



ABATEIZI

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AMDA *Bulletin*

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bwa Chaplain:**
Banyaruganda
omuri Kristo,
erizooba nitushoma
Sande ya Kristo
Omugabe
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What you need
to know about
one of Ankole's
most sought
after clan.

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Archdiocese of Mbarara Development Association (AMDA) monthly publication



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THE ORDER
OF MASS
INSIDE**

ABASINGO CLAN SETS PACE FOR AMDA ANIMATIONS

SHOW OF CLASS: ONE OF THE MOST POPULAR
CLANS, ABASINGO SHOWED LEADERSHIP

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UNIVERSITY OF SAINT JOSEPH MBARARA (USJM)

Since 2003, the Archdiocese of Mbarara (AoM) has been committed to starting a University as part of its mission and mandate of the church to establish educational institutions of different levels to share in the salvific ministry of Christ by being the salt and light to the world.

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THE ACADEMIC REGISTRAR INVITES APPLICATIONS FROM QUALIFIED CANDIDATES FOR ADMISSION IN AUGUST 2019 INTAKE



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|--|
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| Diploma in Development Studies (DDS), 2 years, Fulltime & Weekend |

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- Mbarara Catholic Social Centre bookshop,
- All Catholic Parishes in the Archdiocese of Mbarara,
- Downloaded from www.usj.ac.ug

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ABASINGO SHINE

The Abasingo clan came with their traditional attire

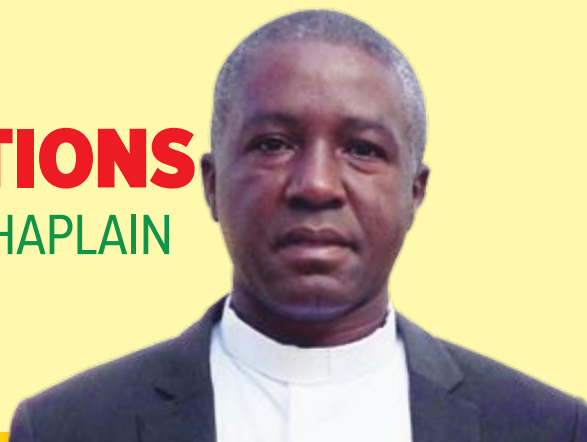


“LET US RISE AND BUILD FOR THE LORD” Neh 2:18

CHAPLAIN'S REFLECTIONS

FR. DARIUS MAGUNDA, AMDA CHAPLAIN

Sande ya Kristo Omugabe
(Sande ya 34 – ey'okuhereruka omumwaka)
B 25.11.2018



Kristo Omugabe W'ensi n'eiguru

Daniyeli 7:13-14; Okushuuruurirwa 1:5-8; Yohana 18:33-37

Banyaruganda omuri Kristo, erizooba nitushoma Sande ya Kristo Omugabe kandi Sande y'okuhereruka omu mwaka gw'Ekereziya. Kristo nategyeka ensi n'eiguru kandi agaruka ategyeka emitima yaitu. Kristo nuwe Mukama w'amagara gaitu goona. Okuba abatuuzi barungi b'obugabe bwa Kristo nikitwetengyesa okwakiira Rukundo ye tukagyendera omumihanda ye.



Rukundo. Kristo Omugabe naatuhaya okwebundika, okwebembeza rukundo n'oburungi bwa bataahi baitu, kutari kwesherurira ebyaitu, namunonga twaba turi abebembezi b'abantu.

Ahabw'abo abataine kwikiriza nikibashobera oku omuntu owazairwe omubworo, akatuura entuura y'omuntu w'ahansi, akarya kandi akagyenda n'abasiisi n'encuubwa, akakwatwa, akabonabonesibwa n'enkozi z'ebibi, akabambwa ahamusharaba akaitwa, arikubaasa kwetwa ninga kweyeta omugabe. Haza, omubukye bwe, omukwebundika kwe, omukubonabona kwe, omukwitwa kubi ahabw'ebibi byaitu, numwo amaani ge n'obushoborozi bwe biri. Obugabe obwe n'obwa rukundo.

Obugabe bwe ti bw'ensi egi kandi titukaabushushanisa nabwo. Kristo n'omugabe owahaireyo amagara ge ahabwaitu. Kristo n'omugabe ow'obutwire bwona; n'omugabe oriho, owabaire ariho, kandi origumaho ebiro byona. Nuwe Alufa (entandikiro) kandi Omega (emperu).

Ekitiinisa kya Kristo Omugabe tikyeregwaga n'obu araabe yayecureerize akebundika. Aha Sande egi nitwenda kwebuuzi aha ntuura yaitu nk'abatuuzi omubukama bwa Ruhanga. N'oshusha oti nahati nikitugumira kwakiira Kristo otarikwija mukitiinisa n'amaani. Manya Kristo timugabe w'ebitiinisa

nk'abagabe baitu b'ensi: ba Rubambansi, Rukirabashaija, Ssabasajja, Isebantu, Rutakirwa, n'abandi.

Naitwe abatari bagabe obumwe nitwenda kwetwa amaziina n'okuheebwa emyanya mikuru. Noshanga nitweyeterera amaziina g'ebitiinisa nka: Rutatiina, Rutakangarana, Rumanzi. Rutakirwa n'agandi nka'ago. Omumahanga gaitu, abebembezi nitukira kubamanyaho obushoborozi, amaani, ebitiinisa, n'obugaiga. Bamwe noshanga nitubatiina ahabw'obushoborozi bwingi n'obukambwe bu baine. Bamwe murahuriireho owabaire ari Enganzi ya Nkore, Mbaguta, owabaire natiinwa munonga ahabw'obukambwe bwingi. Nibagira ngu hakaba hariho Muha eyabaire eraara neyomberera omugabe nyekiro, erikumubuza oturo. Mbaguta akatuma ngu bagikwate bagimureetere. Nibagira ngu akagiteera eminyaaifu, teragarukire kwamuza nyekiro. Niho omunyankore arikwihirira yayenda kukuhayira, akakugira ati "ninkuteera nk'ezi Mbaguta yateire muha!" Obundi omubebembezi baitu nitugiramu nk'abo, abarikwebembeza obushoborozi kukira okwebembeza obuheereza na rukundo.

Kristo Omugabe naatuhaya okwebundika, okwebembeza rukundo n'oburungi bwa bataahi baitu, kutari kwesherurira ebyaitu, namunonga twaba turi abebembezi b'abantu. Nituhaywa okutooreza Kristo otaraizire kuheerezibwa, kureka okuheereza, n'okuhayo amagara ge ahabwaitu.

Twaba nitugambira Kristo tuti "obukama, n'obushoborozi, n'ekitiinwa n'ebyawwe ebiro byona" twongyereho ngu "omutima gwangye, amagara gangye, n'obwengye bwangye bwona nimbata omumikono yawe, obe Mukama w'amagara gangye goona."

Mukama agume naimwe!

EDITOR'S NOTE

Dear Brethren...

Thank you all for the great works for the people of God and the AMDA.



Our turn. Today, our brothers and sisters of the AMDA Abateizi Clan Forum, are putting their best foot forward by taking over the reigns of the AMDA Mass Animation.

Mass Animation. We have, working with them, prepared an extensive inquiry into their roots, here-in published in a Runyankore version and as translated to English by the Makerere School of Languages. It is a breathtaking reading, that we recommend for you and all other content inside this Bulletin.

Allow me to thank all our advertising partners for this issue of the Bulletin and the team that has always put it together. May God reward you all.

May Blessed Virgin Mary Intercede for Us.

Alex B. Atuhaire,

**Head, AMDA Press, Media Council
& Chairman AMDA Abateizi Clan Forum Publicity Committee**

Welcome to the November issue of the AMDA Monthly Bulletin. This is a special edition of the Bulletin, with a re-design and an expanded range of contents.

The Press & Media Council would like to thank the AMDA Abateizi Clan Forum, animators of today's mass, who have worked with us to deliver a re-designed and content richer Bulletin.

This Bulletin comes in the aftermath of the first ever Clan animation of the AMDA Mass, a first led by the Abasingo Clan. We thank them for leading the way, and for extending their love and commitment to the community, as we pull together to do God's works. Find the Abasingo Clan animation financial report and pictorial inside this Bulletin.

Today, our brothers and sisters of the AMDA Abateizi Clan Forum, are putting their best foot forward by taking over the reigns of the AMDA

THE TEAM:

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MESSAGE > FROM THE CONVENER, AMDA ABATEIZI CLAN FORUM



It was amazing as people were fidgeting to finding out whether they are Abateizi because this is a clan that has many Emiryango. This has enabled us to promote unity in diversity and rediscovering our cultural heritage...



Dear Brothers and Sisters...

I salute you all Members and Friends of AMDA mighty family, our Guests, the Honourable Ministers and Members of Parliament and all God loving people that have joined us today in the first AMDA mass animated by the Abateizi clan. In a special way, I want to thank the Archbishop and the entire clergy for accepting to come and celebrate the Eucharistic mass with us.

I would like to take this opportunity to thank the AMDA Exco for giving us the mandate to animate in this unique mass that brings together all Bateizi across the nation. It has given us an opportunity to rediscover ourselves and also bond as people from the Bateizi family. It was amazing as people were fidgeting to finding out whether they are Abateizi because this is a clan that has many Emiryango. This has enabled us to promote unity in diversity and rediscovering our cultural heritage and bonding. I'm so happy to welcome all the Bateizi fraternity members who have championed the fundamental cause of raising funds towards the construction of the AMDA multi-complex building.

As the chairperson of the AMDA Baitezi animating forum, am indebted to the members who entrusted me to spearhead this activity. It gives me immense joy to provide you with a testimony of how AMDA Bateizi what's app Forum was formed on 12th sept. 2018 and within no minute the numbers had grown big. I was more encouraged by the commitment of members towards raising funds to support the project. Members had Trans -night discussions and one would wonder about the time they sleep, little did I know that they were rediscovering their cultural heritage and finding out where one belongs since the Baiteizi is the only unique clan with so many Miryangos and totems and animals that represent us (Engabi, Marerere etc.) The

discussions also triggered the settlement partners, the guarding of Ekitooma, and the roles of different miryango etc. I'm glad that AMDA Exco thought of involving Clans to animate AMDA masses because it has helped many young people to interrogate more about their clans. For me I see this as an opportunity to creating bonding demystifying the other voices that were thinking that clans would divide AMDA family. Let's embrace our culture and work together. I'm aware that members would wish to extend this gesture beyond, a proposal that is highly welcome.

This animation has been successful because of the contributions from different stakeholders including brothers and sisters from different Faith; hence we embrace unity in diversity. Let's work together towards achieving a good working relationship in promoting the unity we want.

Finally I want to acknowledge all the contributions made by all of you who have joined us today towards the construction of the AMDA multi-complex building. Without your generous support we wouldn't have raised this contribution. I thank you all in your respective capacities.

I wish to thank the team, the Bateizi Clan animation ExCo that tirelessly worked with me to make things happen. I treasure your pro-activeness, the zeal and focus exhibited throughout the preparation period. You are a great team to reckon on. To the members of the Baiteizi Forum Alluta Continua and keep up the unity exhibited.

Thank you and Merry Xmass.

Rosemary Nyahongoro,

**Chairperson AMDA Abateizi
Forum Organizing Committee**



MESSAGE > FROM THE CHAIRMAN, AMDA

“ We thank all the members who have been able to participate in the different activities and those who have financially, spiritually and morally supported all these causes, which make AMDA what it is today.



Thank you AMDA for organising successful events

Dear AMDA members,

On behalf of the Executive Committee, I take this opportunity to thank the gallant AMDA members for organising and participating in several AMDA events throughout this year that have crowned a successful 2018 for the Association.

Some of the events that we can mention include but not limited to, the AMDA monthly Mass, the different Spiritual Events, including the Visit to Kibeho, Rwanda in May, and the successful mission to the parishes of Rwoho and Rushanje in Rwampara in the September 2018 AMDA Caravan, which has become an iconic community service yearly project.

We thank all the members who have been able to participate in the different activities and those who have financially, spiritually and morally supported all these causes, which make AMDA what it is today.

It has been gratifying to note that all AMDA Councils have made great contribution to these causes, as we strive to live the AMDA Pillars. We as AMDA Executive Committee thank the different AMDA Council leaders and highly appreciate the efforts of each individual in AMDA who has contributed to the making of a self propagating association.

