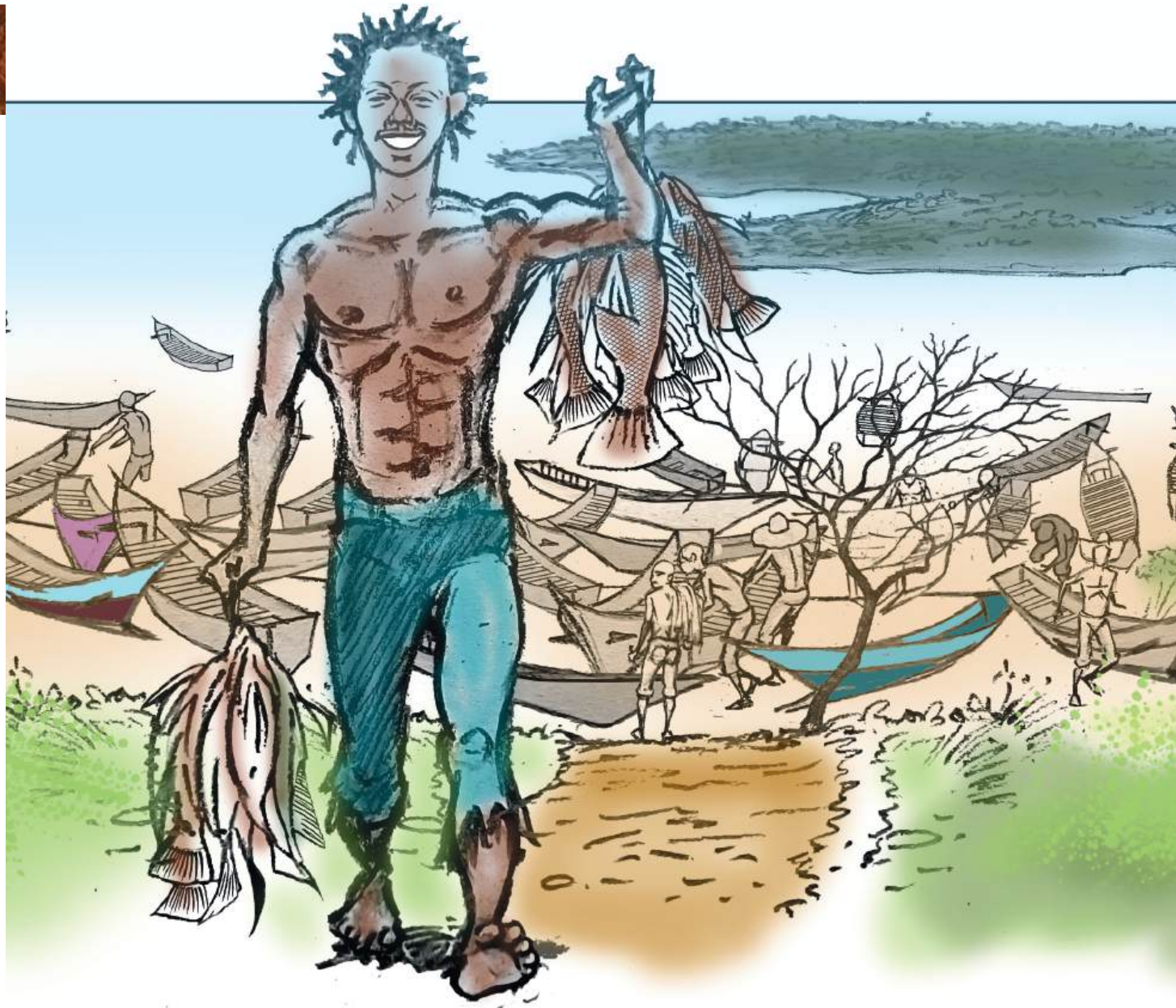
Muhara mu kasumi ka bbaawa kuhijima yaalingi nacaketegeereya mabwa ga kyambu kiki, beitu buyeegwiri baba badulu nibakubulyisanja bbaawe, yaarugiriyo ahuluka hanzei, hahwo hoho bbaawe yongeer kuhijima namaani aleke muhara wamwe yeegwe kiyakobanga, muhaara Amaari kwegwe makuru ga kyambu yeesegeereye hali baba badulu abaweera bahandu bidyo bihi ri beitu nakubategetegerezenge lukobo, bo bafuna maraara kwengwa iraka lya muhaala muto kandi murungi, mukaka kasumi hoho yeiregimwo

bbaawe maani namuweera nka kuyaali amaari kwetegereza bya bbaawe akukoba mu kyembu. Yaagyendiri mumeiso na kwihula kandi yaaleeta nsu na ndwa, baduulu byabweeni bidyo mitima mwensei midokeera, beicya masumu na biita bindi byensei harubaju batandika kudya.

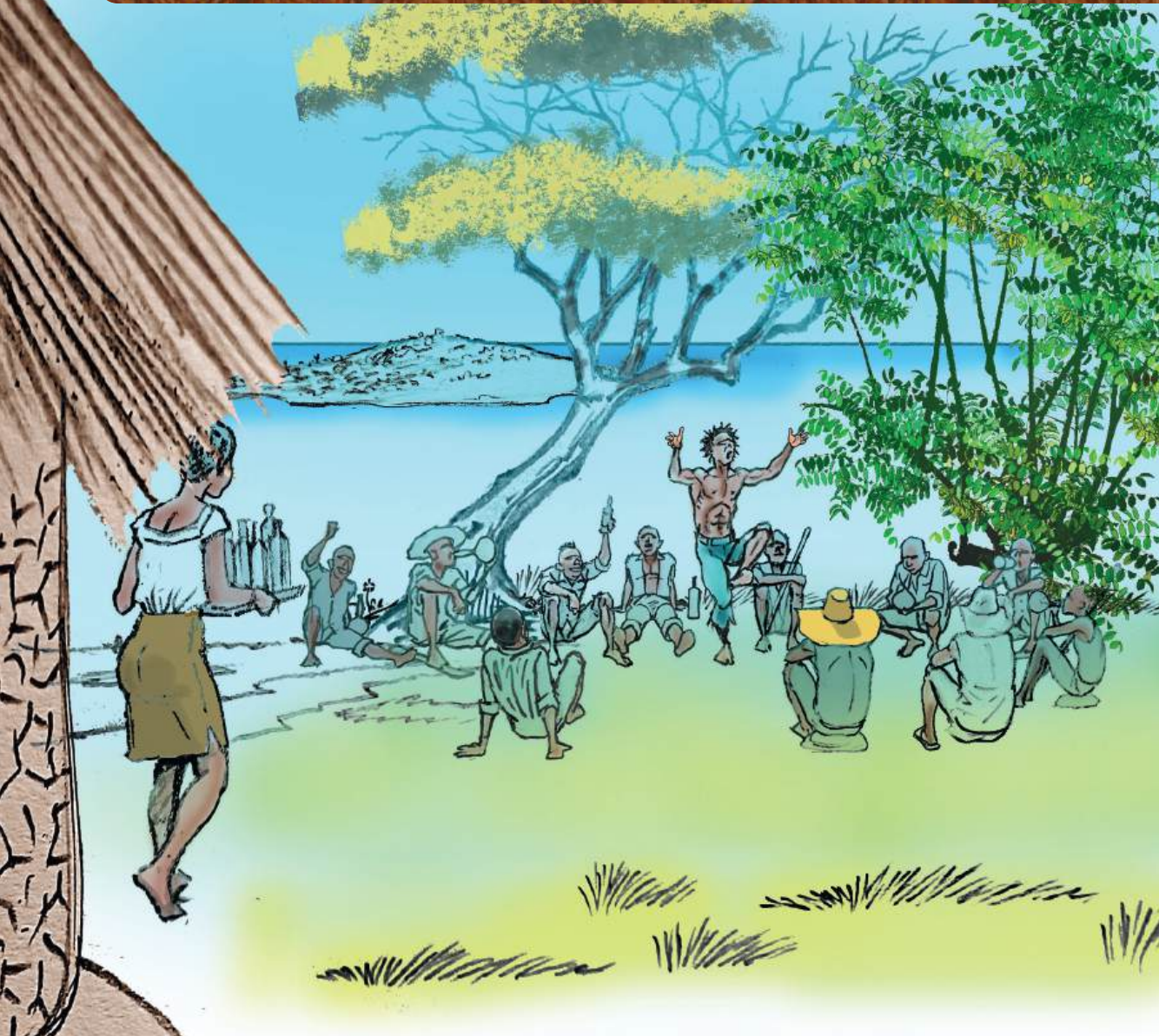
Bubaalingi nibakudya hoho yogo muhala yaasombeeri bintu bikukira bunene naabitwalanga mu bwati, buyaamaari kuteekamu bintu, yaakwata lwoho na lwendu bbaawe kwokwo kumuweera agoze agyende kandi yaawera badulu ngeru muhara kuyaali nakugyenda kubatahira meezi gakunywa na bwati kudi magali. Buyaadaahiri, adoori hadei, mudulu yaabokiri bwangu bwangu agusuka agwa mu meezi yaala bwangu mpaka ha bwati, badulu beizukiiri kukwata masumu abatigiri adoori hali muhara atembiri bwati nakubaraga namarara ganene. Kwokwo yaabatigiri hahwo na kiniga kinene.

BYAKWEEGA

- Kyenamira maani kyesiga mpamba.
- Akwirukya maani akwizukya mpirima.



9 THE FISHERMAN WHO ESCAPED DANGER WITH HIS SONG



A long time ago, a fisherman and his daughter lived by lake Albert. He was a man of many talents; a great fisherman, a fast swimmer, and he had a beautiful voice too.

Even when it wasn't the fishing season, he always seemed to have a lot of luck on the lake; bringing home a bountiful catch. The other fishermen were curious to learn his tricks. What they didn't know was that the fisherman would sometimes sneak around before dawn and take fish from other people's nets, especially from fishermen on the other side of the lake, in Zaire (now the Democratic Republic of Congo).

One day, while he was fishing in Zairean waters, the fisherman ran into some pirates. They noticed that he was stealing and tried to chase after him, but he was too fast on the water. The pirates were frustrated, but they didn't give up. They decided to find out where the fisherman lived.

One afternoon, after a long night of fishing, the fisherman was at home fixing his nets under a tree. His daughter was inside the house cooking. Across the horizon, the fisherman saw a boat approaching. It was filled with angry men carrying swords, spears, and sticks. The men had tracked him down! Instead of running or hiding, he decided to stay calm, while his mind worked quickly, trying to find a way out of his dilemma. He welcomed the men with a smile, even though they looked menacing.

One of the men came closer and asked, "Do you remember me?"

The fisherman was very scared but did not show it and said, "No, but thank you for coming. How can I help you?"

The men became even angrier and said, "He's pretending. Let's just kill him and leave!"

But the fisherman stayed calm. He smiled and said, "Before you do anything, let my daughter prepare a meal for you. You must be tired and hungry from your long journey."

The men were surprised, but the offer of a hot and filling meal was far too tempting. So, the fisherman's daughter began to prepare the food, and brought out some drinks for the men. The men sat down under the tree enjoying their drinks and chatting with the fisherman.

While they whiled away the time, the fisherman started to sing in his beautiful voice. He sang softly so only his daughter could pick up on the message hidden in the song. The song went like this:

"My daughter, they are going to kill us,
My daughter, they are going to kill us,
Get all our things and put them in the canoe,
Including the food, nets, and clothes.
Once you sail, I will swim and follow you."

