



# THE TREE

The International Small Group  
and Tree Planting Program

CLEAN AIR  
**ACTION**  
CORPORATION

TIST NEWSLETTER FEBUARY 2024



Weeding the seedlings to prepare for planting season



Praise and worship as one of the TIST best practices during cluster meeting



Sitting in a circle as a best practice for TIST members to enable ideas come from each participant



Members hearing from a cluster servant during a Cluster Meeting in Kanungu -Kirima cluster

**The TREE** is a monthly newsletter Published by **TIST** Uganda, a project area of **The International Small Group and Tree Planting Program**.

#### **MISSION STATEMENT:**

TIST Uganda is a community initiative dedicated to empowering small groups of subsistence farmers to combat the devastating effects of deforestation, poverty and drought.

#### **OBJECTIVE STATEMENT:**

Combining sustainable development with carbon sequestration, TIST supports the reforestation efforts of over 56,000 subsistence farmers. Sales of carbon credits generate participant income while TIST today also addresses Agriculture, HIV/AIDS, Nutrition and Fuel Wood challenges.

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### ENGLISH

#### HOW TO REDUCE CHANCES OF BEING ATTACKED/STUNG BY BEES DURING FIELD WORK

As CS we are often faced with some many unforeseen inevitable challenges as we are going to field or when already in the field doing work especially while within the farmers gardens/groves. These include attacked from wildlife ranging from dangerous animals (snakes, python, etc.) Also insects like (wasps, bees, hornets, scorpions) etc. All these are threatening to our lives, so this needs cautiousness.

Today I would like to share with you some of the possible measures that can be taken to reduce/ minimize chances of being stung by bees in case you encounter it.

1- Use of protective gears. As you're entering a bee yard/section of farmers Grove make sure you dress fully i.e ask the concerned farmers for bee suit or in case it is not there, make sure you put on loose (non-tight) long sleeve shirt, trousers, skirts, gumboots, and cap to protect your full body.

2- Move together with the farmer or delegate him/her to move within the bee yard groves because bees tend to get used to the body smell/scent of the owners.

3- Encourage the farmer to always have clean groves including where the bees are kept because bees in the bushy groves might think they are wild bees thus make them not get used to people easily causing attack to whoever reach them.

4- Don't visit groves with bees during warm/ hottest hours of the day, usually go there during early morning or late evening hours.

5- Avoid using strong scented perfumes or body lotions/ cream/jelly when visiting bee yard, your body odor will

attract them to sting you. Also some of these creams are made from bee products ingredients.

6- Avoid carrying sugary food items like ripe bananas, pineapple, sugarcane/any ripe fruits, flour, crystal sugar or even honey with you, and don't forget to wash your hands after eating sugary food when visiting or passing via bee yard. It will attract them to you.

7- Don't visit or pass near bee yard when drunk, bees will be irritated by the smell of the alcohol thus end up attacking you.

8- Avoid putting/wearing bright colors clothes when visiting bee yard - you will attract bees.

9- When within the bee yard/Grove ensure you move gently and avoid loud noise to avoid irritating bees that may lead to attack.

10- Be courageous/ remove fear from yourself when entering bee yard because research shows that bees are capable of detecting the level of adrenaline hormones which causes fear within human body thus exposing them to attack by bees.

11- When already stung by one bee ensure you move away immediately from the scene/bee yard to avoid further attack from bees.

12- Don't spit/chase or even kill bees with your hands while within the bee yard. It will make them produce protective pheromones that invite other bees to come and make collective attacks on you.

13- No one should visit the apiary/bee yard after any inspection work e.g. honey harvesting, pest management or any activity that involves opening of the beehives is done that very day or a day before.

14- Farmers are encouraged to make sure the apiary/bee farm are frequently visited by different people



so that the bees get used to people, this make them friendly to some extent.

15- Farmers are encouraged to put written signs/sign-post on their bee yard e.g. "Be aware of bees" to make public aware.

TIST helps in combining sustainable development. Over the years as it became solely with ability when you plant trees, it is automatic to get money. After planting trees, you get firewood from pruning and the surplus is sold in the market. This also creates income by selling the excess pruned branches. Harvesting fruits in case of fruit trees, food is obtained, and money is for every harvest. Through regular group meetings, we practice rotational leadership and emphasize each member to take a chance to lead and chair the meeting so that we learn from each other. Source of learning and mentoring each other through rotational leadership. When you practice planting of trees it's a pleasure and when monitoring and supervising is leisure, therefore trees help you from redundancy and extravagance hence saving money and time. It becomes prestigious when you put additional activities like apiary, you may employ other people not only for earnings but also saving people's life by giving herbs and medicine from such activities as bees help in preparation of different medicines and heal ulcers. Dear members come for meetings and trainings and be trained on how to plant trees. Trees can be your health, your wealth, your life, come and join. May God help you, may God bless you.

***Mbabazi Maritazari-Cluster Servant Kiyanga***

### **TESTIMONY FROM AKUROTO DAVID WHO JOINED TIST IN 2021.**

David always has money on his mind. Most of his children are still young and he is determined that all seven of them receive a good education, which means build-

ing up his saving now.

The desire to save for the future is what first inspired David to plant trees. He first started planting trees years ago inspired by the training he received from his Cluster Servant about carbon business and other benefits of tree planting.

Since joining the program, he learned a lot, including using energy saving cook stoves, raising his own seedlings from the farm, planting different trees species including indigenous and fruits trees and many more. David has so far planted over 1950 trees since joining the program, of which 70% are indigenous and fruits trees.

From the training David was so passionate about Conservation Farming, his area was full of trees, but many people were coming from the camp to destroy our environment by cutting down trees for firewood during the insurgency without planting new or replacements which has adversely degraded our farms, he says. Following the land degradation due to increased deforestation, it has brought about low productivity of the soils and soil erosion.