As the year comes to an end, we have two important activities remaining on our calendar - the AMDA Advent Recollection on Saturday December 1, at Nsambya and the AMDA End of Year party at Ggaba National Major Seminary on December 16. All these events are to be hosted by our Chaplain.


We are inviting all of you members to come together and welcome the Season of Advent with Prayer and Reflection as we prepare for the Birth of Our Lord Jesus

Christ and to crown the year by getting together at Ggaba. The teams organising the two events will be coming to you and I appeal to you for your support as you have always done.

Lastly, I would like to thank today's Mass Animators, the AMDA Abateizi Clan Forum for the effort they have put in organising this Eucharist Celebration. May God Bless the works of your hands.

Ora et Labora.

**Gaston Ampe Tumuhimbise (P.h.D),
AMDA Chairman**



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The origin of the Bateizi

At a glance. This document was summarized by **Basil Kandyomunda**, but was a result of research on the Bateizi clan, spanning 12 years since the 1980s up to 1998. This research received great help from Bateizi meetings, especially the one that happened on September 20, 1998 at Ruhinda when Bateizi from the areas of Rukungiri, Ruhinda, Bushenyi, Mbarara, Ntungamo, and Kabale met.

In order to understand the origin of the Bateizi, it is important to take a look at the clans of the Banyankore people of Uganda.

EARLIEST/FIRST CLANS OF BANYANKORE AND BAKIGA

Reliable research has confirmed that most of our clans as Banyankore people have their origin in Karagwe in Tanzania. These are some of the earliest Banyankore clans that originated from Karagwe, Tanzania, with the exception of the Abeishekatwa:

1. Abahinda
2. Abashambo
3. Abagahe
4. Abeishekatwa (this clan originated from Mpororo).



Jest. The clans with which the Bateizi and Bazigaba, and their sub-clans play jest are Abagahe, and Abasyaba. The fact that these clans can joke with each other is because they are related.

The expansion of these clans, in terms of numbers – with population explosion – resulted in sub-divisions to form new and independent clans. We have not mentioned their names

because they are numerous. We will only give the numbers of clans that sprung from the major ones.

Abahinda: 16 sub-clans sprung from this clan, Abashambo 57, Abagahe 41, Abeishekatwa 16

About 10 clans are found in Kigezi, and a few others in Tanzania. Here they are included with the number of their sub-clans:

| | |
|-------------|----|
| Abamungwe | 13 |
| Abamusigi | 12 |
| Abakarobwa | 3 |
| Abakinyagi | 12 |
| Abemugiri | 12 |
| Abamuhutu | 8 |
| Abamuyangwe | 6 |
| Abamwisya | 1 |

LIST OF 41 CLANS WHICH ORIGINATED FROM THE BAGAHE CLAN

Abasiita, Abayembo, **Abateizi**, Abaruru/ Abajara. Kajara was a brother to Karuru. Kajara and Karuru are sub-clans of Kazigaba. Others are: Abakurungu, Abamoori, Abangwe, Abanuuma, Abanyata, Abashaju, Abashengyera, Abariisa, Abasigi, Abatende, Abatoogo Abaturumbi, Abayebe, Abaziro, beene Biraro (sons of Biraro), Abagunga, Ababuga,

Abanyaigana, Aba Nyakafunjo.

Yet more others include : Abanyaibimbi, beene Itaka (sons of Itaka), beene Kihimba (sons of Kihimba), beene Kyeitamba (sons of Kyeitamba), beene Matsya (sons of Matsya), beene Nyarubamba (sons of Nyarubamba), Abagina, Abaha, Abahome, Abataayi. These are the clans that are related to the Bagahe (sub-clans of Bagahe) but their sons and daughters are allowed to be married to the Bagahe clan because they became independent of the Bagahe clan long time ago. It is, however, important to note that among the Banyankore and Bakiga, each clan has specific clans from which their sons marry and their daughters get married.

Each of the aforementioned clans divided itself into sub-clans. For example, the **Bateizi**, their **Bazigaba** brothers, such as sons of **Rwihura** (beene Rwihura), comprise not less than 49 sub-clans as shown in this book.

WHO ARE THE SONS OF RWIHURA (BEENE RWIHURA)?

Sons of Rwihura, Kateizi and Kazigaba, begot Karuru, Kajara, Abanyangabo, Abagabira, Abaijana, Abanyari, Abanyasya, Abagoma,

Ababeizi, Abatsina, Aboonozi, Abazirangata, Abasakuru, Abakonkomi, Abashakiizi, Abazimura, Abahuura, Abashenyure, Abahuuku, Abiigi, Abareegi, Abahuumuza, Abashongo, Abatsibura, Abashoro, Abaruguta, Abagarama, Abakooko, Abasasira, Abasiisa, Abakoba, Ababazi Abaningiri, Abajurunga, Abakokururu, Abagunda ba Bwoma Kitabi (the Bagunda of Bwoma Kitabi).

Sub-clans of these clans can be found in Kabale, Rukungiri, Ntungamo, Mbarara, Bushenyi, Tooro, Kasese, Bunyoro, Buganda and other countries (nations, areas or regions), and total up to 45 in number. When other related clans are included on the list, the number increases to 49. However, we believe that there are other sub-clans whose areas of settlement we are yet to discover.

JEST

The clans with which the Bateizi and Bazigaba, and their sub-clans play jest are Abagahe, and Abasyaba. The fact that these clans can joke with each other is because they are related. It is said that the Bateizi and Bazigaba originated from the Bagahe clan long time ago. It is also said that the Batsyaba (Abatsyaba) are the maternal uncles of the Bateizi (Abateizi) and Bazigaba (Abazigaba).

Jest among these clans happens in a way of jokes that evoke happiness on either side. It is the jesters (Abakumbi) who install an heir after the death of the head of the family among the clan of Mubari gwa Rwihura (Mubari son of Rwihura).

YOUR BROTHERLY ANIMAL/FRIEND/CLAN SYMBOL

Each clan has a brotherly animal. The leopard is the animal that the Bateizi and Bazigaaba, such as all members of Mubari gwa Rwihura, consider their brother. It is said that leopards were friends with these clans long ago. For example, at night, they would accompany them to their homes without any incident. In return, to avoid shame from their friend, members of these clans would give the leopard a goat for a meal.

EAGLE

An eagle was considered a brother to the Bagahe. This came about because the ancestors (grandfathers) of Kabeizi omuteizi (Kabeizi, the Muteizi), also a Muzigaaba, were Bagahe, who came from Kateizi. When Kabeizi's descendants (grandchildren) returned to Karagwe in Tanzania, they embraced the eagle as their brother. But in principle, an eagle was their true brotherly animal/friend/ clan symbol.

TOTEM

The totems for the Rwihura clan is are: a woman/women without breasts, water from the porch, diluted milk/alcohol. For some others, it is a (dark) brown cow with black hair/skin/ and white patches on the neck.

OATH/SWEARING

The Bateizi and Bazigaaba swear this way: Mubari gwaitu gwa Rwihura (our Mubari son of Rwihura) or simply Mubari gundahira (Mubari by whom I swear).

Normally, its the women and girls of the Bateizi and Bazigaaba clan

who swear when something surprises them, or when something wants to harm them. The swearing helps them announce their clan to help those around understand their origin. This helps interested suitors (those who would want to marry them) who could be clanspeople or related to stop their attempts, and seek elsewhere. Swearing by Mubari also helps one escape one's enemies, such as killers, because one's relatives/clansmen easily identify someone and can fight for her.

Men normally swear by their fathers and grandfathers. They only talk of their origin/roots when they are praising themselves for their bravery and exploits, just like those of their ancestors.

HOW THE BATEIZI CLAN SPRUNG UP FROM THAT OF THE BAGAHE.

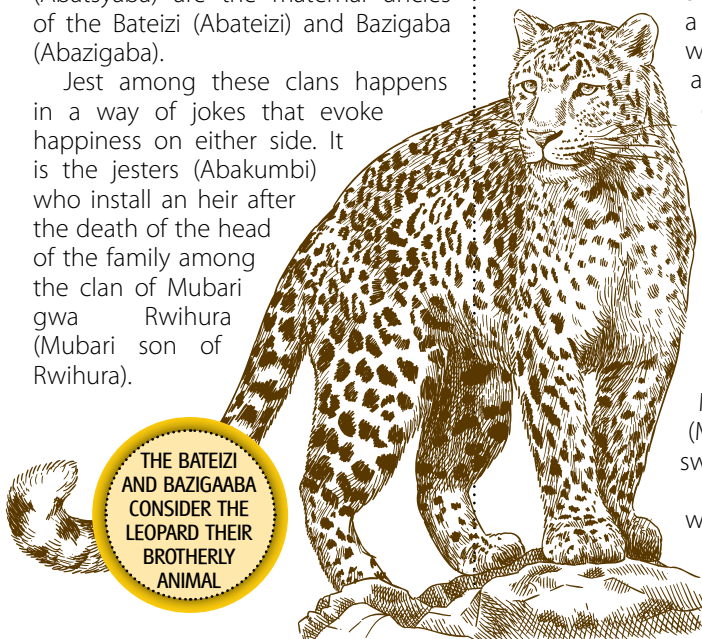
Available findings from research indicate that The Bazigaaba, the Bateizi, and other clans related to the Bagahe, had their roots in Ethiopia from where they migrated to Tanzania, while others settled in Rwanda.

Kabeizi, also Mubari, a Muteizi/ Muzigaba, was a king (Omugabe/ omukama) of the area called Mubari. The names of Kabeizi's parents remain unknown. However, his grandfathers (and his ancestors) are said to have had their origin from the Bagahe clan, even during the time when his great grandfathers hadn't crossed from Tanzania to Rwanda.

The totem for the Bagahe was a (dark) brown cow with black hair/skin/ and white patches on the neck while their friend, brotherly animal or clan symbol was an eagle, instead of a leopard.

HOW KATEIZI AND HIS CHILDREN/ DESCENDANTS GOT THEIR TOTEMS¹

Findings from available research papers and conversations show that Kateizi's descendants were hunters, medicinemen, and fighters (of and in wars). One day, they went hunting, killed a bushbuck and slaughtered it. However, there was disagreement on the mode of sharing the meat. The



¹ Note: Most of the names of the subclans of the Mubari clan listed in this book were non-existent when the earliest clan members first settled here. Only a few existed. We have used the names of these sub-clans as a representation of the sub-clans we have today so that people will know about them, and that they can be seen as sub-clans of people who existed then. Indeed, the sub-clans sprung up from the people who migrated from Ethiopia, then Tanzania, and finally settled here. The current clans and sub-clans share the same blood with the people of the earliest clans. This will help readers to learn of the totems of those who migrated and settled among the Banyankore and Bakiga.

The nicknames start with letter "K", followed by "a".

resultant was a fight that led to deaths. Since then, the Bateizi and Bazigaaba consider eating bushbuck meat a taboo. That's how a bushbuck became a totem. What followed years, and indeed decades later, was an increase in population and episodes of famine, the death of Kateizi and the collapse of the Mubari Kingdom. One of Kateizi's sons, believed to be Rwihura, succeeded his father. Years later, Rwihura also passed on. After his demise, his sons, Kateizi and Kazigaba, and others who are unknown, later disagreed, separated and migrated to other areas. It was Kateizi who migrated first. On this exodus, Kateizi led his sons : Kanyantsya, Keijana, Kanyamungyere, Katsina, Konoozi, Kasiisa, Kanyari, Kaningiri, Kahuuku, Kasheegu, Kajuta, Kahuumuza, Kazirangata, Kafabusha, Kashakiizi, Keigi, Kagunda, Kashenyure, Kazimura, Kashoro, Kajurunga, Karuguta, Kakoba, Rukonkomi, Kagoma, and others. The names listed here are of those people whom Kateizi led, heading to Tanzania, from where his grandfathers had left for Mubari in Rwanda.

MIGRATION FROM TANZANIA TO MUBARI IN RWANDA.

Long ago, it was not uncommon for people to migrate. Research findings show that people on the African continent, including those in Nkore and Kigezi, first lived in Karagwe, Tanzania, before migrating, and spreading to other areas. When Kateizi and his brothers, descendants of Bagahe clan, arrived in Mubari, he (Kateizi) begot his son Rwihura, and scores of others.