The pirates loved the melody and asked him to sing more. But one pirate, feeling suspicious, asked,

"Why aren't you scared? You know we came to kill you!"

The fisherman smiled and said, "I just love to sing! Please let me sing again."

The pirates indulged him, and the fisherman continued his song.

At first, the fisherman's daughter was in the kitchen, and couldn't hear the message clearly. But when she heard the pirates' loud voices asking her father questions, she came closer and the message dawned on her. She understood that they were in danger!

She quickly told the men that the food was ready, but she also told her father that she understood the message in the song. The pirates were happy to hear her voice and accepted the huge meal.

While the men ate, the daughter sneaked around the back of the house, gathered all their belongings and placed them in a canoe. The pirates thought she was just getting water from the lake.

Once the daughter had finished, the fisherman jumped into the lake and swam as fast as he could to the canoe. He got into the canoe and waved a cheeky goodbye to the pirates.

Before the pirates knew it, the fisherman's canoe had covered a distance away from the shore and they couldn't catch up with him. The fisherman and his daughter escaped safely, and the pirates never caught them.

LESSON FROM THE STORY

□ The story teaches us that we should always avoid distractions when we are on a mission. Secondly, the story teaches us that not all problems should be solved by fighting and confrontation. Sometimes, we need to run away from dangerous situations.



10 BUNYANZIGWA BWICALA HAKATI WA WOMBOOLI NA NKOKO

Mu busumi bwa kadei wombooli yaarombiri nkoko nigikuruga ku madyuka kugula mukwa, yaagibuyulya mukwa ogutoori hayi? Mukoko yaakoba gugu mukwa nguguyuri ha dyuka, sente zingahi? Mukoko yogwo yaalingi yemereeri na kigulu kimwei kindi akibisiri, yaamaliriri na kugobya wombooli yaamuweera gugu mukwa kugufuna bantemirihho kigulu. Wombooli buyeegwiri kikyoko akoba gyede kangyende banteme

Nfune mukwa, wombooli buyaagyendiri mu dyuka, yaabaawereeri nkoko gikobiri haha haloho mukwa

Kyonkei kugufuna bakukutemaho kigulu kimwei, wa dyuka yeikiriza kandi akadula wombooli kigulu kimwei, buyamweeri mukwa, kugyenda kugwetweka, yaagwiri bugwi kigwo buyaagereerye kubyoka buyuni agwa yebuyulya, ekandi mukoko kayalibatirye mukwa gwamwe kurungi gya kandi kankugwa bugwi, mpulampula wombooli yeekambiri mu kudiiwa kwamaani adoosya mukwa kwamugi.

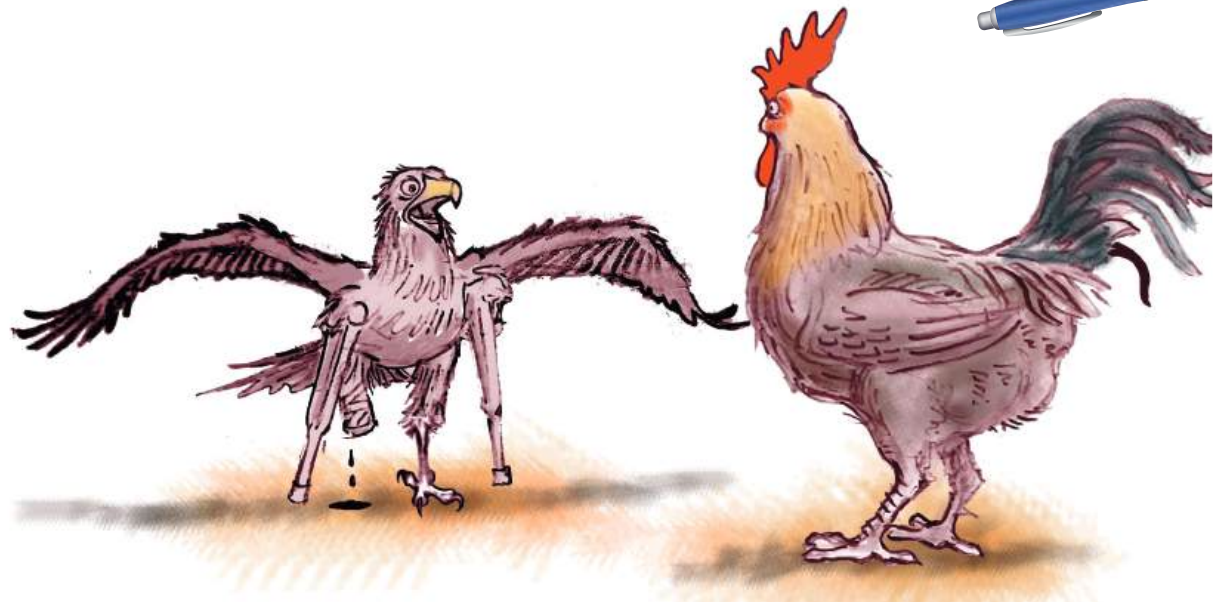
Buyeeyongeeru kudiiwa ho, acwamwo agyende yeebuyulye hali mukoko yo yaakoori teete kulibatya mukwa bamutemirihho kigulu kandi atakutoonya ibbanga. Buyadoori, yaahuniriri ho kwagya mukoko yaali na magulu gaamwe gense gabiri, wombooli nakoba ooooo! Yogo yangobeerye bungobya bamutemirihho kwahi

kigulu kumuha mukwa. Mukoko buyaaweeni wombooli naali na kiniga kyamaani yakalahuka mbiri na baamwe bense, mu buceke bwamaani caali yo wombooli atakasobore kadi kubakwata kwokwo kucwamu yeemuke na kiniga kyamwe na burumi.

Gigyo gyogyo gyabbeeru ndugiuro gya bunyanzigwa bwicala hakati wa nkoko na wombooli kandi kyokyo owona wombooli buyaagya nkoko rundi baana baagyo atekwa kubadya kusasula kya mukoko kiyamukoori kumugobeza.

BYAKWEGA

- Wakabba onyweni mwira waamu osemereeri kumunywanira mali kandi omutwale nka kuwetwala
- Musemereeri kwahi kwegobezangana.
- Lekanga kwesigira kimwei muntu
- Byoli nabyo bikumalenge.



10 THE EAGLE AND THE COCKEREL: A STORY OF BETRAYAL

A long time ago, there was a Cockerel who lived happily in a small village. One day, as he was on his way from the market carrying home a bag of salt when he bumped into an Eagle along the path.

The Eagle was curious and asked the Cockerel, "Where did you get the salt from?"

The Cock, standing on one leg, quickly replied, "I had to give up one of my legs to pay for this salt." He didn't want to tell the Eagle that he was, in fact, simply folding up one of his legs and hiding it in the feathers on his under belly. So, he lied and made it sound like a big sacrifice.

The Eagle was amazed and said, "I would give up my leg for salt too!"

Without thinking too much, the Eagle went to the shop, asking the shopkeeper to cut off one of his legs in exchange for salt. The shopkeeper, not knowing any better, agreed and chopped off the Eagle's leg. Now the Eagle had the salt, but he was also in unbearable pain, trying to steady himself to carry his salt home. Each time he tried to walk, he fell over, bleeding from his injury. It was so painful! Finally, after much effort, the Eagle made it home.

In pain and feeling weak, the Eagle decided to visit the Cockerel, hoping for some sympathy. He was curious to know how the Cockerel had managed to carry his bag of salt home without any trouble.

But when the Eagle arrived at the Cockerel's house, he was surprised to see that both legs of the Cockerel were intact!

The Eagle cried out in shock, "Wait! You didn't lose your leg for the salt. You lied to me?"

The Cockerel quickly realized that the Eagle was angry. He ran away as fast as he could, afraid that the Eagle might do something terrible to get his revenge.

Even though he felt hurt and betrayed, the Eagle was too weak to chase after the Cockerel. All he could do was fly back to his home, feeling sad and upset.

This event marked the beginning of a bitter enmity between the Cockerel and the Eagle. From that day on, the Eagle hunts the Cockerel and his family, seeking revenge for the betrayal by a once trusted friend that led to him losing his leg.



LESSON FROM THE STORY

□ We should always treat our friends the way we would like to be treated. It is not good to betray people, more so our trusted friends because it creates enmity.



Mu busumi bwakadei, hoj, ntali gyanyweni na nte. Beitu byensej byali bisolo bikali. Buli kisolo kyabyeri mwana waakyo. Bwire bwakadwanga bwakugyenda kutaha meezi buli kisolo kyatigirengi mwira akilindire mwana waakyo.

Habbeer kiro kimwei nte gyatigira ntali mwana waagyo gyamuweera ndindira mwana wange kangyende kuleeta meezi ndindira mwana wange. Ntali gyekirize wangu hoj! Nte gyatigiri mwana waagyo gyagyenda kuleeta meezi gyegiri nti, munywani waagyo ali muntu murungi beitu ntali gyasigeeri gyadya mwana wa nte. Nte bugyarugiri kwameezi gitakaagye mwana, nte gyaubulya munywani waagyo ntali mwana haali? Ntali gitakabbe na kyakwiramwo kubba gyali gimaari kudya mwana gwa nte. Nte bugyatooleerye nigikatoolya gitakwagya mwana waagyo gigyenda gibulya mwana wa ntali, mwana wa ntali yaaweera nte nti, "Mwana waamwo twamudiiri." Nte gyateerimwo kizabiro kinyamaani hoj kandi naagyo gyacwomwo kuhoora na kwita mwana gwa ntali. Nte bugyamaari kwita mwana gwa ntali gyegya mahanu gaagwiri kandi mukagu gukwiri hakati waagyo na ntali. Nte gyateerimwo mbiro gyekiri gyadwa hali ngabi. Ngabi gyaubulyi nte, okwika kyani? Nte gyamwiramwo yati, "Nkwika ntali nyitiri mwana waagyo kubba gyodede gyeitiri mwana wange, nkutoolya

muntu akusobora kumbiika ntali gitandya." Bubaali nibakyakahanuura, ngabi gyagyendiri kuwona ntali nigikuletangana nagudi musinde kwahi icuucu nilikutuka butuki tuu... Kwani kwa ngabi ee.... weyongerayo bba gya kantakusobora kukubiika? Nte gyeyongeer kwiuka gyagya mpeta de gigaubulya kokwika na maani, kyani? Gyo gimwiramwo, nkutiina ntali nyitiri mwana waagyo kubba nagyo gyeitiri wange nkutoolya muntu akusobora kunjuna.

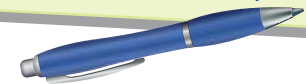
Bubaali nibacakahanuura, baagyendiri kuwona ntali nigikuletangana! Mpeta gyaweera nte pe beiraba otandetererya byoka weyongereyo. Nte gyekiri gyeka gyagya Wakame, Wakame gyaubulya nte munywani wange okwika na maani, kyani? Nti, nkwiuka ntali gikwendya kundya habwakubba nyeitiri mwana waangyo. Wakame aweera nte iza haha, nti oli na mate? Nte gikoba ee wakame akama kikopo kimwei kya mate, kimwei kya nkali kasi kindi kyeibbanga kasi aweera nte iza haha oicaare otatiina nkugyenda kukulinda beitu nte gyali na butiini habwa wakame kubba kisolo kidooli.