Last year 2023, David was so happy when he received profit share of 250,000/= Uganda shilling, immediately he invested in poultry farming as one of another way he could save his money for future for his children, on the same way using chickens dropping on his farm, hence conserving his land. "For now, I can see bright future because of TIST program" he said.

I want to thank all the TIST staff of Uganda, USA and the entire TIST family, more especially the Cluster Servant who brought the gospel about TIST program in our community. May the almighty GOD bless you all as we continue protecting our environment.



### RUNYAKORE

#### OKWERINDA OKUTEERWA ENJOKI WAABO NOORAMBURA

Nkabaheereza b'abantu ba guruupu nitubugana obure-meezi obu tuteteekatekire omu mirimo yaitu namunonga twaba niturambura emisiri y'abahingi. Omu nimwe hari; Enyamaishwa (nk'enjoka), ebikooko (nk'enwa, enjoki, engaara n'ezindi ebirikuta amagara gaitu omukabi kandi birkwenda okwegenyendesereza.

Ninyeda tubagane emiringo okuwaakubaasa kwerinda okuteerwa enjoki waazibugana.

1. Jwara ebijwaro birikutangira enjoki obutakuteera nari buuza mukama w'omusiri ogurimu enjoki. Ekindi reeba ngu waajwara ebintu biraingwa bitarikukwata ahamubiri, boots, esaati, emparebihango waaba nooza omu njoki.
2. Gyendamu namukama waazo, nari mutumeyo wenka ahakuba enjoki nizikira kumanyiira enuunka y'omubiri gw'omuntu omwe ou zimanyiire.
3. Gambira abahingi kushemeza emisiri yemiti erimu enjoki ahakuba enjoki eziri omukishaka zaahurira abanti niziteekateeka ngu zataahirirwa ahabw'obutamanyiirwa bantu.
4. Rambura omusiri ogurimu enjoki omukasheesheshe kare nari omu mwabazyo baitu gutari mushana nari haaba nihoosya.
5. Otakayesiiga amajuta garikuhuumuragye nari kweteera obuhoho bwa rufukeha omumyenda waaba nooza kurambura ahakuba obumwe obuhoho nibuba bukozirwe omubwoki.
6. Yetantare kugyenda omubihumi n'ebiyokurya ebirimu nka shukaari nka eminekye, enanaansi, ebijuma bihisize nari shukaari y'obujuma, obwoki nari kunaaba engaro waaruga kubirya. Nibyeterera enjoki kukutonera.
7. Otaraba ahabinumi onyweire amaarwa. Amaarwa nigaziteganisa.
8. Otajwara ebijwaro birikwengyengyeta nari amabara garikwaka munonga, nigazishendashenda

nizikutonera.

9. Waaba nootayaayira ebihumi, yecure okuteera orwari nari okushaatuuka, tambura mpora orikwegenyendesereza otaziteganisa.
  10. Otagira obwoba, ba owamaani waaba noorambura omwanya gw'enjoki ahakuba enjoki ziine obukugu kumanya orwoyo orurikuruga omu mubiri gw'omuntu oine obwoba, neeru zikutonera.
  11. Watonerwa enjoki emwe, hindura omwanya orugye omubihumi kwenda ngu ezindi zitakaija zikakuteera zonna.
  12. Otakaita enjoki yoona ahakuba zaahurira ekinuuko ky'enjoki ei waita, zonna nizihwayo nizikuteera.
  13. Otakaaza omubihumi baaba baherize kubihakuura nari kufuhiriramu kwita obukooko nari kukoramu ogundi murimo.
  14. Abiibiki b'enjoki nibehanangirizibwa kuta-ayaayisa abantu bingi omubihumi kwenda ngu enjoki zimanyiire abantu bingi.
  15. Abiibiki b'enjoki nibashabwa kuta obupande ahabinumi byabo barikurabura abahinguzi akabi k'enjoki.
- ### MWIJE TUKWATANISE AMAANI GAITU
- TIST netuhwera okukorera hamwe tukagira entunguuka. Emyaka yoon TIST ehwerire abantu kubyara emitii kwihamu sente. Okubyara emitii, okutema ebitaagi kwihamu enku zokuteeka ezindi tukaziguza omubutare kwihamu sente, kuguza ebijuma kwihamu sente, ebyokurya. Enkiiko zaburikanya tukegyeramu ahabukugu bwabataahi baitu.
- Okubyara emitii nikirungi noihamu sente nokushemererwa hamwe nobugwagye waaba noogirambura nooshemererwa kiceendeeza okushiisha sente nobwire bwokuguma hamwe.
  - Waatamu ebihumi nikihwera okuheereza



## ATESO

abantu emirimo sente, emibazi kuruga omubishaka nobwoki butamba ebironda byomumara nekishansha. Mwije tubyare emit ebe mingi ahakuba emit namagara, obugaiga obhangaaizi.

Ruhanga abarinde.

### ***Nebya Mbabazi Maritazari – cluster servant kiyanga***

### **OBUJURIZI BWA OKUROTO DAVID OWA-GIRE OMU TIST 2021**

David akaba atuura n'esente omumutwe gwe, kandi akaba aine abaana mushanju boona baribato. Akaba atuura naayenda kubashomesa gye, mbwenu akaba aine okubiika gye sente ze.

David akabanza kubyara emit kandi kuyatungire okushomesibwa ba cluster servants yaagira ekiteekateeko kyokubyara emit mingi ahabw'emigasho erikurugamu.

Kuruga omukushomesibwa, David akeega kukora amahega garikukoresa enku nkye. Yaasiga emit omu nasare eye, yaabyara emit y'ebika bingi nk'eyenzaarwa n'ey'ebijuma n'endijo.