THE JOURNEY TO KARAGWE

When they reached the Tanzania-Rwanda border, they settled here for some time and kept visiting their clanspeople who had stayed in Mubari. While in Tanzania, some of Kateizi's children fought over an animal without breasts. Since then, it became a taboo for them to associate with anything that has no breasts. One of the families of Kateizi's children was particularly concerned with that issue. One of Kateizi's children married a woman without breasts, and died as a result; that is why it became a totem. Some people stuck to a bushbuck as their main totem. The place at the border where they had settled was named MUBARI.

Years later, Kateizi's children migrated

to Karagwe, near the Uganda-Tanzania border. The migration happened after the descendants/children of Kazigaaba, Karuru, and Kajara, had informed them that they were migrating to Kigezi. It was in the north of Karagwe that Kateizi's descendants/children encountered chiefs, kings and cattle keepers, who were really few in number. They were, therefore, unable to ward off attackers who struck frequently. The attacks, largely by neighboring nations (tribes, kingdoms and chiefdoms), aimed at raiding cattle, looting and taking control of their territory.

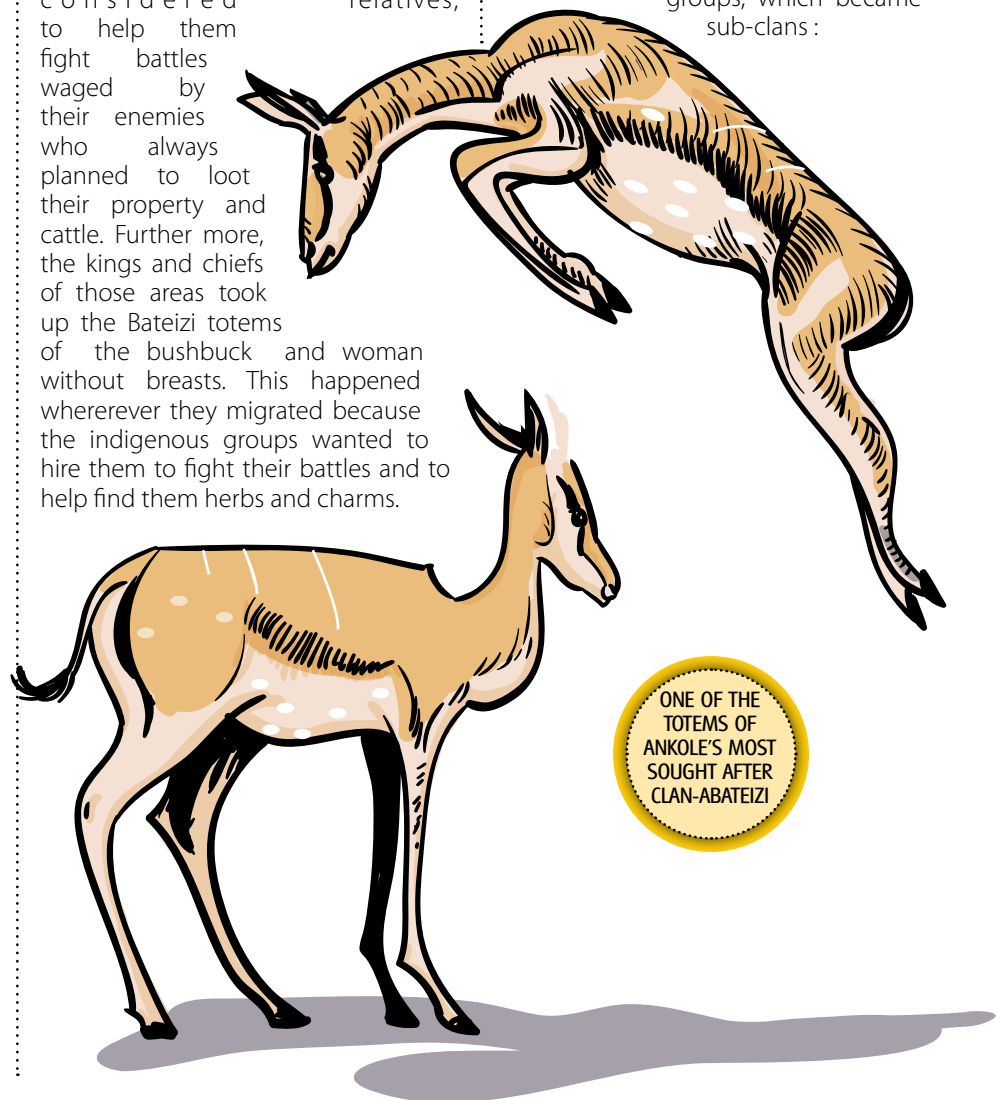
Owing to the bravery of the sons/ descendants/children of Kateizi of Mubari of Rwihura in wars, and skill in hunting, witchcraft and medicine, kings, chiefs and cattle keepers often sought their friendship. By becoming friends with the sons of Kateizi, these chiefs, kings and herders wanted to have allies, whom they sometimes considered relatives, to help them fight battles waged by their enemies who always planned to loot their property and cattle. Further more, the kings and chiefs of those areas took up the Bateizi totems of the bushbuck and woman without breasts. This happened wherever they migrated because the indigenous groups wanted to hire them to fight their battles and to help find them herbs and charms.

THE ORIGIN OF THE NAME KATEIZI

Kateizi's name originated from the fact that he (Kateizi) used to lead people who didn't come for nothing, and who didn't return with nothing whenever they were hired to fight and hunt on behalf of other groups. Kateizi's children/descendants and the sub-clans that sprung from him, and later lived in Nkore and Rujumbura are named Bateizi after him (Kateizi).

THE JOURNEY FROM KARAGWE

When the descendants of Kateizi learnt that their brothers, sons/descendants of Kazigaaba had continued to Kigezi, they also decided to leave Karagwe for Kigezi and Nkore. In their exodus from Karagwe to Kigezi and Nkore, they were accompanied by their dogs and weapons. They went hunting, and reached River Kagyera, and crossed over to Ruhaama where they settled, before they separated into various groups, which became sub-clans :



- Kanyamungyere led some to Kooki. Years later, some members of this group migrated to Bushenyi, and areas of Mbarara.
- Kafabusha led those who went to Nyamitanga where he settled. Other members of this group shifted to Kabira-Rwanza.
- Koonozi and many others went to Buhweju. Later, some members of this group left for Kashenshero-Nyakatooma, and other parts of Igara and Sheema.
- Keijana and Kashakiizi led the group that went to Igara and Ruhinda, passing through Kitagata, hunting with their dogs. The dogs led Keijana to Ijumo where he settled. While there, he married his first wife who begot him two sons: Nzirimu and Butegeya. His second wife begot Mwebya. Most of Mwebya's descendants live in Mahwa-Kajara, Rukungiri, Butembe and Kikunyu.
- Rukonkomi settled in Nyakateete.
- Kashaki went to Kigiro-Nyamabaare.
- Kazirangata settled in Bwoma.
- Kasiisa settled in Sazinga.
- Katsina went to Kagaba and Kitojo.
- Kajuta went to Kashenyi and Ishaka.
- Kashegu settled in Bumbaire.
- Keigi and Kashenyure settled in Kangana.

The indigenous Bateizi who never sub-divided themselves into sub-clans settled in Nyakizinga, near River Nyamigoye. Nyangabomwene Kazigaba (Nyangabo son of Kazigaba), alongside Kateizi, went through Rwentobo, and Kamwezi before settling in Ndorwa. Most of Kateizi's descendants settled in Nyabihoko. From these came Rugo, Kinyonyi, Iremera, and Kateizi. Sons of Bukuujo settled in Buhweju where they changed their clan and are currently referred to as Bariisa. Others became Bagahe in a bid to become leaders of Buhweju.

Another thing worth noting is that meat was the main (staple) food. Therefore, part of the Kateizi group which had set off to Nkore, led by Nyangabo, moved further South on reaching Ruhaama because the land seemed unfavourable for habitation because it was forest-like and desert-like. It was their dogs, which they most times chased in their treks, that led them there, as guides. Members of this group included their leader named

Kanyantsi, alongside Kagoma, Kashoro, and many others. These passed via the Uganda-Rwanda border, meeting the group led by Karuru and Kajara along the Rwanda-Congo border, from where they left for Butumbi, Kinkiizi, while others continued to Congo. It was here that they agreed to go and meet their brothers (relatives), who had come through Kitagata in Nkore, while hunting, before later converging at Karoza, and separating as follows:

- Kanyantsi, Kaningiri, and Kahuuku, remained in Karoza,
- Kanyari, and Kigunda, settled in Kitabi, Kicwamba and Butinde,
- Kagoma, Kazimura, Kahuura, Kabeizi, Karuguta, Kashoro, Kajurunga, and Kahuumuza settled in Nyabubare, Kizinda, Nkanga, Kyeitembe, Rukungiri, and Mpororo. Others are still living in Butumbi near Kanungu. Those who came through Butumbi reached Igara, Ruhinda, and the whole of Rujumbura faster than those who followed the Ruhaama route.

Today, the Bazigaaba and Bateizi are spread across many areas, and reside in Southern Uganda, and Buganda.

KAZIGAABA

Years after Kateizi had migrated, even Kazigaba migrated, leading Karuru, Kajara, Kasingora, Kagabira, Kateera, Kahuura, Kasakuru, Kakokururu, Kashaho, Katendura, Kagarama, Kareegi, Kakooko, Kahundu, Kanaku Katahinga, Katsibura, Kahazi, and others.

Kazigaba's group first settled at the Kigezi-Rwanda border. A few years later, the group decided to move inwards into Kigezi, moving through Byumba and Kamwezi. It is said that the Kazigaaba group first informed the Kateizi group before moving. Once in Kigezi, they settled in Ndorwa. Kazigaaba became their leader. Kazigaaba and his brothers (and all his people indeed) did numerous marvellous works, including iron smelting, and blacksmith works, which was especially done by beene Kasingora (sons of Kasingora), foretelling as done by Nyakeirima, among many others. The Bazigaaba drum, a symbol of authority and leadership, was called Sera. Some of the members of the Kazigaaba's group that came through Kamwezi, spread in the areas of Rukiga while others settled in the areas of Kajara,

Kyempene, Rwampara. Rujumbura, Bushenyi, Mbarara, and Kabira. Some live in Katooma, near Rwashameire. Yet others left those areas and settled in Rukungiri town, Bunyaruguru, Sheema, Tooro and Buganda. Most of the descendants of Kazigaaba are mixed with those of Kateizi in Isingiro, Ibanda, Kooki, Kashaari, Kihiihi, and many other places.

Karuru-Kajara: Karuru and Kajara were brothers, from the same mother and same father. On reaching Kigezi-Rwanda border, this group moved further south to the Rwanda-Congo border, where they met sons and descendants of Kateizi who were coming from Karagwe under the leadership of Kanyatsi, and many others. They would later move from the Uganda-Congo border into Kinkiizi and Butumbi. At Butumbi and Kinkiizi, the groups separated as follows:

The group led by Kanyantsya moved up to Karoza-Bushenyi, as shown above. The Karuru group settled in Kajara and Kyabworo; others went to Nsure in Nyakishenyi, Rugyeyo, while most of them moved up to Rukinga, and Kabezi-Mpororo, where they settled, with their drum, a symbol of authority and leadership. The Murorwa drum was taken by the Nkore group; some others moved with this drum, protecting it from enemies, up to Nsure and Rugyeyo. After some time, some migrated northwards to Rujumbura in Kasheshe-Nyakabungo, and areas of Rukungiri such as Kanyinya near Kyeshero, where they were nicknamed abatahinga (those who don't dig/crop/farm).

MEANING OF NAMES OF RWIHURA'S DESCENDANTS

- 1. BWIHURA:** This name originates from the vengeance the Rwiheras meted on their enemies who had killed some of their people in wars. They would revenge for their lost relatives by spearing their enemies.
- 2. KATEIZI:** This one led those who would be hired to fight others' wars. They would never return empty-handed. In the same way, their presence on the battlefield was never in vain – they would not go for nothing; they would defeat their enemies in most wars. The name 'Kateizi' comes from bravery.
- 3. ABAZIGAABA:** Kazigaaba: The

name originated from the act of rationing meat and tracing and hunting animals. They would also run after animals.