Wakame yaasengiri kihiga kikooto yaakita mu mworo kyahyoha kyenga ngoo! yaakita ha mulyangu. Ntali gyeiziri na kiniga gyamubulya nte gili haha? Ntali gyeiziri nigikulira buliri yati, Irungu Iya naani, Irungu Iya naani? Gyaweera wakame nkugyenda kukudya hamwei na nte!

Wekama yaaweera ntali ogobeerye gyagya ncala mukama weirungu gana okyegiri kwahi? Nkugyenda kukikuragiira hataati okyege! Wakame yaasengiri ihiga lihyo yaalilasya ntali gyagwa, wekame yasenga kakopo ka nkali na gilasa, naasenga kakapo kaabise naagilasya yaagiweera nkunkwita we, yeira yaasenga kapooko ka mate naakalasa, yeira yaasenga kapoko Keibbanga de yagilasya, Ntali bugyaweeni ibbanga gyajumbutuka gyeka. Kwokwo yaaty wakame yaajuniri nte luku!

BYAKWEGA

- Otagayanga muntu noosigikira habwa kumuwonera ha mubiri.
- Osemereeri kubbanga munanu hali mwira waamwo.







The Lioness and the Cow were once great friends who lived in the jungle. These two animals worked together and lived happily side-by-side. When Lioness went to fetch water or firewood, she would leave her cub under the care of the Cow. Likewise, when the Cow went to the river, she would leave her calf behind for the Lioness to take care of.

One day, the Cow went to fetch water, leaving her calf with the Lioness. When she returned, she was shocked to find that the Lioness had eaten her calf! The Lioness was not at home, but she had left her cub behind. The Cow inquired from the cub who confirmed that it was indeed the Lioness who had eaten the calf.

Seething with anger and sorrow, the Cow took its frustration out on the cub, and in a fit of rage, killed the cub. But she immediately regretted her actions, and filled with guilt, ran away to avoid the Lioness's wrath.

Upon her return home, the Lioness learned that her precious offspring was no more. She became very angry and started out to chase after the Cow. The Cow ran as fast as it could, seeking refuge at the home of the Bushbuck. Terrified of the Lioness, the Bushbuck refused to help. The Bushbuck told the Cow to leave and continue running for her life.

The Cow ran even faster, arriving at the house of the Buffalo, and once again was turned away.

Eventually, and very weary, the Cow reached the house of the Hare.

The Hare welcomed the Cow and listened to her story. Hare offered her sympathies and told the Cow to stay calm, as the Lioness was fast approaching. Hare quickly came up with a clever plan. He asked the Cow if she could give him some milk, blood, dung, and urine. The Cow agreed, and Hare collected the four items into different containers.

Next, Hare heated up some stones and lay in waiting for the Lioness' arrival. When the Lioness asked after the Cow, the Hare first denied any knowledge of her whereabouts. But the Lioness was sure she had seen the Cow enter the Hare's house.

The Lioness, growing angrier, attempted to enter the house and carry out a search, but the Hare had a nasty surprise waiting for her! He quickly grabbed one of the hot stones and struck the Lioness, causing her to fall, though she wasn't badly hurt. Next, the Hare poured urine over the Lioness. The Lioness, now covered in the smelly liquid, started to back away.

Then, the Hare tossed dung, milk and blood onto the Lioness. The Lioness was confused and terrified. When she saw the blood she feared that she was hurt and might have wounds. In a panic, she turned and ran away as fast as she could.

The Cow was so grateful to the Hare for saving her life. She decided to stay with the hare and never return to the jungle. From that day on, the Cow became a domestic animal and lived peacefully with the Hare.

The Cow and the Hare formed a special bond, and the Cow promised to always give some milk to the Hare. The Bagungu people believe that whenever the cow goes into the wild, the hare (or rabbit) drinks milk from her, as a show of the friendship between the two animals.

LESSON FROM THE STORY

First, we should always appreciate those who extend support to us. Secondly, we should always avoid retaliation whenever we are wronged. Thirdly, we should always use peaceful ways of addressing misunderstandings in our families.



12 KINOBE NEIRA KIGONZE

Mu busumi bwakadei hoj, mudulu yaatungiri mukali wakubanza yaamukwerekeera beitu yaatigiri abyeri mwana omwei wabuhala. Yogwo mudulu eira atunga mukali wondi wakabiri. Yogwo mukali yo yaabyeri baana bataanu beitu yogwo mwana wabuhala wa mmaawe munyakukwa, yooyo gibakoresyengi hoj milimo mya kwamugi, kutimba, kuteenya nkwi, kunaabya ngoye na mindi minene. Bwire bwensei wamwagyengi naakukora milimo kyonkei beira beicaliji bwicaari.

Yogo mwana baamwetengi Kinobe. Kiro kimwei, mutabani wa mutebbengwa yaatoolyengi mukali wa kuswera. Mutebbengwa yaakoleeri mutabani kididi aleke banyaburungi beesoroze, akomemwo mukali waakutunga.

Buli mmaa mwana yaategekiri muhara waamwe aleke agyende mu kididi kya mwana wa mutebbengwa. Bahala babaguliiri ngoye zihyaka beitu Kinobe atakabbe na kyakulwara, yasigeeri kwamugi azingeeri hoj bubwu naakwizuka na bujune bwa kukwa kwa mmaawe. Hagumijye geizaho mukali muguluyusu amubuyi kyan kizingeeri maani? Kinobe yaasoboora yogwo mukali bintu byensei nka kubili, banyakaabu nka kubagyendiri mu bugenyi aleke babakomemwo nka bamukaa mutabani wa mutebbengwa. Mukali muhandu yaacheeri yogwo muhala Kinobe magezi nti agyendye awone kabbeere akuute ha kituuru kya mmaawe akwiza kuwona

kyarugamwo. Muhala yaahondeeri magezi ga mukali muhandu. Buyaakyutiri ha kituuru, bilwalu birungi bitakazokanga mu nsi gyensei, bikunekaneka byahuluka. Muhala yabilwala kandi byamufoora murungi hoj kukira bahala bensei.

Kinobe buyaali naakugyenda mu bugenyi liiso lya mutabani wa mutebbengwa lyamugwaho yaakoba ngodiyo muhala ginkwendya kubinya nayo. Bahereza ba mutabani wa mutebbengwa banguhiri bwangu bwangu bamusyomira atakabbeeri na kudwa mu kabbaari, baamutwala hali mutabani wa mutebbengwa. Bahala na banyakaabu baali atakyakamulengera habwa burungi buyaali atungiri kuraba mu bilwalu binyakuruga mu kituuru.

Bubabinyiri bakabinya, Kinobe nka muhala yensei mwerindi yaajumbukiri, yeiruka, buyaali naakwiruka, nkeito gyamwe gyagwa. Yo, yeemukiri yeira mucuucu gyamwei nka buli kiro. Banyakaabu beiriri batandika kumusoboora byensei kubyali mu bugenyi. Yo yaali naakwetegeerya bwetegeerya.

Biro buyabarabirih, Mutabani wa mutebbengwa yaagyendiri naatolereeryanga yaagya nkeito gya yogwo muhala murungi yaalingi alweri, mpaka buyaakadoori ha nnyumba gyakwamwabu yogwo muhala. Yaakoba nti, yogwo yooyo muhala ginkwendya. Banyakaabu ihali lyabakweti hoj! Baatandika kwenghuryunghuytya. Beitu mutabani

wa mutebbengwa yaakobiri yogo yooyo muhala ginkwendya mpaka mutweri. Munyakubba Kinobe yeira Kigonze, ataali na mugasu yeira wa mugasu.

KYAKWEGA

Baana bensei babba bamugasu mu makaa.



12 KINOBE: THE HATED ONE WHO BECAME QUEEN

Kinobe was a little girl who lived happily with her father and mother. Sadly, her mother passed away after a long illness, and her father later married another woman. His new wife had five daughters of her own.

As time went by, the new wife mistreated Kinobe. She made her do all the housework—cooking, washing, fetching firewood—all on her own, while her own daughters did nothing but relax and watch. Everyone called Kinobe “the hated one”, but she was kind, patient, and did all her chores with no complaints.

One day, the king’s son announced a big celebration at the palace. He wanted to choose a bride from among the girls in the kingdom. Girls from all the land prepared to attend, including Kinobe’s five stepsisters. Their mother dressed them in the best clothes, shoes, and perfumes. Meanwhile, Kinobe was left at home doing chores, with no invitation and no fancy clothes to wear to the palace.

When she had finished all the housework, Kinobe visited the village’s sacred site and told the old, wise custodian that she too wished to attend the glamorous celebration. The kind old man gave her a magic wand and said, “Go to your

mother’s grave, tap it with this stick, and ask for your heart’s desire.”

Kinobe went and did just that. When she tapped her mother’s tomb, beautiful clothes, shoes, and royal perfumes magically appeared. She got dressed quickly and headed off to the palace.

When Kinobe arrived, no one recognized her, not even her stepmother or stepsisters—because she had transformed into the most beautiful and graceful young lady. As she walked into the celebration, the king’s son immediately noticed her and said, “That is the girl I want to dance with.”

They danced together, and everyone watched in amazement. When Kinobe realized it was getting late, she ran away from the party, worried that her stepfamily would discover her secret. As she ran, one of her shoes slipped off, but she didn’t go back for it.

The next day, the king’s son ordered his guards to search for the mystery beauty. The palace guards traced her footsteps and found the lost shoe. They visited many homes, asking girls to try it on. When they reached Kinobe’s home, her stepmother refused to let Kinobe try the shoe on, insisting that her daughters should go first. But the shoe didn’t fit any of them.

One of the guards said, “Let’s give the last girl a chance,” pointing to Kinobe. Her stepsisters laughed, saying, “She’s just a house girl!”

But when Kinobe tried on the shoe, it fit her perfectly, to everyone’s surprise! The king’s son joyfully declared, “She is the girl I shall marry!”

From Ashes to Royalty

A huge royal wedding was organized and Kinobe, once “the hated one” became the most loved and respected queen in the land.

LESSON FROM THE STORY

□ We need to respect the underprivileged people in our homes because someday, they might become powerful people in society.



13 MUKAGU GWA WAMBOOLI NA NYANGI

Wambooli mwiraguru kandi Nyangi gisyanu bibi binyoni byalingi bya mukagu kandi byense byabyeri baana babiri babiri.

Kyali kiro kimwe nyangi gyagyenda kutoleerya baana bagyo bidyo gyatiga bwana kwamugi. Wambooli yasigeeri yeiza bmunywanwe Nyangi, yeiba mwana omwei.

Hali nyangi gyeriiri, mwana omwei musa yooyo mnyakutangiira mmaawe. Nyangi gyatoleerya gyatoolya bubw giteerho na kulinda nigitekerezanga nti mwana waagyo yaalingi yeebakiri.

Bugyatooleerye nagyo gikananuka nti mwana yaali ataloho, gyacwamwo kubwulya mwana mwira hali wabu yaalingi? Mwana mnyakusigala yaamwereeri nti, “Wambooli yooyo yasengiri mwana weetu omwei yaamutwala, Kasi mwomwo nyangi gyacwomwo kugyenda buwambooli, bugyadoori gyagiirye wambooli na baana baamwe babiri na mwana wondi musyanu .