- Obwahati David aine emit 1950 kwiha naaza omu TIST.
- Kuruga obwo David akakunda okubyara emit nobutagitema yaayega okurinda orwezo omwitaka. Naagira ngu owaabo obwire obwe abantu bakaba baruga omukampu zempungi batema emit barikuronda enku kandi batarikubyara endijo. Eitaka ryasiisikara kandi ryatwarwa omutunga.
- Omwaka oguhwire 2023, David atungire akasiimo kuruga omukuguza orwoya ka 250,000=. Yaazita omukurisa enkoko reeru amatotori yaagata omumisiri ye. Naagira ngu naareeba obugaiga omubwire oburikwija.
- David naayebaza aba TIST, USA naba memba TIST Uganda okukira munonga cluster servant ahabwengiri ya TIST omubantu bowaabo.

### ***Mukama abarinde bagume nibarinda eby'obuhangwa.***

### **EIPONE LO ITITDISIARET ARERENGESIO NU AOO ADEDENGAR KOTOMA OSAWA LO ISWAMA JO AKON SWAM KO FILD**

Kwape ejaanakinak aibungena irwan nu ipu imina atereinikin kede ainingosia nu ipu nu mam kiwomit adumun ne kijaar toma orot alosit aswam arai bon at ne ijaar toma aswam ka cut ne kijaar toma misiri ke akorion. Ainingosia nu ipu noi Kimoriaritos itiang lu ais kwape nat imunwo, imorototin ka lu eporete ka ailia da kwape nat ituturo, aoo, ikilitonga ka ice da. Nu kere eraasi nu itukurianitos aijar kosi ido da ekotosi acoikina na epol.

Ilolo kane akapakina engo aimor keda eesi iponesio ice nu ipedori ooni aitwasam ka nu aitikitik arai bon at aitidisiar arerengusio nu aoo asurokin ooni arai kidum jengesi

1-Aitwasam ingapen lu ayuwara : Ne ilomara ijo toma aiboisit na ipisitor akorion aoo kotoma misiri ken a ikito , ekot ijo aanyun ebe ingapit ijo igoen lu ayuwara , arai emameete ijo igoen lu ayuwara kilip akorion koinak ijo luke igoen lu ayuwara , arai emaeete ekot ijo aanyun ebe ingapit ijo igoen lu elagar akuwan kon (mam iridaitos ijo), esaati lo ewojak akanin , edabada, agambuts ka aikopira ka nu ayuwar akon kwan kere.

2-Ekot ijo alosit kouiasi kede akorion elope arai bon at ijo acamakin akorion elope alomar aimar ikito kotoma aiboisit ngin nae ja agolio narai emina aoo anaikin elosi ke lopet.

3- Kisinyikoik akorion duc aitala toma na ike kitomiriarite aiboisit ngin da nae jai aoo toma . Narai aoo ngin nae jai toma aiboisit na emutono , emina aomom bala erai ngesi aoo na okitui na mam enaikini itunga taitai ne da epedoro asurokin idis tunganan kere yen edoli osiep ke.

4-Mam ekoto ijo aipejokin amisirin ngun nu ejaasi agolio toma kidding paaran na emwaniar akoolong noi , ekot ijo alosit toma ebong eriripikit akolong arai bon at tupuruc eroko akolong emwanuna

5- Koanyu ebe mam ijo itwasamai akinyeta ngun nu esaete maa arai ilosi ijo aipejokin aiboisit nae jai aoo , aures ngin isupuni aoo asurokin ijo . Ace kotoma akinyeta ka nu erasi nu itolomunitai kitwasamaete iboro ice lu ikamanara kede aoo

6- Mam idakit iboro lu awinyak Alosio toma ngina



kwape nat etaget lo akonon /ebogoya , enanasi , ei-kaajo, adio araito kere na ekonit , akiria , esukaali, arai bon at esike, ido da mam imurokini ijo ailotar akanin kon akaulo na anyamar iboro lu awinyak ne itorio jo ne ja agolio narai isupuni awiinyu ngin kwesi ne ijai jo.

7-Mam itori arai aipejokin ne ipisitere aoo komera jo , inguuni aoo aures na ajon kosodikini asurokin ijo

8- Mam ingapi igoen lu iretasi ekes jes noi arai ilosi jo aipejokin aiboisit na ipisitere aoo narai isupuni ijo aoo.

9- Ekot ijo ilomari ngina kotiting , kolema akuriau ka ne ijai jo narai itoddunit aisia ebe aoo edepori amisiikin ka ajenun ebe ikeuna akon doketait na akurian kosodikinete asurokin ijo

10- Arai kisurok ijo aoo adiope , koany nata ebe isunya-kini ijo anyoun kotoma aiboisit ka ngin tetere mam aoo ace eswarun ne ijai jo.

11- Arai ijai jo toma aiboisit na ipisitere aoo, koany nata ebe mam ijo icelaanar , erai ijo alosit eililinga tetere mam aoo ebuni asurokin ijo

12- Mam iyari aoo adio kere na ijaar jo toma aiboisit na ipisitere aoo. Eynakini kesi amumuokor noi na da ingalaunata kesi aoo kere nae jai toma aibosio ace.

13- Mam ibusakinit aipejokin aiboisit ngin na ipisitere aoo ekaulo na aswamisioit ace kotoma kwape nat aiwut esike, airengiar ikur arai imukunyo kotoma arai bon at adio swamisioit kere na ipudakin apukoro na amoligai toma aparan angina.