- 4. KARURU:** (Or Baruru/Abaruru): This stems from the act of greed for meat or too much love for meat. Other traditions say that Karuru used to lead the group that would make an alarm to summon hunters, and fighters and those who would hound animals out of their hideouts.
- 5. ABAJARA:** Kajara; It is said that Kajara used to get hungry during hunting expeditions, and was a great medicine man. That's how the name 'Kajara' came about.
- 6. KAIJANA:** This one used to lead those who would return home with meat from hunting. They would also return home carrying the loot and plunder from war. That name came from victory during wars.
- 7. KANYANTSYA:** This came from the answer he gave to his brothers when they asked him the question: "When did you arrive". His response was: "We are already natives (residents)". Also, he used to tie meat rations in grass.
- 8. KAHUUKU:** This name came about from the fact that Kahuuku and his descendants used to work in the farm, and other activities, for long hours without resting. People would wonder at how long they could work, saying: "These people work like slaves." It was Kahuuku, wife to Kanyantsya, who begot Bahuuku.
- 9. KANINGIRI:** This was a wife to Kanyantsya. Her children were referred to as "Abaningiri".
- 10. KOONOZI:** This came from the way they cleared a piece of land bare in Nyakatooma. They were called experts in clearing bushes. Nyakatooma is located in Kashenshero, Ruhinda, Mitooma.
- 11. RUKONKOMI:** He led the group that tied meat in leaves and plants with big compound leaves. Long ago, there were no banana fibres and banana leaves in which to tie meat. He also used to close one eye while buying meat on credit, then open both eyes when they demanded payments so they would not recognize him.
- 12. KAHAZI:** (Abahazi) He would scrap meat from hides. That why

Some of the notable Bateizi



**Most Rev. Paul Kamuza Bakyenga,
Archbishop of Mbarara**



**Gen. Kahinda
Otafiire, Minister**



**Dr. Silver Mugisha,
NWSC MD**



**Brig. Richard
Karemire, UPDF**



**Mary Karooro
Okurut, Minister**

they (The Bahazi) were called Abahazi (people who scraped meat from hides). Most of Bahazi stay in Rukungiri town.

- 13. KATSINA:** These were disobedient people, difficult to advise, and unwilling to accommodate opinions. That is why they were called Batsina.
- 14. ABASIISA:** They used to waste meat.
- 15. ABAZIRANGATA:** These would not visit friends and relatives carrying presents and gifts because they didn't have many daughters who would get married and have their in-laws bring them presents and gifts carried using carrying

coils (pads). This means that there were a few or no carrying coils.

- 16. NYANGABO:** He was an expert in using a shield during war. He also used to lead hunters and warriors.
- 17. KASHAKIIZI:** These were witchdoctors.
- 18. ABAHUUMUZA:** Kahuumuza used to be a medicine man, witchdoctor and counsellor for people who had gone through troubles.
- 19. ABABUSHA:** Kafabusha: When they killed themselves over the sharing of bushbuck meat, people remarked that they had killed themselves for something not so important and worth being killed for/worth dying for. That is how the name started.
- 20. ABAGOMA:** These were great makers of drums as well as drummers.
- 21. ABABEIZI:** They were great carpenters and magicians.
- 22. ABASHORO:** They were good at Mweso game/chess while other traditions say they would eat a lot of millet which was not yet ready for harvesting.
- 23. ABASHENYURE:** These would frequently build houses, then destroy them and build others.
- 24. ABAREEGI:** These would straighten bows and arrows, and were skilled warriors.
- 25. ABASHAHO:** These were witchdoctors and medicine men.
- 26. ABASHEEGU:** These were experts at whistling, playing the flute/pipe
- 27. ABAJUTA:** These were skilled in making ghee. They practiced a kind of marriage that skipped some of the procedures, especially after paying bride price. They were also cattle keepers.
- 28. ABANYAMWENGYERE:** People would gift them with beer in the areas of Kooki.
- 29. ABAGABIRA:** These were wealthy/chiefs who gifted their people with cows and goats.
- 30. ABASHONGO:** These were polite and civil people. This is why they were called Abashonga.
- 31. ABAGARAMA:** They lived in a place that had a name like that (possibly in lowlands).
- 32. ABIIGI:** These were rainmakers.
- 33. ABATAHINGA:** These were wealthy (sometimes chiefs), cattle keepers who never used to till the land for cropping.

MDA Abasingo pledges and cash for the 28th Oct. 2018 Animation

| Name | Pledged(UGX) | Paid(UGX) | Balance(UGX) |
|---------------------------------|--------------|-----------|--------------|
| Mr & Mrs Agaba Primus | 350,000 | 350,000 | |
| Eng & Mrs Ahabwe Process | 175,000 | 175,000 | |
| Dr & Mrs Mutungi Gerald | 500,000 | 500,000 | |
| Catherine Bekunda Tumwebaze | 1,000,000 | 1,000,000 | |
| Eng Kuntariho Felix | 35,000 | 35,000 | |
| Mr Tindiweni Bonny | 140,000 | 140,000 | |
| Mrs Gyezaho Mary | 105,000 | 105,000 | |
| Mrs Mujurizi Annet | 500,000 | 500,000 | |
| Ms Abangyira Bernadine | 100,000 | 100,000 | |
| Mr & Mrs Mweteise John | 350,000 | 350,000 | |
| Mr & Mrs Ahimbisibwe Ambrose | 175,000 | 175,000 | |
| Mrs Mutakirwa Imelda Kyoshabire | 400,000 | 400,000 | |
| Ms Nsimire Sandra | 100,000 | 50,000 | 50,000 |
| Mr Margirgi Martial | 350,000 | 350,000 | |
| Ms Jane Nyakato | 100,000 | 100,000 | |
| Mr & Mrs Kagina Hillary | 105,000 | 105,000 | |
| Jeremy A Kanyamunyu | 70,000 | 70,000 | |
| Peter M Kanyamunyu | 50,000 | 50,000 | |
| Mr & Mrs Conald Ayebazibwe | 300,000 | 200,000 | 100,000 |
| Mr & Mrs Mwabaze Robert | 100,000 | 100,000 | |
| Mrs Atweeta Ophelia Nahabwe | 200,000 | 200,000 | |
| Dr & Mrs Muramuzi Emmy | 500,000 | 500,000 | |
| Mr & Mrs Muhoozi Allevius | 35,000 | 35,000 | |
| Ms Mugisha Annox | 350,000 | 350,000 | |
| Rev.Fr.Martin Ndyababo | 300,000 | 300,000 | |
| Dr & Mrs Kagwire Fred | 200,000 | 200,000 | |
| Ms Nshemereirwe Winnie | 50,000 | 50,000 | |
| Mr & Mrs Magara Stephen | 100,000 | 100,000 | |
| Doreen Atukwatse | 50,000 | 50,000 | |
| Eng Anthony Rucukye | 200,000 | 200,000 | |
| Prudence Kworenda | 150,000 | 150,000 | |
| Mr Tumanyane Joseph | 50,000 | 50,000 | |
| Mr & Mrs Nsimire Peter | 100,000 | 100,000 | |
| Abaho George | 100,000 | 50,000 | 50,000 |
| Mr & Mrs Tumuhaise Raymond | 100,000 | 100,000 | |
| Kyangungu Henry | 350,000 | 350,000 | |
| Mukundane Florence | 70,000 | 70,000 | |
| Natukunda Christine | 20,000 | 20,000 | |
| Atuhaire Susan | 50,000 | 50,000 | |
| Mr Twesime Henry | 50,000 | 50,000 | |
| Prof & Mrs Katono Deo | 100,000 | 100,000 | |
| Vincent M Kanyamunyu | 50,000 | 50,000 | |
| Justus Muhangi | 50,000 | 50,000 | |
| Azairwe Catherine | 50,000 | 50,000 | |
| Patience Nagaba | 100,000 | 100,000 | |
| Mr & Mrs Tumwebaze Benard | 200,000 | 200,000 | |
| Mr & Mrs Muhangi Zephline | 60,000 | 60,000 | |
| Abasingo ba Kibona Parish | 200,000 | 200,000 | |
| Dr Kiiza Hillary | 350,000 | 350,000 | |
| Robert Twiine | 50,000 | 50,000 | |
| Turyahabwe Rose | 50,000 | 50,000 | |
| Tusasiwe Jonard | 20,000 | 20,000 | |
| Darline Nowamukama | 50,000 | 50,000 | |
| Mrs Katatumba Roseline | 100,000 | 100,000 | |
| Oribariho John | 50,000 | 50,000 | |
| Nuwahereza Nicholas | 30,000 | 30,000 | |
| Peter Mugimba | 50,000 | 50,000 | |
| Hon Urban Tibamanya | 400,000 | 400,000 | |
| Hon & Mrs Mwijukye Francis | 2,000,000 | 2,000,000 | |
| Muhanguzi Francis | 100,000 | 100,000 | |
| Hon Koyekyenga Oliver | 1,000,000 | 1,000,000 | |
| Friends of AMDA Basingo | | | |
| Ruyoka Raymond | 105,000 | 60,000 | 40,500 |
| Puddy B Nshemereirwe | 35,000 | 35,000 | |
| Tumusiime Nazarius | 35,000 | 35,000 | |
| Rwomushana David | 35,000 | 35,000 | |
| Ndyababo Robert | 35,000 | 35,000 | |
| Nuwabine Josephat | 150,000 | 150,000 | |
| Barungi Richard | 50,000 | 50,000 | |
| Hon & Mrs Tayebwa Tom | 100,000 | 100,000 | |
| Mugisha Confidence | 50,000 | 50,000 | |
| Bamwetabe John | 35,000 | 35,000 | |
| Mugisha Stephen | 35,000 | 35,000 | |
| Karwani Spellito | 50,000 | 50,000 | |
| Winnie Namanya | 35,000 | 35,000 | |
| Topher Bakwatanitse | 100,000 | 100,000 | |
| Buzaabo Joram | 35,000 | 35,000 | |
| Jackie Tumwebaze | 35,000 | 35,000 | |
| Nkwatsibwe Silver | 20,000 | 20,000 | |
| Rukundo Kahunde Monica | 350,000 | 350,000 | |
| Moreen Rugyendo | 50,000 | 50,000 | |
| Judith K Kyamutetera | 45,000 | 45,000 | |
| Percy Komugabe | 50,000 | 50,000 | |
| Ahimbisibwe Dennis | 50,000 | 50,000 | |
| Venny Birutsya | 100,000 | 100,000 | |
| Mr & Mrs Byaruhanga Chris | 250,000 | 250,000 | |
| Mugabe Joe | 100,000 | 100,000 | |