Nyangi gyega bwegi nti ali mwana waagyo. Beitu babiri beiceeri mu kuteera mpaka. Kasi wombooli aleeta magezi nti, “Tyleete duramu tutandike kulira muntu gaakezulya durumu akubba yooyo mma mwana. Nyangi gyogyo

gyatandikisiirye gyalirengi nigyelogoolya mpaka durumu gyezula maliga. Wambooli yeiziri kuleeba mu maliga ga nyangi, yaagumiirye gagwomwo naasyerekeeremwo. Nyangi gyasengiri mwana waagyo gyemuka.

Gyatigiri giwereeri baana ba wambooli nti, “Mmaweenyu eicala mwibi.” Nyaabatigiri haahwo baana ba wambooli nibakutolereerya mmaawaabu.

BYAKWEGA

□ Kibiibi kwegomba kya wondi.

□ Ikiriza kubba nka Ruhanga kuyakuhangiri.





13 WAMBOOLI AND NYANGI: THE STORY OF A BROKEN FRIENDSHIP

A long time ago in the skies above the wetlands, two birds —Wambooli (the eagle), dark and powerful, and Nyangi (the egret), white and graceful —were the best of friends. They visited each other often, sang together, and even raised their chicks side-by-side. Each had two children, and they made a pact to live in peace and harmony.

One morning, Nyangi left her nest in search of food for her little ones. She trusted Wambooli, her dear friend, to watch over her chicks while she was away. But something terrible happened—Wambooli secretly stole one of Nyangi's children and took it to her own nest.

When Nyangi returned, only one chick chirped and flew out to greet her. "Where is your brother?" she asked.

The little one replied sadly, "Wambooli took him."

Heartbroken and confused, Nyangi flew over to Wambooli's home. There, she found two eagle chicks and a third one that looked just like her. Nyangi cried out, "That is my child!"

But Wambooli replied, "No, that is my child. He belongs to me." They argued and argued, each one claiming to be the true mother of the little bird.

To settle the matter, Wambooli suggested a test: "Let us each cry into a bucket. The one whose

tears fill the bucket first will be the real mother of the child."

Nyangi agreed.

She stood before the bucket, lifted her wings to the sky, and began to cry from the depth of her heart—tears of pain, love, and longing. As she cried, the bucket began to fill... and fill... until it was overflowing.

Wambooli, determined to win, stepped forward. But when she leaned over the bucket to inspect it, she slipped, fell in and drowned. Her plan had failed—and her life ended in shame.

Nyangi gently took her child, and turned to Wambooli's remaining chicks and said: "Your mother was once my friend, but she lost her way and tried to take what wasn't hers."

She flew away with her beloved little chick, sad for the loss of a dear friend but grateful that the truth had prevailed.

LESSON FROM THE STORY

□ We should always avoid admiring/lust for our friends' possessions.



14 MUKALI MWIBI

Kadei wodi halingiho mudulu munyakuswera bakalī babiri. Mudulu yogwo yaali muhiigi yeitengi bisolo binene neirya nnyama za bipeede, zitalike. Nnyama zizo mulingo zaamalikengi mu nyumba yogo mudulu atakakengenge.

Mukali omwei yaali mwibi nyakabara.

Kiro kimwei nyineeka yeiriri alemeerwe kwita kisolo kyensei niyesiganga nti bipeede byali nibilimwo mu nnyumba. Buyaadoori akasaba byakudya buli mukali yaamulingiriri buligiri. Habwakubba yaakazileetanga mukali yogwo mwibi naakora gwa kuzisombeera naatwalanga kwamwabu, zindi yaazinenerengi mu kyewe kya bboodi bubakabbanga baamutigiri kwamugi.

Kasi mudulu yaabuyulya kyani do? Kudgyenda kuwona haayaabikengi bipeede kadi kimwei kyali kitaloho. Mudulu yogo yaabihiriirwe hoj yaagyenda kwebuyulya hali banywanwe. Bamuheeri magezi gakukoba nti alime buhya bulei, ahembemwo kikoomi kya mworo, aragire buli muntu yensei eizenge naagusuka gugwo mworo mwibi wa bipeede akwiza kugugwamwo.

Buli muntu yeizengi naagusuka mpaka bulwakadoori lubo lwa yogwo mukali mwibi, yaatamwo kizabiro naakutiina kukwa. Bamubuyulirye okulira kyani? Nti bampangirirye nyibiri bipeede.

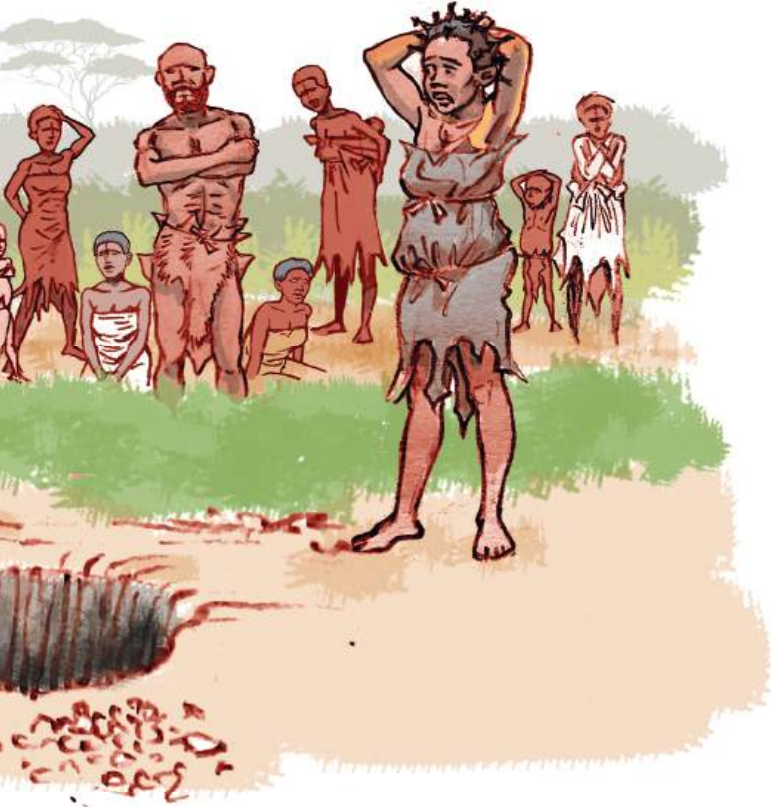
Habwa nsoni zinene yaagumiirye gakalabuka yeiruka mpaka kwamwabu. Kahaahwo hoocho haarugiri na bufumbo bwamwe kukwa! Nyabatigiri hahwo bantu bensei bahangaleeri na gakubaza batali nago gya nyeemukwa kwamwetu Kimwori gya kiyeere.

BYAKWEGA

- ☐ Kwiba kubiibi hoj!
- ☐ Kubba mwesigwa kibba kirungi.



14 THE WIFE WHO STOLE THE MEAT



A long time ago, there lived a man who had two wives. He was a great hunter who brought home plenty of meat for his family whenever he returned from the forest. Something strange began to happen; the meat would just disappear from the kitchen store mysteriously.

No one ever saw who took it, but one of the wives had a secret. She was a thief. Quietly, she would sneak away with the meat, hiding some away for herself and sending some to her relatives. She did this many times without being discovered.

One day, the hunter did not have any luck in the forest, returning home empty handed. He was tired and hungry and hoped that his family had stored away some roasted meat from earlier hunts. But when he opened the food stores, everything was gone!

“Where is all the meat I brought from previous hunts?” he asked.

His wives and children stared at the ground. No one offered a straight answer. The man was deeply disappointed.

To get to the bottom of the issue, the man went to consult with the elders in the village. They advised him:

“Dig a big pit. Light a fire inside it and cover it with sticks and grass. Then ask every family

member to jump over it. The thief will surely reveal themselves.”

The man returned home, prepared the fire pit and gathered his entire family.

One by one, everyone jumped over the pit—children, cousins, the older wife—all safely.

Then it was the younger wife’s turn—the one who had something to hide. Before she could jump, she started crying loudly.

Her husband asked, “Why are you crying before you even jump?” She sobbed, pleaded and said, “Because I feel like I am being treated like a thief!” Except no one had pointed a finger at her.

Feeling ashamed and guilty, she refused to jump. Instead, she ran away to her parents’ home, never to return. That is how her marriage ended in disgrace.

LESSON FROM THE STORY

□ We should always be honest in everything we do, including in our marriages.



15 HABWAKI NKOKO ZITATANGIIRANGA KANDI ZITAHEREKEERANGA BAGENYI!

Mu busumi bwa kadei, Mu bitungwa bya ku zigati byensei, nkoko zoozo zaakirengeso kutangiira na kuherekeera bakamazo hamwe na bagenyi.

Kyali kiro kimwe, Kokolooki yaatunga kilooto kinyakumudisya hoj mutwe, kasi mwomwo acwemwo kweta lukuratu lwa bya kwerinda luhanuure ku nsonga za kilooto hamwe na bintu bindi bya makaa.

Atakabbeerj kubaweera kilooto kyamwe, kokolooki yendeerye ba mu mugigwamwe, babanze babaze naani rundi bintu ki, bibba bya bunyanzigwa hoj hali bo

Buuguma wa mu maka yooyo yabanziri kubaza naakoba, Ngweeri yooyo munyanzigwa wa kubanza, e kyo Kijoromi kyakoba ngu, Kamankuuti, Mawambooli googo gakirayo kuharanga bwoomi bwa mugi gwaawu. Minsinyie myakoba Makakala. e kandi bwo busyosyo bwakoba butuuturu bwobwo bututwala kubii, nibutuluma mu meiso na minwa.

Mwomwo Kokolooki yabulirye naakoba, mybaziri kurungi, beity kandi bakama beety bo mukubabazaho ki?

Mugi gwensei gwabaziri hamwe nigukoba: bakama beety babba bantu barungi hoj, boobo batulwaniira kandi nibatulinda, baatyimbira kizonza caali tulaala, babinga mawambooli na ngweri, babinga makakala kandi nibatutoola butuuturu mu meiso. Batuzenyeseereya

nibatuhimira na wembu wa kutulolootya nti:

Mukoko weebbaka kakala ej ziri
Mukoko weebbaka kakala ej ziri
Mukoko weebbaka kakala ej ziri
Mukoko weebbaka kakala ej ziri.

Busyosyo bwakoba, gana kutubinganga ku myaniko kutulemesya kusoma buroi na binyobwa bibabba baanikiri.

E kasi mwomwo buguma yaakiweeni nti, buli kiro bwaguma magina, yaagya limwe rundi gabiri gatalimwo, niyebyulya naani ageiba?

Nahaahwo, Kokolooki yaatandika kubaweera kilooto kye nakoba:

Ijolo lya deeru bunyaakali nyeebbakiri, nyaalotiri bakama beety Nibali mu mpaka za kubagana nyama, kyonkei, nyaakengiri kwahi gyakali nyama gyakani?

Nyineeka yaakobiri, gya gyange nkanku na mugongo, Mukalwe yaakoba nti, yo akudya mbanda hawakubba gibba na musumbi gukoto, bahala na bazigazi bo bebanziri bumpaha, icoti na bigagara, bwana buto bwakoba bwo bwendya magina, bunih, birumbu na muto

Ndeerj nindungwalungwa mu ntabbu, bulo wasyera nziriri kwahi kwebbaka kuruga wunalotiri. Nywe ku nsonga gogyo, mukukobaho ki?