14- Ibusakinit akoriok acamanakin itunga lu egelegel aipejonokin aiboisit ngin nae jai aoo tetere aoo ngin enaikini ilosio nu egelegela.Eynakini na kesi amamus adedengu noi

15- Ibusakinit akoriok aikajakin aikwenyaret toma aiboisit na ipisitotor kesi aoo ka nu aitijenikin itunga ebe ejai aoo nen

## **OPOTU KEMORIKIKISI AGOGONGU**

Ingarakinit TIST koipone lo aimorikikit akoriok toma akoru ka apol na itekooro toma okaru lu ipu koipone lo aisipedor kesi aira ikito . Ejena ajena ebe ejaun adumun apiyai karai iraik ijo ikito. Idumuni ijo akito da nu inoka koipone lo aigwer ikito ngun ka agwelanar ace da ko

sokooni . Erai na da na itolomuni apiyai toma okale , au-mun araito kotoma okito ka lu arai irait jo ikito lu araito,, edumunos inyamat ido da edumunos apiyai ka ngin deng araito. Kotoma airiamunun toma aurianeta na duc kisirim igio eingarenone ka ainakiin ngin mweba kere arereng na aingarenikin tetere ngin diopendiopen ka ooni edepori aisiaun ibore yen kitetet. Erai na alibunet ka apetetait ka nu ngin tuan kere amisiikin ka aisiaun iponesio nu aingarenikin.Ne itetemoonoro ijo airayo na ikito erai aiyalamna nae pol noi , ido ne imanimania jo ikito lu erai ailel nae pol. Ka nu angun ingarakinet ijo ikito alemar aidanyany aiboi ka amamus aicanican apiyai kede apak. Eraun ibore yen ibus noi kopol ameda da noi arai kiyatak ijo aswamisioit ace toma kwape nat aipit aoo. Isipedoori na ijo aingarakin itunga ice da lu ipu koipone lo aijaikit kes da aswam toma ooprojectan kon ka aingarakinit itunga owai lo amukian kede ataagooro lu edumuno ko kito ka ngun.Ido da esike erai ibore yen iswamaere ikee lu ipu noi ido kimukei bobo ngesi da alias. Ikatunga elipit engo eesi ajainikin toma aurianeta nu ka aituutonoreta tetere esi ipedorete amisiikin eipone lo aira ikito ka ayuwarit kesi. Epedorete ikito araut akon ngaleu , akon bar, ka akon ijar. Ateter Opotu keraata ikito. Kisirereng eesi Edeke.

***Mbabazi Maritazari- Ejaanakinan aibunget na o'Kiyanga***

## **AJENANUT KA NE JAI AKUROTO DAVID LO ABU KOLOMA TIST OKARU LO 2021**

Ejaatatar duc Daudi kede apiyai toma adam ke . Ike duwe kere lu ipu erokosi edisiak , konye ekapakina ngesi ka nu ike duwe lu kere ikanyarei adumun asioman na ajokan na itekooro, apolokec ewuta ngesi adukun ake aimono kopaana.

Eipudi lo aimono ka nu oingaren ngesi abu kisinyikoiki Daudi aomom nu aira ikito . Abu ngesi kogea aira ikito ekaru ediope kau , akaulo na adumun aituutorio ka ne jai ejaanakinan ake aibunget ikamanara kede aicurus naka ekwam loka kabon ka ajokisio ace nuka aira ikito.

Ageun na alomuna ngesi toma ainapeta nu , esisau ngesi iboro lu ipu, kimoriarite aitwasam ikiyal nu atinen kwana nu itjokaaritai, aipepeun ike kito olope kotoma misiri ke, aira ikito lu egelegela toma misiri ke kimoriarite ikito lu araito ka ngun da kere



LUGANDA

Iu eminasi aiboisit wok ka ice da. Ageun angina era kwana Daudi ikito lu edolete 1950 kotoma ainapeta ka nu, kotoma angun 70% eraasi ikito lu araito ka lu wok da lu epoloete kotoma aiboisio wok.

Kotoma aituutonoreta nu aja, abu Daudi komisik noi akoru na tinen kwana ido kominak da .ake aiboisit arai na eleleba ikito , konye ajaasi itunga lu aponeneta ko kammbi amunamuna aiboisit kosi koipone lo aijep ikito ka nu ainok kotoma apakio nu aroniar akwap ko mam epodosi da aburokin ari bon at airaikin ice. Ibore da yen etolitol ejautene lo aiboit kosi. Ebala ngesi ebe ka nu amunamunao na aiboisit kec koipone lo aijep ikito , etidisia noi edumune kotoma alupok ido da apolor ailotanaro naka alupok.

Okaru je loka 2023, abu Daudi kiyalamikin noi akaulo na adumun apiyai nu ameda naka kabon 250,000/= ikapu lu o'Uganda. Kotoma atipet abu ngesi kitwasam apiyai nu agweluna akokorei nu ipita,kwape eipone lo epeoro ngesi aingadakin ka anyaar ake piyai ka nu oingaren na ike duwe . Kanepaanen da kitwasamai acin nu akokorei abukonokin misiri ke ka nu aiyatakin ebolia toma alupok ke. Apotu nu kere koinakisi Daudi aite ingren na ecai kolomunite kotoma ainapeta nuka TIST .

Akoto engo aisiyalamikin eswamak kere nuko TIST Uganda , akwap na Amerika ka aimoriarit ekale kere loka TIST kanoinoi cut ejaanakanan aibunget kosi lo abu oyau akirot na toma atutubet kosi. Amunori engo Edeke lokasuban papa isirereng eesi kere Kinyikokinit ooni ayuwar aiboisio wok.

**OYINZA OTYA OKUKENDEZZA OBULUM-BAGANYI BWE NJUKI NG`OLI MUKUBALA EMITI**

Nga CS tusanga ebisomoza bingi nga tuli kumulimu ebitewalika oba nga tuli kumulimu munimiro zabalimi. Bino mulimu okulumbibwa ebisolobyomun-siko nga emisota, timba nebirala.