| Name | Pledged(UGX) | Paid(UGX) | Balance(UGX) |
|---------------------------------|-------------------|-------------------|-------------------|
| Mr & Mrs Rugambwa Innocent | 100,000 | 100,000 | |
| Junda Nuwamanya | 20,000 | 20,000 | |
| Kandyomunda Basil | 50,000 | 50,000 | |
| Karembe Fabian | 50,000 | 50,000 | |
| Kanyemibwa JohnFisher | 200,000 | 200,000 | |
| Raymond Karamagi | 100,000 | 100,000 | |
| Stephen Kibuuka | 100,000 | 100,000 | |
| Tumwesigye Julius | 100,000 | 100,000 | |
| Maria Atuhe | 100,000 | 100,000 | |
| Juliet Mwabaze Katsirabo | 40,000 | 40,000 | |
| Rwabogo Sylvia | 500,000 | 500,000 | |
| Eng Kariisa | 500,000 | 500,000 | |
| Bamukwatsa Betty Muzanira | 500,000 | 500,000 | |
| Prof.Empraim Kamuntu | 4,000,000 | 4,000,000 | |
| Patrick Bitature & family | 10,000,000 | 10,000,000 | |
| Dr & Mrs Mugenyi Possy | 2,000,000 | 2,000,000 | |
| King Ceasar Mulenga | 10,000,000 | 3,000,000 | 7,000,000 |
| Thanksgiving Envelopes | | | |
| Natukunda Jackline | 50,000 | 50,000 | |
| Stella Tumwebaze | 5,000 | 5,000 | |
| Arinaitwe Josephat | 10,000 | 10,000 | |
| Sabiiti Expedito | 10,000 | 10,000 | |
| Venny Birutsya | 50,000 | 50,000 | |
| Dr.Savino Biryomumaisho | 10,000 | 10,000 | |
| Emmanuel Kasingye | 10,000 | 10,000 | |
| John & Mallen Begumana | 50,000 | 50,000 | |
| Atuhaire Maurice | 10,000 | 10,000 | |
| Byaruhanga Philip | 50,000 | 50,000 | |
| Oyesigye Paul | 50,000 | 50,000 | |
| Sabuni Lawrence | 40,000 | 40,000 | |
| Rukundo Sheilla | 10,000 | 10,000 | |
| Mugabe Deus | 10,000 | 10,000 | |
| Nyangoma Ingrid | 100,000 | 20,000 | 80,000 |
| Sasira Lovina | 5,000 | 5,000 | |
| Maria Darline Nowamukama | 10,000 | 10,000 | |
| Jane Kaitirima | 1,000 | 1,000 | |
| Muganzi JB | 20,000 | 20,000 | |
| Aryatwijuka Selestino | 10,000 | 10,000 | |
| Kiiza Adrian | 50,000 | 50,000 | |
| Tukundane Phillip | 10,000 | 10,000 | |
| Barigye Robert | 5,000 | 5,000 | |
| Jane Nyakato | 5,000 | 5,000 | |
| Turyasiima Rose | 20,000 | 20,000 | |
| Nshemerinwe Jackline | 10,000 | 10,000 | |
| Chris Aribariho | 10,000 | 10,000 | |
| Emmanuel Kiiza | 2,000 | 2,000 | |
| Beheyo Philip | 10,000 | 10,000 | |
| Maj.Gen.Joseph Musanyufu | 100,000 | 100,000 | |
| Atuhaire Frank | 10,000 | 10,000 | |
| Alvin & Elvis Mucunguzi | 50,000 | 50,000 | |
| Jane Nyakato | 5,000 | 5,000 | |
| Turyasiima Rose | 20,000 | 20,000 | |
| Nshemerinwe Jackline | 10,000 | 10,000 | |
| Chris Aribariho | 10,000 | 10,000 | |
| Emmanuel Kiiza | 2,000 | 2,000 | |
| Beheyo Philip | 10,000 | 10,000 | |
| Maj.Gen.Joseph Musanyufu | 100,000 | 100,000 | |
| Atuhaire Frank | 10,000 | 10,000 | |
| Alvin & Elvis Mucunguzi | 50,000 | 50,000 | |
| Chris Gumisiriza | 50,000 | 50,000 | |
| Kibirungi Maureen | 20,000 | 20,000 | |
| Emelda Kyoshabire | 10,000 | 10,000 | |
| Bernard Tumwebaze | 40,000 | 40,000 | |
| Muganzi Hannible | 20,000 | 20,000 | |
| Nsimire Sandra | 5,000 | 5,000 | |
| Nuwagaba Herbert | 50,000 | 50,000 | |
| Rev.Fr.Eleitherius Ngirabakunzi | 20,000 | 20,000 | |
| Plan Virginia | 20,000 | 20,000 | |
| Prima Kazoora | 20,000 | 20,000 | |
| Kulaigye Hillary | 50,000 | 50,000 | |
| Mukundane Florence | 2,000 | 2,000 | |
| John Bosco Ntangare | 20,000 | 20,000 | |
| Asiimwe Annet Nabeeta | 30,000 | 30,000 | |
| Atukunda Amena | 2,000 | 2,000 | |
| Nomwesigwa Medius Maria | 5,000 | 5,000 | |
| Busingye Editor Clovia | 5,000 | 5,000 | |
| Kemigisha Josephine | 10,000 | 10,000 | |
| Kulaigye Betty | 10,000 | 10,000 | |
| Karara Josephine | 50,000 | 50,000 | |
| Alex A Byaruhanga | 20,000 | 20,000 | |
| Ahimbisibwe Glorian | 10,000 | 10,000 | |
| Deus Monday & family | 1,000,000 | 1,000,000 | |
| Tumwiyukye Vincent | 500,000 | 500,000 | |
| Dr.Sabastiano Rwengando | 378,700 | 378,700 | |
| Akankwatsa Phiona | 20,000 | 20,000 | |
| TOTAL | 46,861,200 | 21,470,700 | 24,940,500 |
| AMDA Finance Committee | | | |



ABASINGO ANIMATION

The AMDA Abasingo clan drew the curtain as a launch pad for Clan animations as they led the October Mass





By Raymond Tumuhaise

It is said that, "everything has a beginning. The AMDA Abasingo clan drew the curtain as a launch pad for Clan animations as they led the October Mass. In a highly organized liturgical celebration led by Rev. Fr. Dr. Darius Magunda, the AMDA chaplain and co-celebrated by a number of Mbarara Archdiocese Basingo priests, the Abasingo Clan led by Emmanuel Mbarebaki showed leadership.

Prof. Ephraim Kamuntu, the Minister of Tourism, Wildlife and Antiquities and a Member of Parliament for Sheema South was guest of honour. The event was also graced by King Caesar Mulenga, businessman Patrick Bitature and Hon. Francis Mwijukye, Member of Parliament for Buhweju, who mobilised several MPs to support the Abasingo cause.





Jacklina .K.

Children's Corner

Issue: XI | The Solemnity of our Lord Jesus Christ, King of the Universe | 25th November, 2018

wordsearch puzzle

| | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| W | V | S | W | I | T | N | E | S | S | B | I | R | T | H |
| F | O | Q | T | R | U | T | H | P | S | T | B | B | A | F |
| V | K | R | L | S | M | L | A | F | I | O | A | N | U | P |
| C | H | I | E | F | P | R | I | E | S | T | S | U | J | I |
| T | O | G | G | D | N | B | S | O | E | L | O | G | E | L |
| F | L | R | M | A | J | E | S | T | Y | T | J | A | W | A |
| B | F | O | O | O | D | H | R | Y | I | W | C | S | S | T |
| D | S | U | L | R | N | O | R | H | R | O | N | Y | S | E |
| C | L | O | U | D | S | M | T | I | H | R | O | I | H | E |
| N | G | D | H | H | R | I | I | A | S | L | I | E | N | N |
| N | D | R | S | X | A | T | S | I | L | D | N | M | O | T |
| I | V | N | T | F | G | N | V | U | B | K | I | Y | I | S |
| S | V | A | O | I | V | V | D | S | I | G | M | T | T | V |
| E | V | E | R | L | A | S | T | I | N | G | O | Y | A | E |
| M | C | P | L | O | P | E | N | E | D | L | D | S | N | R |

| | | | | | |
|-------|---------|-------------|----------|---------------|---------|
| Truth | Majesty | Everlasting | Pilate | Chief Priests | Jews |
| World | Clouds | Faith | Dominion | Testify | Nation |
| | | | | | Witness |

Word Jumble

Unscramble each word and then place the numbered letters in the numbered boxes at the bottom to reveal the answer.

1. GIONMC

| | | | | | |
|--|--|--|--|---|--|
| | | | | 3 | |
|--|--|--|--|---|--|

2. TAULFFIH

| | | | | | | | |
|--|--|---|--|--|--|--|--|
| | | 2 | | | | | |
|--|--|---|--|--|--|--|--|

3. DONMKIG

| | | | | | | |
|---|--|--|--|--|--|--|
| 1 | | | | | | |
|---|--|--|--|--|--|--|

4. RYGOL

| | | | | |
|---|--|--|--|--|
| 4 | | | | |
|---|--|--|--|--|

| | | | | |
|--|---|---|---|---|
| | 1 | 2 | 3 | 4 |
|--|---|---|---|---|



AMDA Children's Ministry
'Let the children come to me. Do not stop them' Mk 10:14





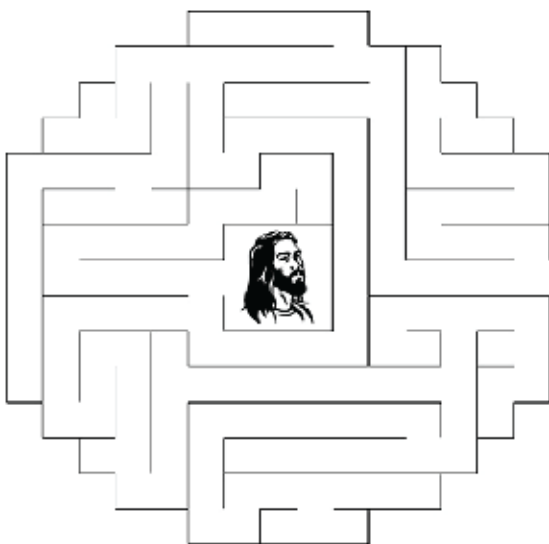
Colouring Picture



I will Follow Jesus, He's my King

Maze Puzzle

Help Jane, Peter and David
find their way to Jesus



AMDA Children's Ministry
'Let the children come to me. Do not stop them' Mk 10:14

(ii)



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0701-451909 0782-672189 (SATELLITE CAMPUS)

Email: mpomagirlschool@yahoo.com, mpomasatelitecampus@gmail.com



STAFF

The teaching staff is parental in nature for they cater for the specific need of learners. They are seasoned, well equipped and zealous teachers who toil to transform even the average student into an academic giant. These attributes are the reason our schools consistently post excellent performance at both 'O' and 'A' levels. At Mpoma schools each learner is assigned a Teacher-Foster parent who is charged with a responsibility of ensuring the holistic growth of the child.

The Schools offer Arts and Science subjects examinable by UNEB. There is an emphasis on the practical application of knowledge, hence the move towards vocationalization of education. We promote peer learning, discussion groups, debates, research, seminars, among others.

We have variety of co-curricular activities such as MDD sports, Athletics purposed to keep our students healthy and physically fit, while discovering and developing each learner's talent to its fullest realization.



ACADEMIC RECORD:

In 2017 90% of the Mpoma School's 2017 UACE Candidates were admitted to different public Universities for various professional courses.

MEALS:

Because we believe a healthy mind lives in a healthy body, we give our students a balanced diet. We have a menu that we follow through out the week. We serve posho, cassava, potatoes, rice, matooke, with beans, groundnuts, fish and meat. We feed our leaners on eggs and bread on special days. All meals go with vegetable and fruits got from the school garden. We also serve porridge mixed with milk on special days. Milk and tea constitute the breakfast menu.

MEDICAL SERVICES:

The schools have two professional nurses who are residents and a visiting doctor in case of emergency, there is a standby van that takes the patient to an outside health facility.



NATIONAL WATER AND SEWERAGE CORPORATION



*Eng. Dr. Christopher Ebal
Board Chairman.*



*Mrs. Ruth Asimwe Kanyaraju
Vice Board Chair.*



*Dr. Eng. Silver Mugisha
Managing Director.*

Background

National Water and Sewerage Corporation (NWSC), Uganda – is a public utility that is 100% owned by government of Uganda providing water and sewerage services in urban centres across the country on a commercial and financially viable basis. As at July 2018, NWSC operated in 240 towns providing services to a total population of about 8 million. The number of towns is envisaged to grow as the Ministry of Water and Environment and the Corporation continue to pursue increased

geographical expansion to deliver water for all.

Over the last two decades, there has been rapid urbanization across major urban towns in the Country and thereby increasing demand for infrastructure for water and sewerage services. In order to address the challenge of ever increasing service demands, the Corporation has undertaken a number of infrastructure developments using internally generated funds. The projects implemented using internal funds are undertaken through the

Infrastructure Service Delivery Programs (ISDPs) and Water Supply Stabilization Programs (WSSP).

The Corporation has also implemented major Capital Development Projects financed by Government of Uganda with the assistance of development partners through bilateral corporations and support of International Financing Agencies. The projects are guided by priority investment plans that aim at achieving the objectives of the NWSC corporate plan.





Picture showing works of Waste Water Treatment plant in Kampala. This will be the biggest waste water treatment plant in East and Central Africa upon completion

Status Of Nwsc Internally Funded Projects

1 Kapeeka Water Supply Project

The Corporation successfully implemented the Kapeeka water supply project in Nakaseke District. The project encompasses a water intake, water treatment plant, storage reservoirs, and associated transmission and distribution pipelines. The project that was completed in 2017 provides safe water to the communities of Koona Kirak, Kyelerezi, Singo Army Barracks, Kapeeka Town and the proposed Industrial Park in Kapeeka, with a provision for future extension to Semuto Town and Nakaseke District headquarters.

2 Kapchorwa Water Supply Project

Kapchorwa Water Supply Project is meant to address the water shortages currently being experienced in the Kapchorwa Town because of the limited abstraction capacity at the current Water Treatment Works. Currently, the Town only receives water for about 3-4 hours daily. The scope of construction works entails construction of a new water treatment plant with a capacity of 3,000m³/day and a 4km treated water delivery pipeline of DN200. The pipeline works have been substantially completed and are currently

under the Defects Liability Period ending in March 2018. The Water Treatment Plant construction works are also ongoing and works shall be substantially completed in September 2019.