Batakabberi na kumwiramwo, baagyendiri kwegwa kodikodimwirembu, buguma kuleeba irembu nka bulikiro agyende kutangiira, yaaweeni mugenyi, nahaahwo, yeeta baana nabaweera bagyenda kwebisa kwa ntandu mu kisaka, kokolookiyaagyenda kulibatalibata mu bataahi kunyuma na nkoko zindi za kwodi

Mu bwire wa kajoojolo, bamaari kutata kurungi ngu mugenyi yeemukiri, buguma yaaweera baana beemuke mu kicece naabahimira kembu kaka:

Munyakudya ndirima, mugenyitakadyanga ndirima, kutu nderema mugenyi takalyaaga nderema, kutu

Munyakudya ndirima mugenyitakadyanga ndirima, kutu Ayaliire nderema mugenyi takalyaaga nderema, kutu

Munyakudya ndirima mugenyitakadyanga ndirima, kutu Ayaliire nderema mugenyi takalyaaga nderema, kutu

Kuruga na kiro kikyo, nkoko zaalekiroho kutangiiranga na kuherekeera bagenyi, kyokyo owona, nkoko nizebisa buli buhejza mugenyi. Gugwo mulimo nkoko zaakulekeeri mbwene,

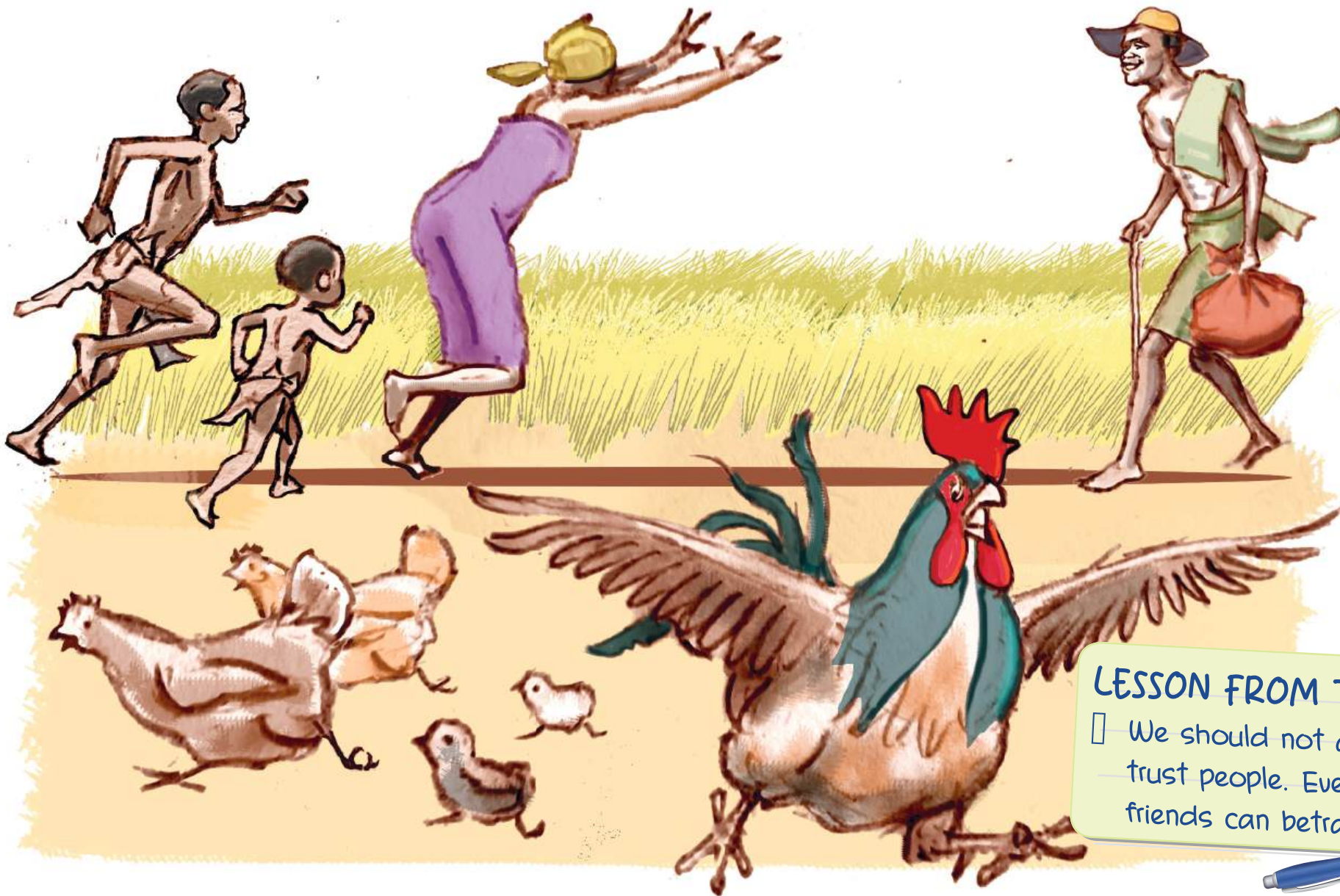
Bunyaalingi ninkurugayo, nyaarabi ri mu kabbaari ka agungu, nyaatigi ri mbwene zitandiki ri mulimo gwa kutangiira na kuherekeera bagenyi



BYAKWEGA

- Libatanga na muntu gimukwisana nayo bitekerezo
- Bbanga na munywani atakudirisane.





15 WHY THE CHICKEN NO LONGER ESCORTS VISITORS

Long ago, chickens were not just ordinary birds in the homestead—they were the most welcoming of all domestic animals. They would run to greet their owners, chirp excitedly for visitors, and even see off guests back to the road as they left after a visit. Chickens were cheerful, trusting, and closely connected to human beings.

One day, the cock had an unusual dream that left him disturbed. The dream was so vivid and felt so real that he immediately called for a family security meeting to share what he had seen and to consult with the rest of the flock.

Before narrating to them what he had dreamt about, the cock posed a question:

“Who is our greatest enemy?”

Each member of the chicken family pitched in:

- Mother hen said, “Our biggest enemy is the eagle (Ngweeri), who swoops down and snatches our chicks away.”
- The eldest son blamed the kites (Nyamukuuti, Wambooli, Kabbalama) for their surprise attacks.
- The eldest daughter feared the cats (Bbwaki, Kakala) that prowled around the homestead.
- The chicks complained about the fleas (Butuuturu) that bit and bruised their eyes and noses.

Then the cock asked: “What about our human masters? Are they our enemies too?”

The entire family chorused:

“No! People are our greatest protectors! They build us shelters (Bizonza, chase away eagles and cats, and even remove fleas from our eyes.” The chicks even sang the lullabies their human owners sang for them:

Mukoko weebbaka kakala eiziri =Chicken sleep, the civet cat is nearby (Repeated)

But the cock’s question got the family thinking.

The chicks recalled: “The humans chase us away from the grain drying (Myaniko) in the yard, even when we’re hungry.”

Mother hen then recalled something troubling too—every time she laid eggs, one or two would go missing. She had never thought to question how they vanished.

Now it was time for the cock to share his disturbing dream: “In the dream, our human masters were bargaining about meat—how to share it. But it wasn’t clear whose meat it was.

- The father (Nyineeka) said, ‘I will eat the gizzard and the back.’
- The mother said, ‘I’ll have the shoulder and chest.’
- The older children wanted the neck, arms, and thorax.
- The younger ones wanted the thighs, liver, eggs, and soup.”

The entire chicken family was struck with fear and confusion. Meanwhile, there was a knock at the door—“Kodi, kodi!” It was a visitor.

In the past, Mother hen would have proudly sent her chicks to greet and warmly welcome the guest. But this time, she shouted, “Run and hide in the bush—quick!”

Even the cock disappeared to a neighbor’s home, pretending not to have noticed that someone had called at the homestead.

Only after the visitor had left did Mother hen appear from her hiding spot. She called the chicks back by singing a melody with a hidden message:

Ayaliire nderema, mugenyi takalyaaga nderema, kutu!

The visitor has eaten wild vegetables, he doesn’t eat nderema—you can come out now!

She repeated it several times, but the message was clear—the days of trusting visitors were over.

And from that day...

Chickens stopped welcoming or seeing off visitors who call at our homes.

They stopped crowing at the sight of guests.

They began to hide quietly in the bushes at the sight of strangers, leaving the work of receiving guests to dogs.

16 LUBUNGU LWA WEKAME, KULO NA NTALI

Kiro kimweji beetiri baaba bantu basatu mu bugenyi, hoho haalingi Wekame, Kulo na Ntali. Baba bantu byabadoori mu bugenyi, Wekame yaaleta magezi gakukoba nti lake twehe mabara gandi gakwahukana na ga buli kiro. Wekame yoozo yaatandikisiye yaakoma lya nywense, beira de beeha gandi. Wekame byaamaari kuleeta gaga magezi, beira baamwesigiri hoi, bamuffoora muhandu wabw ha gugwo mukoro. Bamuheeri bikukwatagana na bya ndya na bya nywa. Wekame waamu yaagyendengi hali mutumbi naamubwilya bibyo bidyo okubitimbira banaani? Kwani kwa mutumbi nkybitumbira nywense.

Mutumbi yaasegeerye de wekame yaamubwilya bibi bidyo bya naani nti bya nywense. Bwire wa kusegya byakunywa de yaaty. Wekame yoozo yaadyengi buli kibakasegeerye beira basibiri nzala nibehamula batakuwonaho kantu. Kuruga na kiro kiky buli muntu yeehalanga kugyenda mu bugenyi na wekame.

BYAKWEGA

- Libatanga na muntu gimukwisana nayo bitekerezo
- Bbanga na munywani atakudirisane.



16 THE JOURNEY OF HARE, LION AND TORTOISE

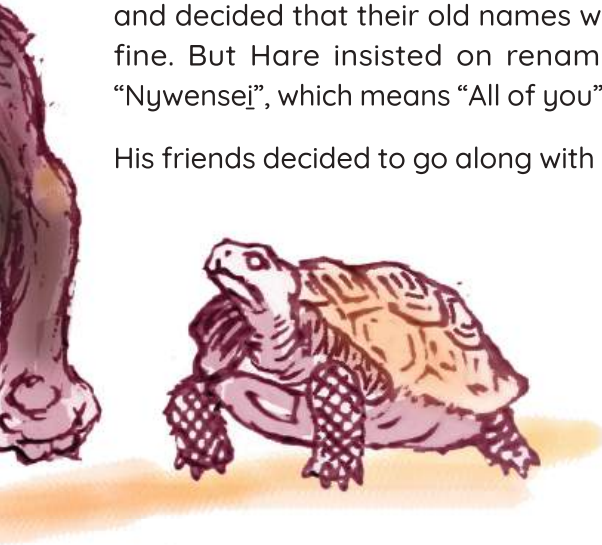
Hare, Lion, and Tortoise were once great friends. One day, they received an invitation to attend a grand community ceremony. Filled with excitement, they set off together, determined to represent their friendship with pride and unity.

As they approached the venue, Hare had an idea.

“Why don’t we pick new and special names, just for this ceremony?” he suggested.

Lion and Tortoise saw no need for new names and decided that their old names would do just fine. But Hare insisted on renaming himself “Nywensei”, which means “All of you” in Lugungu.

His friends decided to go along with his decision,



playfully thinking it would add some fun to the day.

At the feast, Hare was appointed their team leader to speak directly with the hosts. Feeling clever and mischievous, he went straight to the kitchen and asked the organisers:

“Who is the food being prepared for?”