Ne biwuka nga enumba ,enjuki,enjaba ,Byona ebyo byabulabe kubulamu bwaffe,lero njagala okugabanako namwe engeri gyoyinza okwewala Oba okukendenza obulabe bwe njuki.

1. Wesabike nga oyingira munimiro erimu enjuki,saba ebyambalo ebikola munjuki eri avunanyizibwa kunimiro,esati eyemikono emiwanvu ,empale empanvu oba sikati,gambutusi,nekibikka kumutwe.
2. Tambula nenanyini nimiro erimu enjuki kubanga zimanyi olusi Iwananyini nimiro.
3. Kubiriza abalimi okulongosa enimiro nomuli enjuki, kubanga enjuki bwezibera munsiko zirowoza nti zamunsiko ekivirako obutamanyira bantu era Kyangu okubaluma.
4. Togenda munimiro erimu njuki mukasana,gendayo kumakya oba olwegulo.
5. Wewale okwesiiga obuwoowo oba ebizigo nga ogenda munimiro erimu enjuki kubanga nolyekyo zija kulumbagana
6. Wewale okwetika emere erimu sukali okugeza amenvu ,enanansi ,ebikajjo ebibala ebyengende ,obuwunga obumubisi gwenjuki era tewelabira kunaba Nga olidde emere ewomerera nga okyalira enimiro erimu enjuki .
7. Toyitta kunimiro elimu enjuki nga otamidde ,enjuki zija kusikirizibwa akawoowo komwenge erzikulumbe.
8. Wewale okwambala engoye ezitemagana nga okyalira enjuki .
9. Wewale okupakuka nga oli munimiro erimu enjuki tambula mpola mpola enjuki zireme okulumbagana.
10. Beera muvumu nga oyingira munimiro erimu enjuki kubanga okunonyereza kulaga nti enjuki erina obusobozi obutegera nti omuntu oyo atidde



### KISWAHILI

zirowooze nti ogenda kuzirumbagana zikulumbe.

11. Woba olumbidwa enjuki emu munimiro vamu manguddala obutalumbibwa enjuki endala.

12. Tota enjuki nangalo zo nga oli munimiro erimu enjuki ejakuvamu ekirungo ekiyita enjuki endala zikume nga zetasa.

13. Tokirizibwa kukyala munimiro ya njuki nga bava kuwakula, oba emirimu gyonna ejjefananyiriza okubikula omuzinga nga kikoledwa olunaku olwo.

14. Abalimi mukubirizibwa okukiriza abantu eb-enjawulo okukyalira enimiro oba edundiro lyenjuki, kino yamba enjuki okumanyira abantu abenjawulo nezifuka mikwano jabantu enjuki.

15. Abalimi mukubirizibwa okusawo obupande kunimiro/edundiro lyenjuki kino kisobozese abantu okumanya n'okwegendereza oba okwetangira obuzibu obuyinza okubeerawo.

### MUJJE TUGATTE AMAANYI

TIST eyamba okugatta enkulakulana eyomugundu. Emyaka egiyise nga wosimba emit ova wakufuna sente. Bwomala okusimba emit ofuna enku nga osalidde ezifikawo nozitunda mukatale. Kino kyongera kunyingiza. Okungula ebibala nga wasimba miti gyabibala, emere efumbibwa ne sente buli lwokungula.

Munkiiko z`obubiina obutono tuyiiga okukyusakusa obukulembeze era tuteka esira ku buli memba okuwebwa omukisa okulembela n`okukubiriza olukiiko buli omu asobole okuyigira kumune. Ensulo yokuyiiga nokubangulwa buli omu nga tuyita mukukyusa kyusa obukulembeze. Wosimba emit kirungi era n`okugirabirira. N`olwekyo emit giyamba obutadibudda eranofisa sente n`ebiseera. Kifuka kyakitibwa wobogaseko edundiro lyenjuki , osobola okuwa abantu Abalala emirimu sosikufunamu kyo-kka naye n`okutasa obulamu bwabantu nga obawa edagala ly`obutonde okuva mumirimu eyo.

Bamemba mugye munkiiko era muyiige kungeri yokusimba emit. Emiti gyiyinza kuba obulamu bwo no obugaga bwo. Mujje twegatte. Mukama abay-ambe. Mukama abawe omukisa.

Mbabazi Maritazari abala emit e Kiyanga

### JINSI YA KUPUNGUA MA NAFASI ZA KUSHAMBULIWA AU KUUMWA NA NYUKI KWA WAKATI YA ZIARA.

Kama CS mara mingi tuna kabiliwa na kujiepkia katika ma changamoto vile tuna endaa kwa ziara au kama tayari tuko katika kazi zaidi sana kama tuko katika mashamba za wamkulima. Haya nipamoja na kukabiliwa kwa maisha ya pori kuanzia kwa wanyama hatari (nyoka,chawa na zingine) pia wadudu kama ( nyigu,NYUKI,mitandao moja nge) nazingine nyingi.

Hizi zote ni matisho kwa uzima wetu,kwa ihivio hii ina itaji kitahadha.

Leo hii ninge penda ku shirika na wewe vipimo zingine ilie wezekana kwa kutumikwa katika ya kufunga au nakujeadhari katika ma nafasi nyingi za kuuvamiwa na nyuki kwa wakati ya kukutana nazo.

1- Tumia viffa vya kinga,kama una yingia katika sehemu ya nyuki/sehemu ya shamba ya wamkulima,uhakikishe kwa mfano uliza wamkulima walie isikana na suti ya kuvuna nyuki au nguo ya chawa (nguo zisizo za lubanga)shati ,zamikono marefu,suruali,shati ,gumboots,na kofia kokinga muwili yote.