3 Fort Portal Water Production Improvement Project

The Fort Portal Water Production Improvement Project is meant to improve the water production capacity of the Fort Portal water treatment plant in order to match the current demand. To meet the increasing demand, the NWSC Fort Portal Area

management is currently operating the Water Treatment Plant at optimal levels, but this often results into process failure, with the water failing to meet some of the portal water safety parameters. As such, to meet the growing water demand, while maintaining superior water quality standards, it is planned to construct an additional water treatment line.

The scope of construction works entails construction of a new water treatment/production line with an output of 3,000m³/day. Procurement of a contractor for the construction works has been finalized, and the works contract signed. The construction works shall commence in December 2018 and be substantially completed in June 2019.

4 Sembabule Water Supply Project

The Sembabule Water Supply Project is aimed at improving water supply services in Sembabule Town and the surrounding areas. Currently, the Sembabule water treatment plant produces about 300m³/day which is not sufficient to meet the future demand and that of the surrounding small Towns. As such, a new water treatment plant is required to meet the current and future water demand both for the Town and surrounding areas. The proposed Project entails rehabilitation of the existing water treatment plant and construction of a new water treatment plant to give a combined capacity of at least 3,000m³/day and associated pipeline totalling to about 70km. The pipeline works have already commenced, while the water treatment plant component is currently being designed

in-house. Procurement of a works contractor is slated to commence in November 2018. The construction works for the water treatment plant are envisaged to start in February 2019 and be substantially completed in January 2020.

5 Compact Wastewater Treatment Plants for Kisoro and Fort Portal

The design and build of Compact Sewage Treatment Plants for Fort Portal and Kisoro Towns Project was conceived with the aim of improving the sanitation and wastewater management situation in the two towns. The Kisoro Plant, with a capacity of 100m³/day was substantially completed and is currently under the Defects Liability Period. The Fort Portal Plant, with a capacity of 300m³/day is currently under construction and due to be completed in December 2018.

NWSC is piloting packaged sewage treatment plants in Fort Portal and Kisoro towns to improve sanitation and health in those areas.





Status Of Major Capital development Projects

To ensure sustainable delivery of services and meet the exponential growth in demand emanating from accelerated geographical expansion, the Corporation has intensified its Capital development programme with a plethora of projects being implemented in the various NWSC operational areas;

1 Kampala Sanitation Programme - Lake Victoria Protection Project

The largest sewerage treatment plant in East Africa is being built in Bugolobi-Nakivubo to treat 45 million liters of waste water per day under the Lake Victoria Water and Sanitation Programme. Overall objective of the project is to improve the sewerage and sanitation situation in the greater Kampala service area.

- Phase 1 involved Construction of the Lubigi Sewage and Faecal Sludge Treatment Plant, rehabilitation and extension of existing Bugolobi Sewage Treatment Works and sewer network. Phase 1 was completed.
- Phase 2 involves construction of Nakivubo Wastewater Treatment Plant, Nakivubo & Kinawataka Sewers and Kinawataka Pre-treatment Plant. Phase 2 is currently being funded by KfW, AfDB, and the GoU

2 Kampala Water Lake Victoria WATSAN Project

The project aims at providing long-term solutions to the water supply challenges of Kampala and meeting Kampala's water demand for the year 2040. It includes a systematic and phased approach to reduce water losses and operational costs while protecting the watershed, improving sanitation conditions and serving the poor.

The project is financed with funds mobilized from; GoU, KfW, AFD, EIB and EU-Infrastructure Trust Fund (EU-ITF) geared towards financing of necessary detailed studies and infrastructure developments.

- i. Upgrading and rehabilitation of the Gaba Water Treatment Complex; rehabilitation of Gaba I & II water treatment plants was completed
- ii. Construction of new Water Treatment Plant East of Kampala: The project works have commenced. The new plant which will initially

produce 160 million litres of water per day will have a design capacity of 240 million litres of water per day. The additional water supplied will serve the Kampala, Wakiso and Mukono service areas.

- iii. Construction of the Katosi – Kampala Drinking Water Transmission Main: Project work has commenced and is ongoing
- iv. Extension of Water Supply in Informal Settlements: Designs for Nalukolongo plant have been finalized, works including pro-poor measures are expected to start in 2019.

3 Water Management and Development Project (WMDP)

The Ministry of Water and Environment (MWE) and National Water & Sewerage Corporation (NWSC) are implementing the Water Management and Development Project (WMDP) funded by the World Bank. The project aims at improving integrated water resources planning, management and development; and access to water and sanitation services in priority urban areas. The project will contribute toward improvements in water supply and sanitation services, including services to the

urban poor and source protection measures in NWSC towns of Arua, Bushenyi, Gulu and Mbale

4. Service Coverage Acceleration Project (SCAP100):

Going forward, the Ministry of Water and Environment has completed a plan to provide clean water for 12,000 villages and serve an additional 8.5 million people in 80 districts of Uganda over the next three years. The Overall objective of SCAP100 is to support the GoU's efforts to accelerate achievement of sustainable provision of safe water to 100% of the population in all the villages across the 62 districts in the country by the year 2020

The project will be implemented by National Water and Sewerage Corporation (NWSC) in all the villages in its jurisdiction.

In addition to design and construction of infrastructure, the projects above encompass environmental and social safeguards, water source protection through the adoption, promotion and implementation of efficient environmental, social and water source protection strategies and management methods to ensure sustainability

of the installed infrastructure as well as water sources and their catchments.

NWSC PERFORMANCE OVERVIEW

Due to the intensification of the capital development programs the Corporation registered tremendous achievements geared towards improving service delivery to the people of Uganda during the FY 2017/2018, as summarized in the Table below;

Challenges in Project Implementation

The Corporation is facing a number of challenges that have affected timely implementation of the projects. The key challenges include:

- Inadequate budgetary provisions which has delay the timely completion of some projects,
- Compensation of Project Affected Persons (PAPs) which involves lengthy negotiations
- Lack of physical plans in most the towns, which makes development of the projects difficult.
- Other factors include; land disputes, legal matters, and the lengthy procurement processes.

The above challenges notwithstanding, the Corporation is putting in place measures to address them and mitigate the short falls in service delivery by; working closely with local authorities in the planning and implementation of infrastructure projects; pursuing other sources of financing such as market finance, and PPP arrangement among others and by strengthening the capacity of project staff to effectively and efficiently manage projects.

Conclusion

The Corporation will continue sourcing for financing from various partners to meet the growing infrastructure needs. The implementation of the "100% Service Coverage Acceleration Project (SCAP100)" will go a long way in achieving the universal access to piped water supply in NWSC areas of jurisdiction.

In the spirit of continued innovation and the need for increased productive and allocative efficiency, NWSC with the support of the Government will continue investing part of the Surplus from its business operations into infrastructure development projects so as to ensure adequate water supply to the growing population.

| SNO | Indicator | 2013/14 | 2016/17 | 2017/18 | % improvement (17-18) |
|-----|---|---------|---------|---------|-----------------------|
| 1 | NWSC Towns (No) | 66 | 218 | 236 | 8.3 |
| 2 | Water Service Coverage (%) | 77 | 78.2 | 83.7 | 5.5 |
| 3 | New Water Mains Extensions (Kms) | 470 | 910 | 2,021 | 122 |
| 4 | Total Water Network Length (Kms) | 6,994 | 12,113 | 14,466 | 19.4 |
| 5 | New Water Connections (No) | 28,068 | 40,712 | 50,341 | 23.7 |
| 6 | Total Water Connections (No) | 366,330 | 529,709 | 587,863 | 11.0 |
| 7 | Total Sewer Connections (No) | 18,810 | 21,072 | 21,616 | 2.6 |
| 8 | Annual Turnover (Billion-UGX) | 184.5 | 321.0 | 388.0 | 20.9 |
| 9 | Savings for Re-investment in Capital Projects (Billion – UGX) | 31.0 | 71.0 | 92.0 | 29.6 |

National Water and Sewerage Corporation | P.O Box, 7053, Kampala | Toll Free Lines: 0800200977 and 0800300977 or visit our Website: www.nwsc.co.ug,
You can also reach us on | www.facebook.com/waterug, www.twitter.com/nwscug, info@nwsc.co.ug
The customer is the reason we exist

Is cancer the new public health threat?

What you need to know



What is cancer?

It is a disease in which body cells grow abnormally. Cells are the basic building blocks of our body. Our cells are constantly growing, dividing, old ones dying and new ones emerging. Cancer develops when this process 'goes wrong' for some reason. This can happen in cells of any body organ, and these abnormal (cancerous cells) can grow out of control and spread to other distant organs of the body (e.g. cancer originating in the stomach and spreading to the lungs or brain).

What causes the normal process of cell growth to become abnormal and cause cancer?

This is due to exposure to different cancer-

causing agents (carcinogens) which disrupts the normal process of cell growth. Most causes of cancer remain unknown but some of the known agents and risk factors include;

- Factors within the body (Intrinsic factors). These include acquiring it from the family lines (heredity), hormones and diet. An example is someone with a family history of breast cancer is at a greater risk of developing breast cancer.

- Factors outside the body (Extrinsic factors). These are exposure to chemicals (e.g. tobacco smoking), radiation, viruses (e.g. cancer of the cervix caused by HPV that is sexually

transmitted) and bacteria.

- Age; the risk of most cancers increases as we grow older, though there are some cancers that specifically affect children e.g. some types of blood cancer (leukemia), cancer of the eyes among others.

What are the common cancers in Uganda?

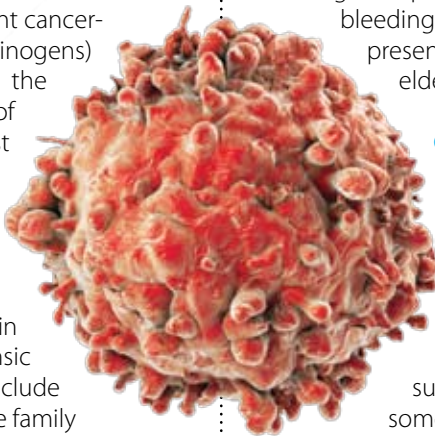
These include; cancer of the cervix (in women), prostate cancer (in men), breast cancer (commonly in women but approximately 0.5% occurs in men), Kaposi's sarcoma (cancer of the skin common in HIV/AIDS patients), Burkitt's lymphoma (childhood cancer that was discovered in Uganda), lung cancer, cancer of

the bone, cancer of blood (leukemia) and many others.

What are the signs and symptoms of cancer?

Different cancers present differently. It is advisable to consult a health worker for all illnesses because even what appears to be a common illness may be cancer. Commonly however, cancer can present as a swelling or a mass in any part of the body, unusual loss of blood from the body, body pains or aches, body weakness, unexplained fevers and weight loss. In most cases, presentation depends on the system or organ affected by the cancer. For example cancer of the lung will present with symptoms like chest pain or cough, cancer of the breast will present with swelling or abnormal discharge from the nipple, cancer of the cervix may present with bleeding from private part that is not menstruation e.g.

bleeding after intercourse, prostate cancer may present with difficulty in passing out urine in elderly men.



Can cancer be treated?

Yes, cancer can be treated, depending on the stage at which it is discovered, and the body part affected. This can be through operation (surgery), treatment with medicines (chemotherapy), or radiation (radiotherapy) and supportive care (palliative)— or sometimes a combination of these treatments.

Unfortunately, more than 80% of cancers in Uganda are discovered in late stages when it has already spread and affected other organs and little can be done apart from palliative care.

Can cancer be prevented?

Preventing some cancers with known risk factors depends on avoiding those risk factors e.g.

- avoiding smoking to prevent lung cancer
- Vaccination; Cancer of the cervix can be prevented by vaccinating young girls who have not had sexual intercourse. Hepatitis B is the leading cause of liver cancer. It can be prevented through Hepatitis B vaccination.
- Delaying sexual intercourse for girls and having few sexual partners is protective against cancer of the cervix.
- Healthy eating as advised by your nutritionist/health worker.
- Using protective wear in risky workplaces such as factories and industries.