They replied, “It is for all of you.”

Excited by their words, Hare quickly returned to his friends and declared, “The food is for me alone! Remember, my name is Nywensei—All of You. That’s what they said!”

Before Lion and Tortoise could understand what was happening, the food was brought and served to Hare alone, as he grinned and gobbled it down.

When it was time for drinks to be served, Hare repeated the trick. “For whom are the drinks being served?”

The response was the same: “They are for all of you.”

Again, he claimed the drinks and gulped them down, leaving Lion and Tortoise thirsty and confused.

Hare’s two friends were left with grumbling, empty stomachs thirsty, and humiliated, while they watched their so-called comrade indulge alone.

By the end of the event, it became clear that Hare had deceived them, using clever wordplay to be catered to all alone. Lion and Tortoise were deeply hurt and vowed never to trust or travel with Hare again.

From that day on, no animal trusted Hare, and he was left to roam clever, but friendless.

LESSON FROM THE STORY

□ We should not be greedy to the extent of denying our friends opportunities that are meant for them. Secondly, betraying our friends is not good because it creates enmity.



17 NZEREKI NAABYALA MWANA KIMAATE

Mu busumi bwakadei, haalingiho mukali munyakubyala mwana gibakweta Kimaate. Kimaate yogwo yaalingi mwana muceke atakendyenge ndagali kumukuutaho. Mmaa mwana baalingi bamuwereeri yogwo mwana Kimaate atalimutwala mu ndagali ngikamukuutaho habwakuba akwiza kwaba. Bei tu mmaawe atakeegwe, yaagyendi ri myejiso nakutwalanga Mwana waamwe Kimaate mu musiri.

Kyali kiro kimwei, baagyenda nayo kulimira Waki tu bu bwo, barujiiri Kigoya. Ndagali gyabagi riya mu musiri. Mma mwaana Nzereki Buyaaweenikyalu, yaatandika kuhimira mwana waamwe Kimaate. Yaahimengiyati,

“Kimaate we twiruke ndagali, Kimaate we twiruke ndagali.”

Yaatyoya

mpaka bubadoori heehina mannyumba ga Kijangibezebera. Nzereki atakazire kutwalanga yogo mwana mumusiri. Kangahi, de bwakeri kadei! Nzereki yaabyokeerye mwana de baakuba mumusiri nka buli kiro. Deeru kiro kikyoya ndagali gya mutembu gyabarumbiri batakabbeeru kugyetegereza gyatandika kugwa kwadi Kwa Nzereki de atandika kyambu kyamwe nka buli kiro,

“Kimaate we twiruke ndagali, Kimaate we twiruke ndagali.”

Yaatyoya

Ha murundi gugu beirukiri batakutwa ha mannyumba, Kimaate akumuweeranga mmaama njwahi ri do! Yo mpaka ahami ri ri yaatyoya na kyambu kyamwei. Kara mukwi ruka kudi Kimaate yogwo akuheruukanga bipacu nibigwa nibisigala. Mmaawe yeizukiri mwana yense anyeleliri na ndagali amalikiro. Gya nyaabatigi ri haahwo mmaawe nali mu maaru nakutolereeryanga hakiri yaagye kipacu kimwei kya mwana waamwe, beitu atakukiwona. Gya nyemuka kwamwetu Kisansya bubihambye.

BYAKWEGA

- Kibiibi kukoresya mwana milimo mikakaaru.
- Twerindenge hoi baana baabba na buzubu ku mibiri myabu.



17 NZEREKI AND HER DAUGHTER, KIMAATE

There once lived a mother named Nzereeki, who gave birth to a uniquely fragile child whom she named Kimaate, meaning Clay Mould. From the moment of her birth, it was evident that Kimaate was delicate and frail. She could not withstand even a single drop of water on her body, for it would cause her to dissolve, just like clay exposed to a downpour.

Nzereeki was strictly warned never to let her daughter be caught in the rain. She took this

advice seriously and protected her child with utmost care.

Despite her daughter's condition, Nzereeki never stopped taking her to the gardens, which were far from home. She believed that through vigilance, she could balance work and care for her fragile child.

One day, as they worked in the garden, dark clouds gathered, and a heavy rain began to fall. In a panic, Nzereeki began to sing a familiar alert song to warn her daughter:

"Kimaate we twiruke ndagali,
Kimaate twiruke ndagali..."

(Kimaate, let us take shelter from the rain...)

She repeated the song with urgency, and together they fled to a neighbour's home, narrowly escaping the downpour. Kimaate was survived, but narrowly. Nzereeki carried on with her routine. On another day, while in the same distant garden, the sky darkened. This time, however, the rain fell swiftly and heavily, before they had a chance to find shelter.

Nzereeki sang again in desperation:

"Kimaate we twiruke ndagali,
Kimaate twiruke ndagali..."

But it was too late. The rain poured in torrents over Kimaate, and to Nzereeki's horror, her

daughter began to dissolve before her very eyes. Within moments, the clay-like child was no more.

Nzereeki is still searching in sorrow and longing for her precious daughter.

LESSON FROM THE STORY

□ We should always adhere to instructions or advices from people who care about our lives.



18 MAGEZI GA KULO MU MUKAGU GWAMWE NA BINYONI BINDI

Mu busuuni bwakadei hoj, habbeeriho mukagu gwa kulo na binyoni bikwahukana mu binyoni, haalingimwo; nsohya, wambooli, kolomi, kagoma, nyangi na bindi binene. Beicalenge mu kasinge kandi nibendyangana hoj oteeriho na nkoragana gya maani hagati wabw.

Mukwicala hamwe kumala kasumi kale baatekanize ruhungo. Lulu ruhungo lwalimwo kugyenda kyakyendi mwiguru, nka bamukagu kubabba, beicaliri bahanuura mulingo gubalibatiramwo, kulo yaalingi mbura byoza byakundukisya. Binyoni byacwirimwo buli kimwe kumahaho kyoza aleke asobore kundukisya hamwe nabyo.

Kiro kya kugyenda kuhunga bukyadoori kwokwo buli kimwe kyakoori bamuha byoza, baatakatandikiri lugyendu, kulo yaawereeri binyoni bindi yati, 'Twehe mabara gatwakoresye tugyendiri mu bugenyi' binyoni bitakabbe na mpaka, byekirize kuhanuura kwa kulo kandi byagaba mabara gabyo genyini, kolomi yaakoba ndi kolomi, nyangi de gyakobo ndi nyangi, wambooli yodede yaakoba mwanzeta wambooli beitu kulo yo yaakoba gya muzetenge 'Twensei' ngeru ndi na byoza bikwahukana kidoori budwi,

binyoni byekiriza kabibbe byebulyenge habwaki kulo ahindwiri ibara.

Keire kadoori kakutandika lugyendu kandi bensei badundukiri baagyenda kurungi, bubadoori babatangiriiri na kusemererwa kunene kandi babaha hakwicaara aleke babatekanizire binywo na bidyo. Bwire bwadoori baleeta byakunwa bubabidoooseerye, kulo yaababwilya yati, "Bibyo bidyo byanani? Musegya yaamuweera yati bili bya nyensei, kulo yaawera beira mwegwiri kibakobiri? Bidyo bili byange habwakubba gya banzeta nywensei yaagyenda mumeiso yanwa byakunwa byensei beira balingiriiri kandi atakabaheho.

Bwire bwa kudya buwaadoori de kwokwo kulo yaakoori adya bidyo byensei yanke. Beira baamwe baasigeeri na kiniga kinyamaani hoj kandi balindiri kasumi kakwemuka kwamugi beira baamwe bacwamu kumutoolaho myoza myabu kandi baamuleka kwemuka yaaty na kagoma munyakumwebembera nakigyendererwa kyakumuguma ha kalaala kwokwo yaagwiri kisahu kyamwe kyatika.

Bunywani bwa kulo na bisolo biira kwokwo wamalikiiri kandi kyokyo owoona kulo na kisahu kiwaminyangaara kirugiira ha kigwo.

KYAKWEGA

□ Mururu gubba gubiibi.



18 TORTOISE AND HIS FRIENDS

Once upon a time, the Tortoise lived in harmony with a variety of birds—the eagle, egret, dove, and parrot. Their bond was strong, built on friendship, cooperation, and mutual respect. They shared food, visited one another, and enjoyed a peaceful coexistence.

One day, the birds decided to go on a journey to the sky to visit distant friends who were hosting a grand celebration. A gathering was held to plan the trip.

During the preparations, they encountered a challenge: Tortoise had no wings and would

not be able to fly with them. After thoughtful discussion, the birds reached an agreement that each of them would contribute a few feathers to construct special wings for the tortoise. The Tortoise, grateful for their generosity, had another suggestion: that each of them take on a nickname to use at the party in the sky. While most birds chose to keep their real names, Tortoise cleverly chose to be called "Nywensei", which means "All of You" in Lugungu.

His friends were puzzled by this choice but thought little of it.

On the appointed day, the group set off, flying for many hours until they arrived at the sky kingdom, where they were received with honor. They were treated to a lavish and abundant feast, with food, drink, music and dance!

When the ushers brought out the drinks, the Tortoise asked loudly,

"Who are the drinks meant for?"

The host replied, "They are for all of you."

Quickly, Tortoise turned to his companions and said, "Did you hear that? The drinks are for me! That's my name— 'Nywensei'."

He went on to greedily drink every last drop. Shocked and frustrated, the birds looked on.

When the food was served, Tortoise claimed it all

for himself too denying his friends a share! The birds were angry and disappointed. In a quick meeting, they resolved to retrieve their feathers from the Tortoise and sever all ties of friendship.

Tortoise was left stranded, unable to fly back to Earth.

One bird, known as Kagoma, pretended to be sympathetic and offered to help Tortoise by carrying him with his claws on the flight home. However, Kagoma had his own intentions—to teach the greedy Tortoise a lesson. As they approached the earth, Kagoma let go of Tortoise mid-air. Tortoise crash-landed on a rock, and his shell shattered in several places, ending up with the cracked appearance it still bears today.

LESSONS FROM THE STORY

- Let us always do good to those who are generous to us.
- Hypocrisy can kill our good relationships.



19 MUKAGU GWA WEIZUKWE NA WAKAME

Mu busumi bwakadei hoj, Wakame na Weizukwe banyweni. Baba babiri baali na mukagu gunyamaani hoj. Kiro kimwei wekame yeetiri munywanwe weizukwe eize amubungire kwamwamwe. Weizukwe buyaabungijiri wekame, yaadoori yeegomba nyaakaabu wekame. Baategekiri mukali baamumuha amuswere. Kyali kiro kimwei, weizukwe yaaweera wakame baagyende kubunga kwamwabu mukalwe, buyaadoori baabatangiriji kurungi babategekera byakudya, bubaali batakasegeerye, wakame yaarabiriyo yeiba bidyo byensei, bubwo weizukwe yaali naakuhongera buhonger na muda gwamwe gudi kara wakame alimwo kumudiriira bidyo. Weizukwe haayasisi mukijiri, wakame yaali amaari kuhiginala na mwicuto gwa nyama na ndwa.