2- utembea pamoja na mkulima au utume ahojea katika sehemu ya nyuki kwa shamba, kwajili nyuki zina penda zaidi kuzolea miwili na harufu ya mwenyewe.

3- Uhamasishe wamkulima wakuwe na mashamba safi pamoja na kwenye nyuki ina chungwa, kwajili ya nyuki zenye ziko kwakichaka naweza fikiria niza porini,hio ina tuletea kua zahatari ,bila kuzolea mtu haraka,na kushambulia kila mtu alie zifikiwa.

4- Usi tembelea shamba za nyuki kwa wakati wa joto na kwa saha zamichana mwingii ,kawaida enda kwa wakati ya asubuhi au ojioni.

5- jiepuke kutumika manukato yenye arufu muzuri au mafuta ya kujipaka miwili,kama ukitembelea shamba yenye ikona nyuki,arufu ya muwili ya ita vututa nyuki kukuuma, tena mafuta zingine zili tengenezwa kutoka kwa Bidhaa za nyuki.

6- Jiepuke kubeba vyakula vyenye viko na sukari au tamutamu,kama menuv tayari,ugah , sukari ya kioo au asaali ,na usisahaau kunawah mikono yako badhe ya kukula vyakula vya sukari,ukiwa una tembelea shamba za nyuki,au kama una pitaa tuu,ina weza kazi vutia kwa keo

7- Don't visit or pass near bee yard when drunk, bees will be irritated by the smell of the alcohol thus end up attacking you.

8- jiepuke kuva nguo za rangi ya mkali kama una tembelea shamba za nyuki,kama sio ivyo ijezikutia kwako kukuuma.

9- kama uko katika shamba yenye iko na nyuki, uhakikishe utembea pole au na ujeapuke na sauti ya kele kubwa ina



washa nyuki yenyne na weza kushambulia.

10-uwe hodhari na uondoe hofu kwako, kwajili una ingia shamba zenye iko na nyuki kwajili utafiti ya onyesha ya kwamba nyuki,zina weza kuchunguza nganzi ya kuambatana vichochezi nya muwili zenye zinaleta hofu kwamwili ya binadhamu, ambae ina le tea kushambuliwa na nyuki .

11- kama ume umwa na nyuki moja hakikisha uondoche hapo haraka, kwa kujiepkia na ushambulizi zaidi ya nyuki.

12- Usi teme mate au kuifukuza au nyuki na mikono zako kama bado uko kwa shamba yenyne iko na nyuki,ita zipea kuzaa Bidhaa za ulinzi zahatari zenye na karibisha nyuki zingine kukuja kufanya tena ushambulizi ingine juu yako.

13.Hakuna mtu akubaliwa kutembelea sehemu ya nyuki pekeyake au badhe ya kazi ya ukuzi sasa kwa kukuna hasaalii ,usimamizi ya wadudu au shughuli yenyne ina usika na kufunga mizinga za nyuki kusha tendeka hiyo siku au siku za nyuma.

14- Wamkulima wanna hamashishwa ya kwamba shamba zao zina tembelewa na watu mbali mbali, ndie nyuki zipate kuzolea watu na harufu yao,hii ina zifanya kua zarafiki kwa kiwango kingine.

15- Wamkulima wanna hamashishwa kuweka mahando ya bango kwa shamba zao za nyuki sasa,kujeadhari nyuki kupea uma ijue.

### **KUJA NA TUUNGANISHE JUHUDHI.**

TIST ina saidia kwa kunganisha maendeleo endelevu kwa miaka mingi kama ikiwa tunae uwezo vile tuna panda mtii nia lazima upate pesa (fedha). Baadhe ya kupanda mtii,una pata kuni kutoka kwa kukatilia na zaidi ina uziwa sokoni.Hii pia ina unda mapato kuitia kwa kuuza matawi zaidi ilie katwa. Kuvuna matunda katika mtii za matunda,chakula ina patikana na pesa (fedha)ni ya kila mavuno . Kuitia kwa mikutano za kundi za kawaida,tunafanya mazoezi ya muzunguko wa uongonzi na mkazo ime wekwa kwa kila mmwanachama kupeleka nafasi kwa uongozi na kuakilisha mikutano ndie tujefunzie kwa wenzetu. Chanzo cha mafunzo nalea wenzetu kuitia kwa muzunguko wa uongonzi.kama unafanya mazoezi ya kupanda mtii nia radhhi na pia ukiwa una familia na kusimamia nia Burudani, kwa ivyo mtii zina tusaidia kutoka okoa pesa(kuweka fedha)nawakati. Hii ime kua kifahari kama tuna ongezeza shughuli zingine sasa kuchunga nyuki una we kuajiri watu wengine sikwa mapato peke lakini pia kuokoa maisha ya watu,ukiwapea mimea na dawa kutoka kwa shughuli hizo sasa nyuki ina saidia katika maandalizi ya dawa mbali mbali na kuponya ulcers(kidonda ya tumbo).

Wapendwa wannachama wenzengu mukuje kwa mafunzo ndie jinsi ya kupanda mtii,zina weza kua utajiri yako,afya yako mtii zinae maisha yako kuja na kuijunga.Mungu kuawezesha na musadha ,mungu amubariki.s

***Na.Mbabazi Maritazari- mtumishi wa nguzo ya Kiyanga.***

### **USHAHIDI(USHUUDAH) KUTOKA KWA AKURUTO DAVID MWENYE ALIJIUNGANA KWA TIST KWA MWAKA 2021.**

Daudi, kila mara anae pesa (fedha) kwa nia yake,wengi kwa watoto yake bado wadogo na amejitolea ya kwamba wote saba wapokea elimu bora,maana yake akiwa anajenga uwekazaji wake wa pesa (fedha)sahii.