Dr. Rodrigo Nyinoburyo



Don't ignore signs.
Always visit your doctor whenever you detect or feel any abnormal growth/swelling or any signs and symptoms. The hallmark of successful cancer treatment and subsequent survival depends on early detection and treatment.



Is it necessary to pray for the dead?

Does purgatory exist? What is purgatory anyway?

By Raymond Tumuhaise

Mother church devotes the month of November to praying for the souls of our departed brothers and sisters. Every 2nd of November is All souls' Day which marks the beginning of a full month of intensive prayer and offering sacrifices of mass for the departed souls. However a lot of questions remain unanswered in the minds of very many Christians about the importance of this day and the church's devotion to praying for the departed souls. Questions like; where does one's soul go after death? Does purgatory exist? What is purgatory anyway? Is it necessary to pray for the dead?

AMDA Spiritual Council organized a special mass on the 12th of November 2018 at Christ the King church to jointly pray for the souls of our AMDA members, relatives and all departed brothers and sisters. The main celebrant, Rev. Fr. Darius Magunda the AMDA chaplain in his homily endeavored to explain the above questions surrounding the existence of purgatory and necessity to pray for our departed brothers and sisters. In his homily, he highlighted three possible destinations of our souls when we depart from the earthly life. Heaven is the first possible destination for one's soul once they die. This is only possible for souls that don't have a stain of sin or any punishment due for them.

The second possible destination is Purgatory which is a transitory place where, through suffering the souls of the deceased are cleansed after which they are admitted into another place which is heaven. And lastly, in Hell is where the souls of the deceased found unworthy are sent to suffer forever. For all those souls that are completely stained with sin and beyond cleansing are sent to hell.

Also to note and related to the above are 3 churches where purgatory falls. The Pilgrim church is composed of all of us still living the earthly life; it constitutes the Christians on earth. Earth isn't our home, we are just passing through it and when the time comes we pass on to another church. Okutaaha in Runyankore would best describe this. Obwire nibuhika tutaaha. From the earthly life/pilgrim church, we either pass on to the second or third churches; The Suffering church/Purgatory and The Triumphant church respectively. The suffering church is that of souls in purgatory. The souls in purgatory undergo purification of fire and they are suffering. "The greatest pain in purgatory isn't that caused by physical fire but the thirst for God and the feeling that you are too far away from him"-Fr. Darius Magunda. The third church, The Triumphant church is for those who were admitted in heaven either directly or after undergoing the purification/serving their punishment in purgatory. They are with God and all the saints and angels. They see God as he

really is. They are in eternal joy. They live in glorification and praise of God. This is the church that we join in communion every time we are at mass by singing Hosanna.

Why do we pray for the deceased?

In the Triumphant church is where we all live in desire to belong and our prayers for the souls in purgatory/suffering church is to have them admitted into heaven to join the triumphant church. The above three churches are united by the desire for the communion of saints. Praying for the dead is one of the spiritual works of mercy demanded of us Christians.

When we pray for the deceased and they are already in heaven, our prayers turn back to us for they pray for us. We receive indulgencies/bonuses or credits to boost our chances of entering heaven direct or spend less time in purgatory. When we sin, our accounts (relationship with God) get debited, when we pray for the deceased to save them from eternal fire or reduce their time in purgatory, our accounts get credited with bonuses. When we carry out acts of mercy, we receive more credits/bonus and so we should strive to have more credits than debits on our accounts while we still live in the pilgrim church.

Biblical Quotations where each of us should read to get more spiritually enriched about Life after death (2 Maccabees 12:44-46, Isaiah 4:4, Psalm 66:12, Matthew 5:26, Revelation 21:27, Luke 12:59, 1 Corinthians 3:11-15)



ORDER OF HYMNS

“LET US RISE AND BUILD FOR THE LORD” Neh 2:18

PRAISE AND WORSHIP:

- 1- Let Your Living Water
 - 2- I have decided to follow Jesus
 - 3- Seek first the Kingdom of Heaven
- =====

PREMASS: MWIJE MWENA TUSINGIZE

**Mwije mweena tusingize omugabe Rugambwa;
Omugabe Rugambwa owa mahanga goona**

1. Omuhwezi ohwera boona katumusingize,
Yaija bwangu okutweha katumuramye,
Mwije tumusingize.
2. Nyamuhanga Mukama itwe tweena atwesire,
Okutaha obugyenye bwe tweena abaana be, Mwije
tumusingize.
3. Omurinzi Orinda tweena hati yaija gye,
Yatutambira omubaihi tweena entama ze, Mwije
tumusingize.
4. Yaturetera obusingye tweena twabagye,
Omuhandu gwa sitani katugurekye,
Mwije tumusingize.
5. Omushana gwa tataitwe reeba gwajwagye,
Ekibunda kya sitani kyayamuka gye,
Mwije tumusingize.
6. Emikuri tugitere yoonu egambe gye,
Nyamuhanga nyakutweha tumusime gye, Mwije
tumusingize.

ENTRANCE: YESU OTUTEGYEKE

**Yesu otutegyekye tube abaawe tweena,
Hangusya engoma yaawe okubuure ensi yoonu**

1. N'obu abantu baraabe bainingi abakwangira obugabe
Itwe ai Yesu omucunguzi twatura ku oba omugabe
2. Okuzaarwa omunsi nk'omuntu, Waaburwa ekitiinwa
kyawe,
Kunu owawe omu iguru, okagabwa ori omugabe
3. Omu bw'omuntu owakuzaire, Ni Mariya nyakuhiirwa
Heza we na Yosefu iba, bakomooka aha Mugabe
4. N'omu nyanga ya Beteleumu, Yesu okiri akereere,
Nitukureeba nk'omunaku, Tukuramya nk'Omugabe
5. Ab'eihanga ryawe nka boona, aha kiro kya Mataagi,
Baakamuza nibayogooru Hosana Yesu Omugabe
6. Abakwangire obugabe, bakamarwayo Pilato,
Owaahandikire ekihandiiko, ngu ni Yezu Omugabe
7. Omu Misa n'omu Komoniyo, Kandi omu Tabernakulo,
Hoonu n'obu orayesherekye, Tuhamya ku oba
Omugabe
8. Ori mbwenu aha buryo bwasho noohaisibwa engoma
yaawe,
Boona eki nikyo kigambo, Kasingye Yesu Omugabe

KYRIE: LATIN (EASY MASS)

GLORIA: EKITINWA--A AI MUKAMA- JB KAZOORA

Leader: Ekitiinwa kibe omu Iguru ahari Ruhanga:

All: N'obusingye bube omu nsi

aha bantu abasiima Ruhanga, ekitiinwa ai Mukama...

1. Nitukuhaisa, nitukusiima,
nitukuramya nitukuhimbisa.
2. Nitukusingiza, nitukusingiza,
ahabw'ekitiinwa kyaawe kyingi.
3. Mukama Ruhanga omugabe weiguru,
Ruhanga omushoborozi wa byoonu.
4. Mukama Mwana omwe nyamunegyere,
Yesu Kristo,
Mukama Ruhanga, Katama ka Ruhanga,
mwene Paatri.
5. Iwe oihaho ebibi by'ensi otusasire.
6. Iwe oihaho ebibi by'ensi,
yakiira okweshengyereza kwaitu.
7. Iwe oshutami ahaburyo bwa Sho, otusasire.
8. Manya niwe wenka omuhikirire,
niwe Mukama wenka.
9. Niwe wenka ori ah'aiguru ya byona,
Yesu Kristo.
10. Hamwe na Mutima Orikwera,
omu kitinwa kya Ruhanga Paatri, Amina.

FIRST READING: (Pauline)

Daniel 7:13-14

Omubinaayorekirwe nyekiro, kunaagiire kugiranti, na-
reeba orikushusha Omwanaw'omuntu, naizira omubicu
by'omuiguru; yaija yaaikha Owairanaira kandi baamumu-
murikira, yaaheebwa obutegyeki n'ekitiinwa n'obugabe,
ngu ab'abamahanga goona n'enganda naibararurimi baa-
muheereza; obutegyekibwe n'obutegyeki oburigumaho
ebiro byona, obutarihawo, n'obugabe bwe tiburicwekye-
erezibwa.

MEDITATION: ALL HAIL THE POWER

1. All hail the power of Jesus' name
Let angels prostrate fall (2)
Bring forth the royal diadem
And crown him Lord of all.
2. Ye seed of Israel's chosen race,
He ransomed from the fall (2)
Hail him who saves you by his grace
And crown him Lord of all.
3. Let every kindred, let every tribe,
On this terrestrial ball (2)
To him all majesty ascribe
And crown him Lord of all.
4. O that with yonder sacred throng,
We at his feet may fall (2)
Join in the everlasting song
And crown him Lord of all.



ORDER OF HYMNS

“LET US RISE AND BUILD FOR THE LORD” Neh 2:18

The Solemnity of
Our Lord Jesus Christ,
King of the Universe

2ND READING: (Basil Kandyomunda)

Revelations 1:5-8

N'ebiruga ahari Yesu Kristo, kareebi omwwezigwa, owabandize kuzoorwa omubaafiire, kandi otegyekwa abagabe b'omunsi. Yesu ogwo, owaatukunzire akatwihaha omubibi naatucunguza okufakwe, akatuhindura ab'obukama n'abahongyerezi ahari Ruhanga we kandi Ishe, naakaheebwe ekitinwa n'obushoboorozi ebiro byona! Amiina. Reebe naizira omubicu! Burimuntu aryamureeba, nangwan'abaamucumitsire, Kandi enganda zoon ez'omunsi ziyamucurira. Buziimakwo! Amiina. Mukama Ruhanga omushoboorozi wabyona, naagamba ati: Ninnye Alufa kandi Omega; oriho owaabaire ariho kandi oribaho.

GOSPEL: IMWE ABAMAHANGA GOONA

Alleluia, Alleluia, Alleluia, Alleluia

1. Imwe abamahanga goona muteere omungaro, mweshongorrere Ruhanga namaraka mahango g'okusingura
2. Ahakuba Mukama Rukira-bioona naatinisa, N'omugabe Rugambwa orikutegyeka ensi yoon.
3. Akatugoomerera abantu twabategyeka, N'amahanga yaagata ahansi yebigyere byeitu

John 18:33-37

Pilaato atyo agaruka omukikaari, ayeeta Yesu, amubuuzaati: Weezaori Omugabew'abayudaya? Yesu agarukamuati: Ekyo waakibuuza ahabwawe, nainga hariho abandi abakugambiire? Pilaato ati: Nyowe shin di omuyudaaya? Ab'eihangaryawe hamwe n'abahongyerezi abakuru, kanibo baakundeetera. Okozireki? Yesu amugarukamu ati: Manya obugabe bwangye etibw'ensi egi. Obugabe bwangye kuriburi obw'ensi egi, engabo zangye zikaarwaine, ndkakurekurirwa Abayudaya; kwonka obugabe bwangye kunu tiyobukomooka. Pilaato agira ati: Nikwokugira nu, ngu ori omugabe? Yesu agarukamu ati: Waakigamba kundi Omugabe; ekinaazaariirwe kandi ekyandeetsire omunsi n'okuhamyaamazima. Ow'amaziim aweenaahuriraeirakaryangye, Pilaatoati: Amaziman'enkyi?

PETITIONS

Nitukushaba Ai Mukama, Ai Mukama otubangire

Tushabire Eklezia erikwera na'bebenbenzi baayo nitubanza naPapa Francisco, abepisikopi boona abases ordoti, abadyakoni, abanyadiini, abashomesa hamwe n'abebembezi baayo boona ngu Mukama Ruhanga abahweere okubuzya amakuru marungi g'okujunwa Tushabe

— By Banana Winnie Namanya

Tushabire abebembezi b'abantu namunonga abe'lhanga ryeitu Uganda ngu Mukama abahweere, abahe amaani n'obwengye, bebembere abantu boona hatarimu okushohora. Bareetere ensi okubagana aha businye bwa Kristo. Tushabe

— By Hon Nyakikongoro Rosemary

Tushabire amaka goona namunonga ag'Ekyigombe kyeitu kya AMDA, amaka gabateizi ngu abagarimu bantungyiremu obugwa gye hamwe n'okumanya Mukama okukyiraho.

Tushabe

— By Maj Patrick Katungye

We pray for all babies, children and youths in the world, that through the guidance of Mother Mary a great parent they may grow perfectly well and in the light of Christ. we pray to the Lord

— By Baby Antonia Birungi

Tushabire omurimo murungi ogu AMDA eyeheireyo okukora ahari Rubaga ngu Mukama aguhe omugisha, reero abokuhayo emiganda y'okwombweka mukama abazumirire emirundi myingyi.