Weizukwe kiniga kyamukwet yaatandika kwirukya wakame. Wakame yeirukiri yeiruka yaagya kyerooko kya musaali. Yepomira mukyo. Weizukwe yeiziri alingiriji gugwo musaali. Wakame butiini bwamukwet yaakalabuka mbiro mpaka yeiruka yaadwa hali kiina yengira mu kikyoo kiina. Weizukwe nayo yeiziri alingiriji kikyoo kiina bubwo naakwendya eingire agwere wakame amudye, kyamugisa gubiibi, kiina kyali kidooli Weizukwa atandika kulebeeramwo. Weizukwe buyaali naacaali hahwo, heiziriho wambooli amubuyula kyani kokuleeba mu kihuru?

Weizukwe yaasoboleeri wambooli bintu byensei nkakubijeer. Kasi wambooli amuha magezi gakukoba nti, “Mworo gusa gwogwo gukusobora kutoola wambooli mu kiina kikyoo.” Weizukwe yaasabiri wambooli asigale amulindiiri kikyoo kiina yo agyende asyome mworo. Wambooli yeikiriize kumulindira kasi weizukwe yaagyenda kusyoma mworo.

Wakame namagezi gaamwei, buyetegeriize nti, weizukwe arugiriho wambooli yooyo aloho, wakame atandika kucankuna muna, ncanku.... ncanku. “Wamuze gwamwe tagutiga inyuma,” kangahi wambooli lwozo lwamukwet kadai atandika kweta wakame munywani wange okudya kyani do! Tompaho? Kwani kwa wakame kyakuruga hayi! Wakame yaawereeri wambooli nti yaali nakudya kipooli. Nti yo wambooli yakabba yodede naakukyendya yesume hehi na kiina kandi akundule meiso. Kwokwo de wambooli yaakoori. Wambooli buyakakunduri meiso, wakame yaagumiirye gazoola musinyi yamukankadire mu gadi meiso. Meiso ga wambooli gaakyoori yaalekaho kuwona. Wakame waamwo yaahulukiri yeiruka gudi musinde guntakawonangaho.

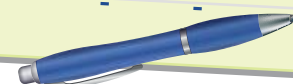
Weizukwe haayerirengi yaagiirye wambooli meiso gamutohiri na kwetoola musinyi.

Wambooli yaasoboleeri weizukwe byensei binyakumubbaho. Weizukwe kiniga kyamukwet yaacwamwo kuyehoora hali wambooli. “Kyenamira maani kyesiga mpamba.” Kinyajuna wambooli byali bimpaha byamwe. Weizukwe buyeiziri kumugwera, wambooli yaadunduyuka yegyendera. Kuruga na kiro kikyoo. Wambooli atakeiriire kwicyanga hansi bubwo naakutiina weizukwe ateiza kumudya. Kyokyo owona kadai wambooli akagwera bwana bwa nkoko, mpaka adunduyuka neira mu mwanya kara abba naakutiina weizukwe atamudya.

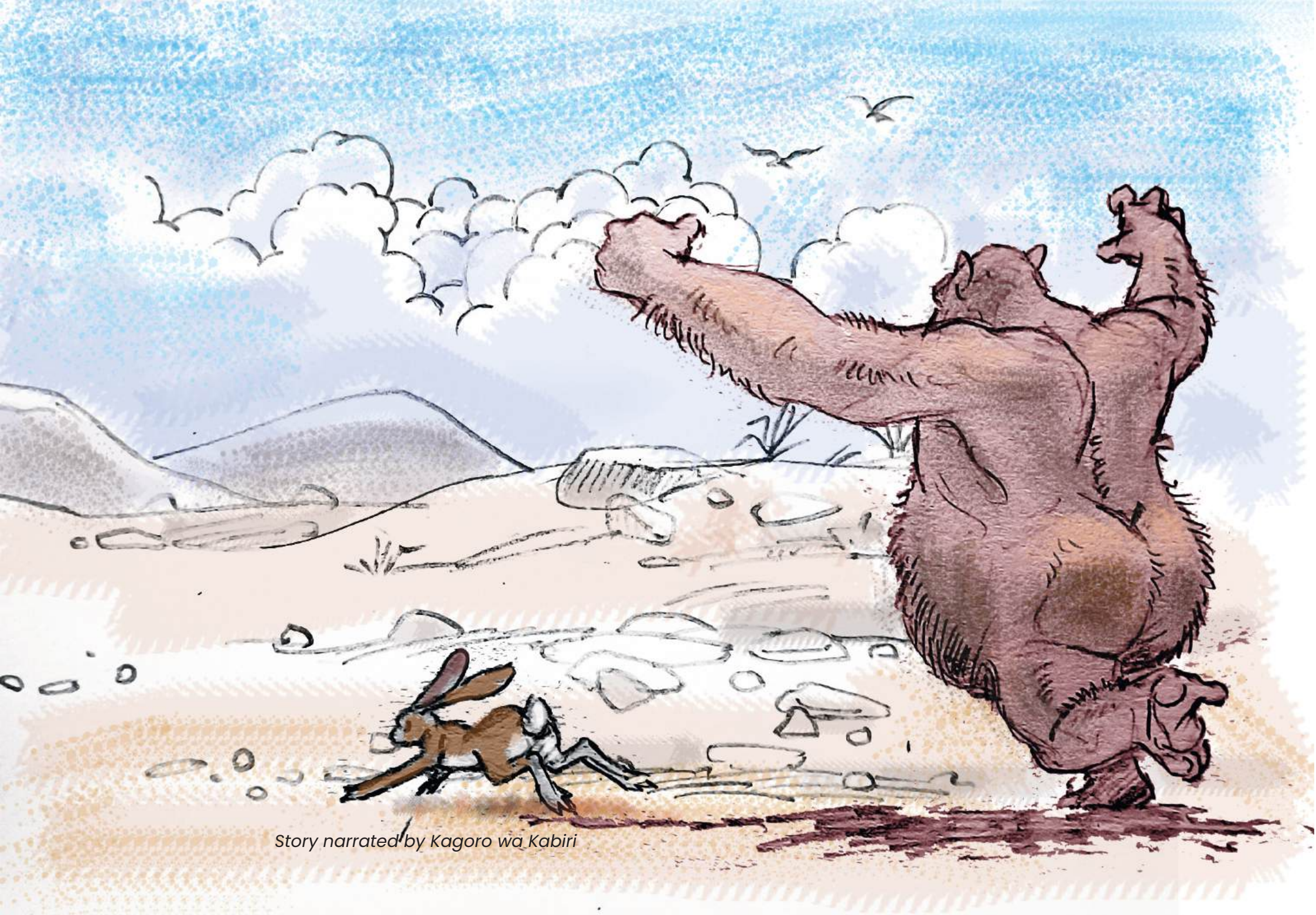
Gya nyabatigiri hahwo neizongobo lyabu nyagyenda kuguma munjanga gwange ku mwogo gwa katala, hanyarugengiyo buli muntu yaawonengi mwira gana si nka mpiyo na mpuuta.

KYAKWEGA

✓ Otesigiranga kimwei muntu.







Story narrated by Kagoro wa Kabiri

19 THE HARE AND WEJZUKWE: A TALE OF BETRAYAL AND CUNNING

Long ago, in a time when animals lived in close harmony, the Hare and a giant animal named Wejzükwe shared a strong friendship. Their companionship was admired and envied by many in the animal kingdom.

Wejzükwe had a beautiful girl he admired and made preparations to get introduced to her family.

He requested the Hare to accompany him for the introduction ceremony. On arrival, they were warmly received and treated to a grand feast. But before the food was served, the Hare quietly sneaked away and devoured it all, including the best meat and cassava bread (ndwa), while Wejzükwe had dozed off. When he awoke, he found nothing left to eat. Out of respect for their hosts, Wejzükwe swallowed his anger and pretended all was well.

The pursuit begins

But their way home, the weight of the betrayal became unbearable. Wejzükwe, in a fit of rage, began chasing the Hare. The Hare, nimble and light on his feet, ran through the forest until he found a tree with a hollow base. He quickly dove into it. But as Wejzükwe charged toward the tree, the Hare, out of fear, bolted and ran further

until he found a hole in the ground, into which he disappeared.

Wejzükwe, too large to follow him in, stood guard at the hole, hoping the Hare would eventually come out. As he waited, an Eagle arrived and curiously asked why Wejzükwe was staring into the hole. After hearing the story, the eagle offered a clever solution: “Make a fire. The smoke will force the Hare out.”

Wejzükwe agreed and went in search of firewood, leaving the Eagle on guard.

The Hare tricks the Eagle

The ever-wily Hare, realizing Wejzükwe had left, began chewing loudly to distract the Eagle.

“What are you chewing?” asked the eagle hungrily.

“Groundnut paste,” replied the Hare.

Tempted, the eagle pleaded, “You’re my friend—please share!”

The Hare answered, “Very well. Come closer to the hole and open your eyes wide.”

When the eagle leaned in, eyes wide open, the Hare threw sand into her eyes and dashed out of the hole, escaping once again.

Wejzükwe returned only to find the Eagle rubbing the sand out of her red, irritated eyes. Furious, Wejzükwe attempted to attack the Eagle, but just as he lunged, the Eagle took flight and soared high above the trees—never to return to the ground again for fear of being caught.

The three became bitter enemies, just like the crocodile and the Nile perchs (Gya nyabatigiri).

LESSON FROM THE STORY

□ We should not over trust people, including some of our close friends because some of them might have bad intentions.



20 NGUNGA NANYWANA NA NTALI MWENDA

Mu busumi bwa kadei hoj, haalingiho mudulu muhijgi gibetanga Ngunga. Yogwo mudulu yaahigirengi mu paaka kandi gwogwo gwalingi mulimo gwamwe guhandu.

Kiro kimwe, Ngunga yaagyendiri kuhijga yaagijrye lupiira lwa ntali mwenda nizili zileeri hamwe, gimwe mu zizi ntali gyalingi nigikulumwa hoj kandi nigikulira, bugyaweeni Ngunga adoori, gyatandikiri kulibata nigyesegya haliyo. Ngunga yaatiiniri hoj yendya kwiruka habwakubba ntali gyalingi giteegiri munwa niyenihiiza nti gyendyeng kumudya. Beitu yaaweeni ntali nigili neikuha mu munwa gwagyo kikwatirwe mu budoka.

Ngunga yeemereeri abboha mutiima yaalinda ntali gimudweho awone kyabbaho, ntali bugyadoori, gyejcaliiri hansi gigyenda mumeiso nakumuliriira gitegiri munwa. Ngunga yacwamwo kwemeera kandi yejciya isumu akwata ikuha linyakubba mu munwa gwa ntali alisikayo.

Ntali gyolekeerye kusijima kwagyo kandi na ntali ziira zabwoka zijza hali Ngunga zimusiima. Buzamaari kikorwa kiki, yaaziraga abyokya kugyenda mumeiso na kuhijgi. Mu kulibata kwamwei ntali zizi zamuhondereeri mpula mpula atakukyega.

Keire kadoori Ngungu ejita mu muhijgo gwamwei kandi alibata kwira kwamugi. Ntali zaasoboori kumuhondera aleke zeege heicala.