Na hamu ya weka kwajili ya maisha ya baadhe ndie ilivute na ongoza daudi aka panda mtii

Alianza na kupanda mtii miaka ilie pita,kiongozwa na mafunzo alie pokea kutoka kwa mtumishi wake wa nguzo kuusu Biashara ya kaboni na faida zingine ya kupanda mtii.

Kutoka tangu alijungana kwa mpango ya TIST,ajifunzwa mengi, pamoja na tumika jiko mpishi ya kuokoa nishati, kuongeza Miche zake mwenyewe kutoka kwa shamba yake,na kupanda Aina za mtii mbali mbali pamoja na naaza Asili na za matunda na zingine mingi.Daudi sahii ame panda mtii 1950. (elefu moja .miatisa na hamusini )kutoka siku aliejiungana kwa mpango huu,maana yake acilimia sabini (70%)ni mtii za Asili na za matunda.

Kutoka kwa mafunzo daudi,alikua na shauku kuusu ulimaji wa uhifadhi ,eneo yake kusha jazwa mtii,lakini watu wengi kutoka kambi wali kunjanga kwa kuangamiza mazingira yetu kuitia kwa kukata chini mtii kwajili ya kutaka kuunni, kwa wakati wa uasi,bila kupanda mtii mpya,yenyne sasa ina fanya mbaya na kuharibu mashamba zetu,akisema.

Kufatilia na uharibifuwa udongo kwajili ya mwongezeko wa ukataji wa mtii, yenyne kushaleta uzalishali wa udongo kurudi chini(kupunguka)na kuongeza ummomonyoko wa udongo.

Mwaka2023 ilie pita daudi alikua na furaha vile alipokea shirika yake ya 250,000/(laki mbili na elefu amusini) fedha za Uganda, mara moja akazi weka kwa kuuvuga kuuku,kama moja ya njia yenyne anaweka fedha zake, kwajili ya maisha ya baadhe ya watoto yake,kwahiyoo anatumika mavi ya kuku kwa kuweka mashambani zake, kwenye akihifadhi ardhi yake,sahi nina vile nimeono ,maisha yangu ya mbele imangazwa kwajili ya mpango ya TIST alisema.,

Ninataka mushukuri wate wafanya kazi wa TIST Uganda,USA,na familia muzima yote ya TIST saidi sana, mtumishi wangu wa nguzo alietulea injiri kuusu mpango,za TIST kwa jamii

***Mungu mwenye uwezo amubariki na uwezoku ,kitu.***



# FEBUARY 2024 NEWSLETTER

LOK ANGEYA ME DWE ME ARYO 2024  
**LUO**

## KIT ME DWOKO CEN MONY PA KIC / ONYO KAC PA KIC I KARE ME TIC I POTO YEN

ki bot dul matino ma lube ki cul me leno muMa calo CS pol kare wa rwate ki peki ma nongo gengo ne pe yet tutwal ma calo watye ka ceto katic ipoto yen onyo ma nongo dong watye I poto yen.

Magi agye gin aye mony ma aa ki bot lee me I lum ma gig e (twol, nyalo ki ikine ma pol ataa) ikine be kic. Magi weng gi miyo lworo ki bura ikwo wa. Mand dong mito ni yo moo kin en me mino kony ki gwok ikom waa.

Tim amiti anyak kedi yoo ma pol onyo ngo ma ki room timo ne me dwoko piny mony pa kic I poto yen ka inen irwate ki kic.

1. Tii ki jami me lagwok komi weng. Ma calo itye ka donyo ipoto pa lapur ma nongo tye ki kic omyero iruke woko maber ruk bongi ma umu kumi weng, pe iruk bongi ma mako kumi ni weng, ruk bongi ma lac dok bene kic pe nongo kare me donyo ikomi, ruk bongo labade bo, long, gumboot, otok me wic gwok komi weng maber.

2. Wot kara cel ki rwed poto onyo wek en bene owot I poto yen pyeni cawa muken kic no ngeyo ngwec kom rwede.

3. Cuk cwiny lapur ni pol kare ogwok poto yadi obed maleng tutwale kama kic ki gwoko gi iye kama odyin I poto yen pol kare gwoko kic room bedi kic ma ger gin bedo kunu wek pe no gi ngi ki dono weko kelo mony pa kic ikom dano ma ineni oo kunu bot gi.

4. Pe I lim poto yen ma nongo kic tye I yee I kare ma nongo piny lyet onyo I dye ceng ma nongo ceng lyet cet kunu odiko con onyo lacen wa I otyeno.

5. Juk tic ki kim mogo ma nongo iku I komi ma nongo ngwece kur, onyo wiro moo wii ma kelo ngwec piny ma kur ma nongo itye ka ceto ka limo poto yen ma nongo itye ki byek nit ye ki kic bi lwongo kic ikomi me kani. Dok bene moo wii ni mukene ki yubu ki moo kic bene.

6. Wek wot ki cam ma nongo tye ki cukari iye, macalo labolo ma ocek, nacinaci, tyang onyo nig yat mo ma ocek, moko kwon, cukari ki kome bene onyo moo kic, wii pe omyero owl lwoko cingi inge camo jami ma tye iye cukari ka itye ka ceto I poto yen ma nongo tye iye ki kic onyo kadi itye medi ka kato akata kin get poto yen bi lwongo kic ikomi.

7. Pe ilim onyo ikat ki I nget poto yen ma nongo I mee inge mato kongo, ngwec kongo meno bi tuku kic me kani ni wok ki I ngwec kongo weko kic monyi me akaya.

8. Wek ruku bongi ma kala ne ber dok bene lwongo

## TIST UGANDA

ki wa ki cen ka inen itye ka limo poto yen. Meno weko ilwongo kic ikomi.