Tushabe

— By Maurice Atuhair

Tushabire abarweire boona ngu Mukama abahe okukyira bakaguma beine amaani g'okumuhereza gye

Tushabe

— By Dennis Asiimwe

Tushabire bagyenzi beitu abafiire ngu Mukama abagyirire embabazi abasasire bahumurire omu kushemererwa.

Tushabe

— By Florence Barigye Kobusingye

OFFERTORY:

YOUTH: BRING TO THE LORD

1. Bring to the Lord all your offerings,
Adore him in this holy place.

*O sing a new song to the loving Lord,
Sing a new song to the Lord.
O sing to the Lord and bless his holy name,
O sing to the Lord and bless his name.*

2. Bring to the Lord your joyful hearts,
Sing in his praise from today.
3. Pray to the Lord, your God most high,
Offer to him all you have.
4. Thanks to the Lord, who gives us life,
Blessed be his name ever more.



ORDER OF HYMNS

“LET US RISE AND BUILD FOR THE LORD” Neh 2:18

WOMEN: MUKAMA NYOWE

Mukama nyowe ndakusima nta, Mukama nyowe ndyakuha ki, Nyizire kusiima byoona byompa, Webare Mukama okampa bingi

1. Okampanga muni, okampa obwomeezi, ondinda butosa mububi bwoona, Obunkwatwa endwara ruzitamba tondi, webale Mukama ninkusiima!
2. Okatuma kristu omwana waawe wenka, kristu akatufeera ha musalaba, Kristu akatufoora abaana ba Ruhanga, webale Mukama ninkusiima!
3. Hamuhanda ondinda, mubizibu bingi, kabube butandwa niwe rundinda, Bantu bange boona obalinda kurungi, webale Mukama ninkusiima!
4. Magezi namaani byona niwe obimpa, byona mbikozese ntunge okyokulya, Binkatunga byoona Taata niwe obimpa, webale Mukama ninkusiima!
5. Nyowe kankusiime kunfoora mukristu, kandi kankuhaise ebiro byona, Okanfoora omwana, tinkyayetwa mwiru, webale Mukama ninkusiima

MEN: MWIJE MWEENA

Mwijje mweena n'emitiojo yanyu...

Tweena twaija ahabwe

Mwijja mweena n'ebihembo byanyu....

Tweena twaija ahabwe

1. Twaija tweena n'emitiojo yaitu ...
Twaija tweena n'ebihembo byaitu...
2. Tumuhereze na rukundo yoonu...
Tumutojere na rukundo yoonu...
3. Kaniwe ogu atuha amaani Yezu...
Kaniwe ogu atuha obusingye yezu...
4. Twaija tweena tumuhaise Yezu...
Twaija tweena tumusiime yezu...
5. Hati mbwenu katumwehe yezu ...
Atuwheere ebiro byoona yezu...

PROCESSION:

SADAKA YETU

1. Sadaka yetu twende kumutolea
Twende kumutolea.
Twende wa Baba.....twende (twende)
Twende twende kumutolea.
Twende wa mama.....
Twende wa toto.....
Twende wa Kristo.....
2. Divai zetu.....
3. Vipagi vyetu.....

4. Mazao yetu.....
Nania zetu.....

EE BABA TWALETA ZAWADI ZETU

Ee Baba twaleta zawadi zetu

Ee Baba twawomba uzipokee. x2

Japoni kidogo sana ewe Baba

Twakusihi sana, Baba uzipokee x2

1. Mkate nadivai ewe baba
Twaomba uzipokee x2
2. Na pia nafsi zetu ewe baba
Twaomba uzipokee x2

3. Nahizi fedha zetu ewe baba
Twaomba uzipokee x2

4. Na hizi sala zetu ewe baba
Twaomba uzipokee x2

SANCTUS: MASS OF ST. JOHN/ MUHIKIRIRE

RUKUNDO YAWE

Muhikirire-e, muhikirire-e,

Muhikirire mukama Ruhanga rukundo yawe n'eyebiro byoona.

Eiguru n'ensi bijwire-ekitinwa kyawe

Rukundo yawe n'eyebiro byoona

N'orikwija omu-eizina ryawe na kasingye

Rukundo yawe n'eyebiro byoona.

Ohimbisibwe, ohimbisibwe nyakusinga omw'eiguru

Rukundo yawe n'eyebiro byoona.

PATER NOSTER: RECITE

PAX: MUGABE W'OBUSINGYE

MUGABE W'OBUSINGYE

1. Mugabe w'obusingye singa,
Buzima kwo kasingye singa
Singa Yezu singa iwe Mugabe yaitu singa,
Singa Yezu singa rubambansi Yezu singa
2. Mukama wensi yoonu; Singa
Ohaisibwe gye boona; Singa

AGNUS DEI: MASS OF ST. BASIL

HOLY COMMUNION: NIMWIJE OMUGABE YAATWETA

Nimwije, omugabe yaatweta, niwe nyakuriibwa,

Niwe kiihuro, nimwije Omugabe yaatweta:

Tumurye, tunywane nawe

1. Imwe-mwije abeteirwe, embaga y'omujuni,
Aha meeza yaihwirwe, egabo y'abaganyeni
2. Eiguru ryakinguuka, haagwa maanu erungiibwe,
Mwigutsa w'ab'eiguru, yaija kuriisa naitwe
3. Akafa yaatwehaire, yaatsiga ayegabwire,
Entumwa ze yairaama, yaatsiga aziragiire



ORDER OF HYMNS

“LET US RISE AND BUILD FOR THE LORD” Neh 2:18

The Solemnity of
Our Lord Jesus Christ,
King of the Universe

4. Aha mwate yasiima; yagira ninye murye,
Yaabaha Viini nayo, yagira ninye munywe
5. Yaaragiira enjwekyerwa, ibihongye ahari-ishe,
Omuribyoye ayetambe, ayeegabure naitwe
6. Eigana rye ka twije, naaturiisa aseetwire,
Mweshenzi w'agaijwire, naatunyweisa ahaagwire
7. Mpangi-ariibwa oboneire, omuryamu obugingo; Ofa
kurya yaakoire, ayekwatsa omushango
8. Twija kurya, tweteise, obwo tweshwijume gye,
Akataho n'ekyambu, omwo tunaabe twere
9. Tubirekye ebyekwatso, ebihinda abeegande; Aha
meeza, tweziibwe, egabo yaitu turye
10. Bwanyima twariisibwe, eburungi bya Njuni;
Atutembese owa-ishe omu Butuurwa-Nyangi

OMWEGYESA ARI HANU

1. Oije hanu munyabushoberwa,
Omwegyesa ari hanu nakweeta.
Oije hanu nyamushemererwa,
Omwegyesa ari hanu nakweeta.

Nakweeta buzima nakweeta Omwegyesa ari hanu nakweeta

2. Nakweeta Yezu, muhanda muzima,
Omwegyesa ari hanu nakweeta.
Naahaka boona mutanaga nyima,
Omwegyesa ari hanu nakweeta.
3. Wamushenga Yezu nibwo bunanuki,
Omwegyesa ari hanu nakweeta.
Wayehara Yezu nibwo buhemuki,
Omwegyesa ari hanu nakweeta.
4. Oije munyanjara nakuriisa,
Omwegyesa ari hanu nakweeta.
Oije munyairiho nakunyweisa,
Omwegyesa ari hanu nakweeta.
5. Obusaasi noiya naabuhumuza,
Omwegyesa ari hanu nakweeta.
Obwo nyabirungi nabikwijuza,
Omwegyesa ari hanu nakweeta.
6. Omurinzi mwekwase nakuriinda,
Omwegyesa ari hanu nakweeta.
Omuhanza gw'enyanya nagutinda,
Omwegyesa ari hanu nakweeta.

THANKSGIVING: SINGA MUGABE

*Singa Mugabe singa,
Singa Mukama buzima niwe Mugabe singa*

1. Mugabe ogaba buzima toyima; Singa
Tsyamura boona bakuyokyere; Singa
2. Magara gaitu bwesigye baitu; Singa
Tukusingize okaturokora; Singa

3. Nkuzi yabantu nyakutweha; Singa
Tukusingize nyamucunguzi; Singa
4. Obatware Mugabe otiinwa Singa
Bakusingise nyakuboorora Singa
5. Nimukiza nsi nyakugyeheha Singa
Magara gaitu nyakutwehitsya Singa
6. Abantu boona mugaba waitu Singa
Bakuhimbye okabajarika; Singa

RUBAGA PROJECT: RUGAYO GIRA OSIIME

*(Rugayo) Rugayo gira osiime leeta byohairwe
(Rugayo) Rugayo gira osiime naiwe gira amakune.*

1. Ruhanga ebiyakozire byona ngu mbibyo obireme
Ensozi hamu n'enyanya ngu mbibyo obireme.
2. Omubiri n'ebicweka byagwo ebi nibyo olemege
Obireme bitakutunga, kandi nukwo omuhike.
3. Akakuha amagezi maingi, ngu obu nukwo
omumanye
Geyambise okumuserra kandi oramumanya
4. Orole ebirolo byona kandi oteekereze
Nooha ndugirro ya byona, kandi oramumanya.
5. Ayakozire ebihumaaza, omuntu n'omuntu
Ogu nuwe Mukama wawe juumara omuramye.
6. Ruhanga ahikirra mu byona, taina eki abuzirwe
Kwonka ha bwawe omuhangwa, jumara omusabe.
7. Ruhanga agira amakune maingi, juumara omusabe,
Eby'omuha hamu n'engonzi, taheeme kinsiima.
8. Oheyo ekisembo kyawe, n'omutima gw'amazima
Habw'okuba nomaanya byona, taine ekyaserekwa.
9. Gira oleete ebisembo byawe, ha altari y'Omukama
Oheyo n'omwoyo gwawe, bambi nukwo ohweze.
10. Eviini hamu n'omugaati, ebi bisembo byanyu
Kandi hati birafooka by'okulya by'omutima.

RECESSION: YEZU SINGA NYAKUSINGA

*Yezu singa nyakusinga Mugabe wamazima
Nyamuhanga amahanga ogatware buzima*

1. Okubuure ohabuure ensi zoonza mukama;
Zikubuukye zihabukye zibe niwe zaramya
2. Iwe oreeta abakweta obatugye muhamya
Babukaare obatware babe niwe baramya
3. Bacureere obahwere abakwine Rugaba
Omurungi omutungu babe niwe bashaba
4. Omubingye omusingye omucubwa rubura;
Bamuhungye obatungye ori taine bufura
5. Kibahanga otaryanga obatatsye gye haza;

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My

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Jane Kengeya-
Kayondo.

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Training workshops for 2019 will start in January at the new S&S Mall, Nkumba, Abaita Ababiri, on Entebbe Highway.

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Young Engineers Uganda programme rolls December programme

By Our Reporter

The e2 Young Engineers Uganda, an Israeli designed educational enrichment programme for children, has announced three upcoming programmes for children.

The program which teaches practical skills to children in the field of Science Technology Engineering and Maths using the world acclaimed LEGO equipment from Apple, has announced a special Christmas package for children aged between 4 and 15 years with a special focus on P.7 leavers.

The Managing Director, Young

Engineers Uganda, Mr. Arinaitwe Rugyendo said that the aim is to train and prepare children at an early age to gain competencies in problem solving, creativity, independent thinking, innovation, teamwork, entrepreneurship and appreciate Science and Technology at an early age. The first package is a Christmas package dubbed 'Bricksmas Science and Tech Camp' to run daily from December 17th to December 21st.

The second package, starting on 7th January 2019 and ending on January 25th 2019, the programme is meant engage the children during the holiday as they prepare for their first term in February 2019.

Parents can enroll their children by visiting the website www.westkampala.youngengineers.ug or www.youngengineers.ug and fill an electronic form or visit the social media platforms/call the lines provided on the adverts below.
Twitter: @YoungEngUganda
Facebook: Young Engineers Kampala Uganda

The Key Stages and their Age Category:

1. Big Builders (Age 4-6)
2. LEGO Challenge (6-8)
3. GaliLego (8-10)
4. Robbo LEGO (10-12)
5. Robotics & Software Engineering.

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Young Engineers Kampala Uganda

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