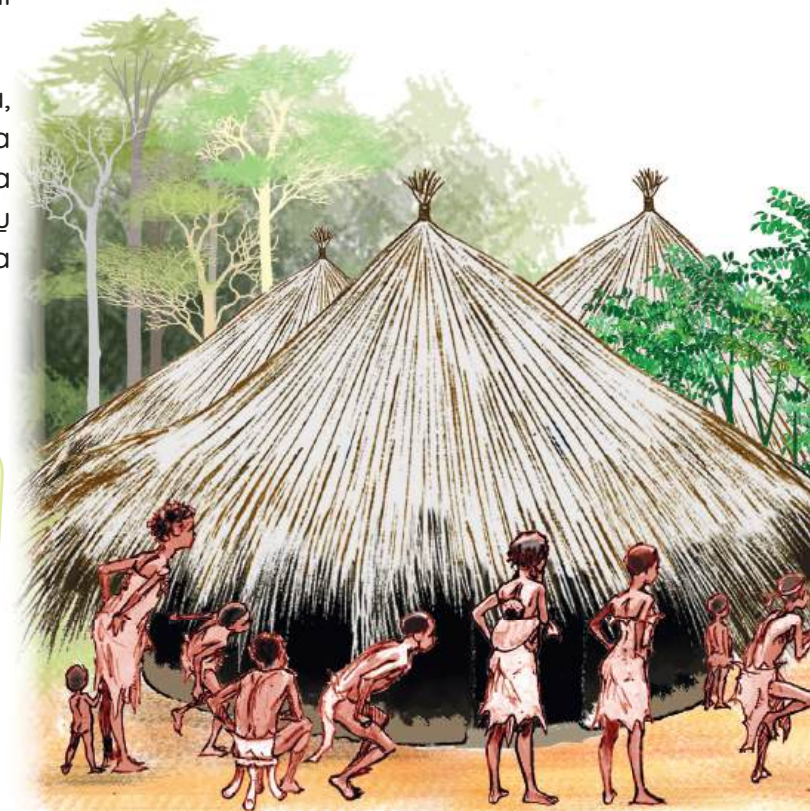
Kiro kimwe, Ngunga yaalingi kwamwamwe yeizukiiri ntali zimudooriho kandi zetwekiri nnyama, yaazitangiira kandi azolokya bamugi gwamwei. Kasumi kadoori ntali zizi nizatandika kuleteranga Ngunga nnyama kyamugi kandi alekaho kuhijga zo nizimuhijgiranga.

Kasumi bukarabiriho Ngunga lukyu lumutwala, buyaakwiri ntali zizi zeiziri kiro kimwe zaagya ataloho beitu zaagyendiri mumeiso nakulira habwakufeerwa munwyani waazo. Beitu zitakalekere hahwo kuleteranga bantu ba Ngunga nnyeni.

Kwokwo mukagu gugu gwabbeer.

KYAKWEGA

□ Namubiibi abbaho na kirungi.



20 NGUNGA BEFRIENDS NINE LIONS: A TALE OF KINDNESS AND LOYALTY

Long ago, in the heart of the thick forest, lived a renowned hunter named Ngunga. He was brave, skilled, and respected among his people for his ability to navigate the deep jungle for a bountiful hunt. One fateful day, as he ventured into the wild for a hunting expedition, Ngunga stumbled

upon a pride of nine lions lying silently under the shade of a large acacia tree.

As he approached cautiously, he noticed one of the lions struggling in pain. Terrified, Ngunga initially thought the lion was getting ready to pounce on him. But to his surprise, the lion slowly walked toward him—not with aggression, but with desperation. It opened its mouth wide, revealing a sharp bone lodged in its throat.

Moved by compassion and courage, Ngunga dropped his spear, stepped forward, and gently removed the bone from the lion's throat. The lion, relieved and grateful, bowed its head in respect. They exchanged glances of mutual understanding and, in a symbolic gesture of peace, bowed to one another before parting ways.

An unspoken pact of friendship

Unbeknownst to Ngunga as he returned from his hunt that day, the lions had quietly followed him at a safe distance all the way to his home, providing unsolicited protection. Days passed. Then one evening, as Ngunga sat outside his hut, he was astonished to see the same pride of lions approaching—carrying a huge chunk of meat. The lions came as friends, offering a share of their hunt as a sign of gratitude.

Ngunga warmly welcomed them and introduced the rest of his family to the pride. From that day on, the lions would regularly bring meat to

his household. So consistent was their support that Ngunga eventually abandoned hunting altogether, relying instead on the loyalty and generosity of his newfound friends.

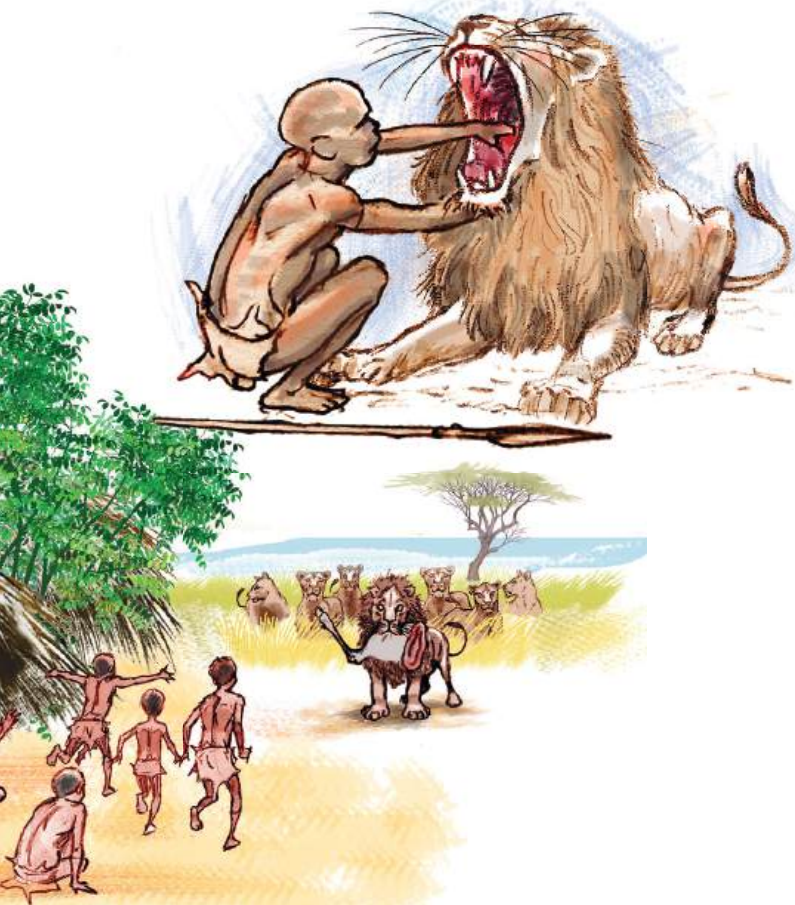
Legacy of loyalty

Years later, Ngunga passed away. The lions, unaware of his death, came to visit as usual, and were overcome with sorrow when they learnt of his passing. The pride wept bitterly, mourning a lifetime of friendship and the loss of the man who once saved one of their own.

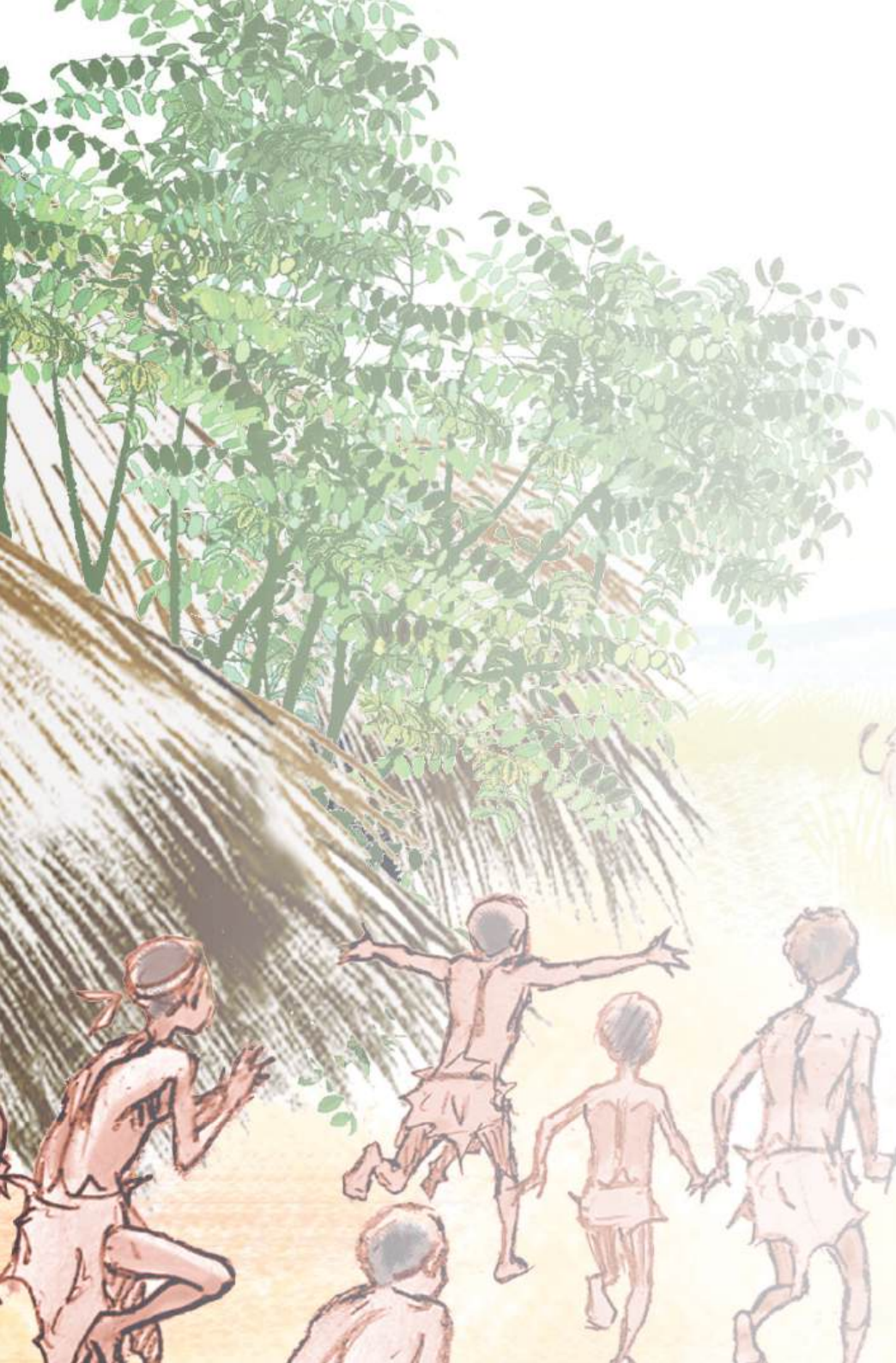
Yet their bond with Ngunga never waned, for the lions continued to bring meat to his family, sustaining them and honoring the memory of their beloved friend. The friendship, born from a simple act of kindness, was passed down to his descendants.

LESSON FROM THE STORY

□ Sometimes the little things we do for people might be important for them and can cement longterm relationships.







Appreciation

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Since 2023, the Cross-Cultural Foundation of Uganda (CCFU) has received support from TotalEnergies EP Uganda to scale out its Heritage Education Programme (HEP) in the Albertine Region, Buliisa and Nwoya Districts. Fifty-six (56) heritage clubs have been established – twenty eight (28) in each district of Buliisa and Nwoya. This book will help young people in the Albertine region to learn about their oral traditions, bridging the generational gap between the young and old people, creating the enthusiasm among young people to safeguard and promote the Bagungu culture, values and norms. The book, which is intended to provide access to the important traditional stories by the young people, contains folkstories of the Bagungu people, with educative lessons.