9. Ka itye kama kic tye I poto yen wot mot ma nongo pe inyayo wo ipoto yen me gengo tuku cwiny kic me monyi me akaya.

10. Be ma cwinyi tek / kwanyi lworo ki icwinyi ka itye ka donyo ipoto ma no tye ki kic pyeni kwed moko ni kic tye ki kero me nyang ka itye ki lworo malube ki kwir ma tye ikom dano makelo lworo weko no kakare bedo kere ki kic me monyi.

11. Ka dong ineno ni kic okayi wek ka bedo meno oyot oyot dok bene cut cut man me gengo mony pa kic mukene ikomi.

12. Pe I ryem onyo I nek kic mo ke ken ki cingi ka itye I poto yen ma tye ki kic. Weko lwongo luwot gi me coke ma pol me monyi.

13. Ngeto mop e olim poti yen ma nongo dong ki limo dong ma calo I toto moo kic, kit me doro anyai I poto yen onyo kit tic mogo ma keme ki yabo bong kic ma nongo ki timo I nino meno ni ki kome onyo nino ma lacen inge neon poto yen.

14. Lupur ki cuku cwing gi ni poto yen ma nongo kic tye iye ki bed ka limo ne kare ki kare meno dano ma pol gu bed ka limo ne wek no kic ongi woko ki dano ma pat pat ma nongo kic ngi ki dono irwom moni.

15. Lupur ki cuku cwing gi me keto lanyut ma nongo ki coyo acoya kama no kic tye iye I poti yen ma meg gi. Ma calo "Gwoke ki Kic" wek no lwak obed ki ngec iye.

## BIN CI WARIBO KERO

TIST konyo me ribo dongo lobo. Macalo mwaki bino mot mot ma nongo kero meno ma nongo I ipito yadi, cut cxut wai inongo cente. Ingee pito yadi, inongo yen tedo ni wok ki I lwero jang yadi ma nongo ojanyi muke bene ibedo ki kare me cato ne woko I cuk. Man bene kelo cente ni wok ki I cato ne woko icuk. Kano nyik yadi, cam bene ki nongo ki iye dong bene cente ki nongo ki ikom kac mo keken.

Ni wok ki I gure ki rwate pa dul ki lumemba ne, wa pwonyo kit me leno tela dok bene ki miyo kare ki lamemba acel acel me telo tela ni wok ki I doro ka coke no be wa pwony ki bot luwot wa wa nongo pwony ki I leyo kit me tela. Ka wa bedo ka pito yadi bene pire tek me neon kit ma wa ywego ki wic bene. Ci bene bedo yweka total bene weko be nongo wa bedo ma calo no tic peke dok bene no watiyo ki cente ma rac ci bene wa bedo ki kero me gwoko cente bedo yweka tutwal. Dok bene iromo mino tic ki joo mukene me weko gin bene nongo cente bene gwoko kwo pa dano ni wok ki imini gi y ate kwaro ma aa ki ikom



yat ma calo kic ki tiyo kede me yubu yadi ma pol ki bene cango bur ma tye I cin dano. Ojone lumemba binu I ka coke ki pwonye dok bene inong pwonye ikit me pito yadi. Yadi room bedo yot komi, kwo ni bin ci idony. Rubanga omedi wu gum.

***Mbabazi Maritazari-Latic me Dul matino.***

### **CADEN MA AA BOT AKUROTO DAVID MA ODONYO I TIST I 2021**

DAVID pol kare bedo ki cente I adame. Pol lutino ne pud gitye ma tino dok bene tye ki neon ni gi abiyo ni weng gu nong kwan ma ber meno tere ni gedo kero me gwoko lim ma mege tye ka time kom bedi.

Gom me bedo ki anyim en aye ngo ma David mito ma tek me pito yadi. En kong ocako pito yadi imwaki ma okato adek angec ni wok ki inongo pwonye bot lupwonye ki luteal me dul ma tino ma lube ki biya cara me cato yamo ma owing ki mugoba ma pol ma aa ki I pito yadi

Ma dong en odonyo iyub man, opwonyo jami ma pol, en aye tic ki keno ma pe balo yen, pito lutino kodi matino ki I poto, pito kwai yadi ma padi padi mukene me nyig yadi ki ma pol. David dong opito yadi ma kato 1950 ma dong en odonyo idul man ma dong pa cen 70% tye yadi muni me nyig yadi acama.

Ki I pwonye David obedo ki mara ikom puru pur ma gwoko ngom ma ngic ka bedo ma orume opony ki yadi ma pol dano tye ka bino ki ikema ka bino ka balo yadi wa ki ka bedo ma orumu wa ki I tongo yadi me yen me tedo ikare me ayela ayela labongo pito yadi ma nyen me leno ka wange obalo ngom wa, oweko rwom me tongo yadi omede malo oweko rwom me mol pa ngom tye malo dok bene ngom orwenyo moce woko.

Imwaka ma okato ni 2023, David iye obedo yom ma en ongo leyo mugoba me ciling 250,000/= icente me Uganda cut cut en oketo cente meno I gwoko gwenima calo yoo acel me gwoko cente pi anyim pa lutino ne, iyoo meno bene cet gweni bene en tiyo kwede I poto ma mege, konyo I gwoko ngom, " pi Kom bedi, dong aneno anyim ma ber pa TIST" en owaco.

Amito pwoyo lutic pa TIST Uganda weng ki dog paco ne weng, ma dong dit karo en aye luteal me dul ma tino ma gu kelo giri me lok kom TIST I ka bedo ma orumu wa. Rubanga omedi wu gum ma calo wa mede ki gwoko ka bedo ma orumu wa.



David taking care of his project after learning series of training from TIST



One of the portable energy saving cookstoves promoted and built by TIST participants

FOR TIST general inquires about TIST expansion, Payments, Trainings, small group formation and registration, and Tree Planting call: