



# THE TREE

The International Small Group  
and Tree Planting Program

CLEAN AIR  
**ACTION**  
CORPORATION

TIST NEWSLETTER MARCH 2023



seed collection



The future of Pine in Carbon business requires more planning and planting of indigenous trees.





Biochar demonsatration



**The TREE** is a monthly newsletter Published by area of **The International Small Group** and Tree Planting

**MISSION STATEMENT:**

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

**OBJECTIVE STATEMENT:**

Combining sustainable development with carbon sequestration, TIST supports the reforestation efforts of over 25,000 subsistence farmers. Sales of carbon credits generate participant income while addresses Agriculture, HIV/AIDS, Nutrition and Fuel W

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When Carbon Business starts to promise, the verification of circumfrence is much important

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### ENGLISH

## A CALL FOR NORTHERN UGANDA TO PLANT TREES

Trees in northern Uganda have been and are still being destroyed at an alarming rate.

During the conflict period, trees were cut down and forests were depleted. After the conflict, charcoal dealers and those dealing in logs are indiscriminately felling down trees, both young and mature trees, leaving our soils bare and prone to runoff.

As its result, prolonged draught is being experienced. We used to plant crops like simsim rice, G. nuts etc., but now rice and G.nut don't do well because of the draught.

What are we going to do in this situation? Are we going to look on as things go from bad to worse, while we still have the challenge of hunger.

Let's rise up now northern Ugandans, and plant as many trees as we can, so as to reverse this trend of forest destruction to reforestation and afforestation.

As we plant trees, let's enroll them under TIST program so that the farmers get the carbon money in the long run.

TIST is an organization that pays farmers for the trees they plant. So, let's join TIST and benefit from the program.

We can only do this by planting many trees.

*By: Otema Christopher, Quantifier Gulu*

### NURSERY CARE

- Watering, weeding, and shading
- Sprinklers should be attached to the watering cans, so as not to cause soil erosion

- You can also use parried tin
- Avoid too much, or too little, watering - roughly 20 liters for 100 seedlings. Too much water can weaken the seedlings and attract pests and fungus.
- One sign of over watering is a thin film of algae or green moss on the soil surface.
- Water every morning and evening possible.
- Since soils will need more watering than leaves, water slowly to ensure it penetrates the soil.
- Be careful not to damage roots when weeding.
- Do not leave the weeding too late. Weeding is necessary as weeds increase competition for light, soil nutrients and water.
- Some seeds require shading - make sure simple shades are constructed.
- During the rainy season, cover seedlings using dry grass. Seedlings should not be put under trees, so water does not drip on to them and cause damage.
- Fence off the nursery to protect from cattle and playing children.
- Let the seedlings grow to about 30 cm before transplanting. This may take 1 to 6 months.
- Also remove the shade during this time.
- Best wishes as we practice these for better nursery beds.

*By: Tukwasibwe Judith, Quantifier Kanungu.*

### ADVANTAGES OF AGROFORESTRY

Soil fertility and closed nutrient cycles: Agroforestry systems respect structural and ecological





diversity of species in ecosystems. Because of that diversity soil fertility and nutrients are reserved in the soil.

2. Control of soil salinity: When perennial plants with thick root systems and permanent land cover get replaced by annual crops with shallow roots and wider spacing in between plants, excess irrigation water, or even rain-water, percolates into the soil and rapidly rises groundwater levels higher than they would be under normal conditions.

3. Prevention of runoff, better water management, and cleaner groundwater: Trees are especially helpful for farmers without access to irrigation. By improving soil structure and increasing organic matter content in soils, trees promote water retention capacity of soils.

4. Stabilization of soils and microclimate: Crop-protected from wind are healthier and achieve higher yields. Wildlife and people have instinctively been drawn to trees for safety in times of discomfort and it has always worked in our favor.

5. Lower input of agrochemicals: Agroforestry improves soil quality, provides nutrients, and modifies microclimate in a way that naturally supports many crop varieties and livestock. Diversifying agricultural land by planting perennial trees provides long-term habitat for insects and small wildlife like birds.

6. Improvement of wildlife and pollinator habitat: Agroforestry practices like riparian buffers and windbreaks provide sources of food and space to many beneficial species. Trees often serve as corridors, connecting different habitats and supporting free movement of animals.

7. Remediation of polluted soils: Trees have the ability to absorb pollutants from deeper soil layers and immobilize them in their woody

parts.

8. Provision of diverse products and poverty reduction: When suitable tree species are selected, they do not compete with crops for resources. Instead, they provide additional benefits that support higher crop yields.

9. Prevention of damage to forests: Through the provision of a wide range of products, agroforestry practices help to prevent deforestation in places where wood is needed for cooking and as a fuel for other activities.

10. Climate change mitigation (carbon sequestration): When deforestation happens, carbon that has been stored in trees and soils is immediately released as a result of the disturbance. This increases carbon dioxide emissions and exacerbates the effects of climate change.

## **FOREST CONSERVATION**

Forest should be redefined to ensure savannah and grassland are reorganized as important ground cover in their own ways, with their own irreplaceable benefits, to people and other species.

It is essential that people know what degradation looks like in open, sunlit environment, with fewer trees, so as to restore environmental cover that are actually degraded with more sensitivity.

Calls for global tree planting program to cool the climate need to think carefully about the real implications for all of earth's environmental cover.

The right trees need to be planted in the right places. Otherwise, we risk a situation where we miss savanna for trees and these ancient grassy environmental cover are lost forever.

**By: Godfrey Odoki, Quantifier Amuru**



**RUNYAKORE**

**.OKUTEERA OMURANGA GWOKUBYARA  
EMITI**

**OMU MATEMBA GA UGANDA**

- Omumatemba ga Uganda emiti eriyo neetemwa aharurengo orwahaiguru.
- Omu bwire bw'entaro emiti ekatemwa kandi ebibira byahwayo.

Entaro kuzaahwaire, abatuura baatema emiti kwotsya amakara, n'empimbi z'okuguza, bari-kutema buri muti emikuru n'emito, kyareetera eitaka kuguma rityo kutwarwa omutunga.

- Nahabwekyo ekyanda kibateire kubi. Ahabwekyanda ebihingwa nka simusimu, ebinyobwa n'omukyeeri tibyakyeera.
- Mbwenu tushutame tureebe ebintu nibisiisikara nenjara otairemu?
- Reka tubyare emiti omumatemba geihanga tukanyise ebibira.
- Reka tubyare emiti ahansi ya TIST tutungye akasente kuruga omukuguza orwoya.
- TIST nekitonogre kirikushashura abahingi b'emiti. Reka tuze omu TIST tugobere omunkora yaayo. Nitubaasa kukikora turikubyara emiti mingi.

*Nebya OTEMA CHRISTOPHER, Quantifier – Gulu*

**OKUREEBERERA EBEEDI Y'EMITI**

- \*• Okugiitirira, okwombera n'okugiha ekibunda.
- Reeba ngu waata ekirikushuka otwizi tukye twingi, amaizi gatatwara eitaka.
- Reeba ngu waayetantara amaizi maingi hari makyemunonga haihi nazo ahansigo zemiti 100. Amaizi maingi nigashisha ensigo kandi gareeta obukooko nendwara.

- Akamanyiso kamaizi maingi, eitaka nirigira engoona ahamutwe.
- Shuukyera omushasheshe n'omumwebazyo.
- Shuukyera mpora amaizi gataahe omwitaka.
- Yegyendesereze butashiisha emizi waaba noyomberera emiti.
- Otombera kikyereze ahabw'omwata kuhayana n'ensigo omushana, ekiriisa n'amaizi.
- Hariho ensigo ezirikwenda ekibunda, reeba ngu waakitaho ogisangire.
- Shangira ensigo butateerwa enjura nyingi obutasisikara kandi otakasiga ahansi yemiti ensigo zikaitwa amaizi.
- Zitira ebeedi yaawe obutashiishwa amatuungo nabaana.
- Simbuurira ensigo zaawe zaahisya sentimita 30 oburaingwa eki nikiza kutwara nkowezi gumwe kuza ahari 6.
- Obwire obu bariibwe waiyihaho ebinyansi ahamutwe gwebeedi.

Kambendeze gye omukukuratira entwaza egi.

*Nebya TUKWASIBWE JUDITH Quantifier - Kanungu*

**OMUGASHO GWOKUBYARA EMITI  
ERIKURIBWA**

Emiti egi neereeta ekiriisa kyaguma omwitaka.

Ebihingwa ebi nibireetera amaizi gaaza ahaiguru omwitaka ahabw'emizi migufu nemyanya yebihingwa birikubyarwa omu



**ATESO**

okukira okubyara emiti emihango eine emizi mihango omwitaka.

Emiti egi neegyegyena amaizi, egabiika gye omwitaka kandi etangira eitaka butatwarwa omutunga.

Neereetera eitaka ryaguma kandi erinda embeera yobwire nk'omuyaga nebindi.

Emiti egi nekora nk'obutuura bw'obukooko n'ebinyonyi n'enyamaishwa.

Neekora nkokurinda eby'obuhangwa kandi ehwera ebikooko kutunga ebyokurya, obutuuro, n'emitamburire yaabyo.

Emiti egi neenyunyuyuta oburofa oburi omwitaka ebuta omumpimbi zaayo.

Emiti egi yaaba etoorainwe gye terikuhayahayana nendiijo kureka neegiha ebiriisa byona bikurira hamwe.

Nehwera omukunyuunyuyuta orwoya rwa kaboni omumwanya, kureka yaatemwa ekata orwoya rwingi omumwanya.

**OKURINDA EBIBIRA**

•Ebibira bishemereire kugarukwamu bikaterenzi-bwa omubuhangwa bwabyo, kugira ngu obwerere nobunyansi byagaruzibwa busya.

• Abantu bashemereire kumanya obubi bwokutema emiti, omushana kwosya ebyobuhangwa ahabwemiti mikye reeru kibareetere okubyara emiti mingi.

• Omwete gwokubyara emiti, omunsi yoo-na kwenda kufukiriiza ensi nigwenda gukorwe namaani kwenda kurinda obuhangwa bwensi.

• Reeka tumanye kandi tutorane emiti eshemereire kubyarwa tutakashiisha ensi yaitu nebyobuhanga bikabura kandi bikahwaho.

*By: Godfrey Odoki, Quantifier Amuru*

**ANYARARIO NAKA AGOLITOME NAKO UGANDA KANU AIRA IKITO**

Ikito kotoma agolitome nako Uganda eraasi lu amunamunaar ido da eroko emunamunao koiponesio ka nu edepara.

Kotoma apakio nu aroniar akwap, aponi ikito kojepai ido da aponi ikibirai kitolitoli. Akaulo na akwap ainapakin, eutasi ngun lu icwete atotole ka acilicil ikito aijep ikito kotoma adoketait na ikeara na okuju, ikito lu amojongata ka ngun da lu iyapanikina ajalakin alupok ilarongosi ido kopatana akipi aleliara.

Ka nu angun, ajaun aica na akolong na iriikina kotoma aiboisio wok. Kimina sio akoru iraan kwape nat ikanyum, emaido ka emuceere ka ice da, koye kwana mam iraan kwape nat emaido kede emucer iswamaete ejok kotoma aiboisio kosi ka nu akolong na iriinikin .

Nu nyoika bo kilosi aswam ka nu ejautene ka lo ? Biai ooni, kibuni asesen iboro lu emunaara iyatakinete amunaar erono, karoko kija kede ationis naka etenge .

Akwenyutu , ooni itunga luka agolitome nako Uganda , keraata ikito lu ipu noi koipone lo ipedoror ooni tetere ipedori aijulakin ejautene lo amunamuna ikito ka ikibirai koraun aitopol ikibirai.

Arai kirai ooni ikito, ketolomikisi toma ainapeta nuka TIST tetere akoriok imedaunete kotoma apiyai nuka kabon nu elosete aojau.

Erai TIST erionget lo etaci akoriok ka nu ikito lu iraete kesi. Kanu angun kalomasi toma ainapeta nuka TIST tetere kipedori aimedaun kotoma.

Ipedori ooni aswam nu keere arai kira ooni ikito lu ipu .

*Ewadikan: Otema Christopher, Emaran ikito ko Gulu*

**AIDARIO NA IKITO LU IPEPETAI**

- Aicokicok, aicap ka aipikakin etolim
- Ekot kojai abore na isiarisiari akipi kotoma ajerikan ngin na icokicokere tetere mam eyauni ailotanaro na alupok
- Ipedori ijo aitwasam amukebe na epedipeditai
- Ekot ijo aanyun ebe ibuki ijo akipi nu edolitos , mere bobo nu ipu noi arai bon at nu ikidioko noi nepe tai akipi ilitai 20 ka nu ikito 100. Akipi nu edepara noi eyinakinete ikito anonoku ido kopatanikin ikur kede adekasinei aikamun
- Adiope aanyunet na itodunit ebe edepara akipi ngesi ne ipiriaikit arapar kuju ne alupok



- Kicokicok tupuruc kede ebong aria ipedori
  - ka nu narai ipudasi alupok akipi adepari akwii, kicokicok mot mot tetere akipi elomarete kwap toma alupok
- kocoikina mam amunari aliasi kec arai icapi jo
  - Mam ijalakini edowan ailikor ikito lu didik narai edowan ngon ebuni amaria akipi, aica kede inyamat kotoma alupok kisimiki ikito apol
  - Icoke ice ipudasi etolim – kowany nae be idukuni ijo etolim lo igalikinit ikito lu
  - Kotoma apakio nu edou, ekot arapiar ikito lu kede anyaa nu ewokitos, mam ibusakinit aipepe ikito ko kwap na ikito narai epote ikito aiyit kokuju komunarete ikito lu didik.
  - Kigaleu aiboisit ngin ka nu ayuwar ikito ka ne ja itiang kede iduwe lu eboliasi
  - Ajalakin ikito lu kopoloutu kitoni adoketait na aojau na ikubitin 30 eroko ijo ikopara toma aiboisit na itemokitai ka nu airaikin kesi. Epedori na ayingaikin akidingot na ilapio 1-6
  - Ido kolema etolim kotoma apak ka na
  - Amunori engo esi nu ajokak kibwaikini na toma aswamisoit

**Ewadikan: Tukwasibwe Judith, Emaran ikito kanungu**

### **AJOKISIO NU AKORU IKITO KEDE IRAAN**

1. Apusukuk na alupok ka agoloro naka inyamat toma alupok : koipone lo aiara ikito iyatakin apusukuk toma alupok narai ikur ngun lu didik lu ejaasi toma alupok eraasi lu itobosete ikito
2. Aitikitik ejautene lo alupok: Arai eburokin ikorion ngun lu eperonorete toma misiri kwape nat emwogo kojatatar kede aliasi nu elangir ka arapiara na alupok koipone lo airaikin ikorion ngun lu mam eperonorete kojaatatar aliasi ngun nu isedenyasi ka apakio nu elalak kidding kec , akipi ngun nu icokicokio aria bon at nu edou elomarete toma alupok ka patanu ido ikeunos kaju katipet.
3. Itikitik ailotanario naka alupok, aidario na akipi ka akipi nu ayuwara ko laete: Eraasi ikito lu ingarakinitos akoriok ngun lu emametotor ejautene aria eipone lo aicokicok, koipone lo aitojar ka aiyatakin ebolia toma alupok . ingarakinitos ikito aidar akipi kotoma alupok ayangaikin aojau.

4. Aitojokar alupok ka nu ejaasi toma kec: Ikorion lu eyuwaritai ka ne jai ekwam , eraasi nu engalekinitos ido kitolomunete araito na ikeara . Itiang kere kede itunga da eraasi lu ipudasi ikito ka nu ayuwara kotoma apak na ejaar amamus ayuwara ido iswamai.
5. Aitidisiaro na ikee lu isiket : Airayo na ikito itojokaari ejautene lo alupok ibore yen isinyikoikinit ikorion lu ipu apolo ejok ka ibaren da . Anyanyaro na akoru koipone lo aira ikorion lu eperonorete toma misiri einakini aiboisio nu ejariatat itiang kwape nat ikweny
6. Aisinyikoikino na itiang luka ais un da nu eprete : Eraasi ikito aboisio nu isinyikoikinitos aajar na itiang luka ais naarai ecamakini kesi eilate ka aajar kotoma kec kilajara
7. Ainyakun ejautene lo ajokan lo alupok nu eketerikinos : Ejaatatar ikito ke apedori na alemar aketerer kotoma alupok wok
8. Eyinakinete ikito ajokisio nu ipu noi ido itidisiarete ibakor: kiseku ijo aira ekinyomit lo ikito lo ibusakinit , mam ebuni amaria akipi ka inyamat kede ikorion lu iraitai. Konye bon iyatakin edumune lo inyamat
9. Itidisiari amunamunao na ikibiran : koipone lo ainakin araito nu egelegela esipedo na ayuwara na ikito kotoma aiboisio ngun da nu ipudare akito nu inoka ka ace aswamisio da
10. Aitikitik ejautene lo ekuse lo ikwamin (amatar ekwam loka kabon kokwam): ikito ngesi ingarakinitos amatar ekwam ngon lo aronon . Ne iraya ooni ikito isinyikoikini ekuse lo ajokan .

### **AYUWARO NA IKIBIRAN**

Ekot ikibiran aiting kede aburaco kwape aiboisio nu eyuwaritos kisinyikoikinitos da aajar na ajokan ka ne eja itunga ka iboro da ice

Erai ibore yen epol noi ka nu itunga amisiikin ebe al-arongong na akwap na elomuni kotoma ajepio na ikito ibusakinit aitikokinio koipone lo aira ikito lu ipu

Kojaun anyarario na akwap kere ka nu itunga ajenun ebe ibusakinit kesi aira ikito ka ayuwar isuban kere lu Edeke ka nu aitojokar ekuse

Keraata ikito lu abeit lu iriamanara kede aiboisit tetere epedorete apolo ejok kopedosi ayuwar atutubena wok

**Ewadikan : Godfrey Odoki – Emaran ikito ko.**





**MWITO KWA KASIKAZINI YA UGANDA  
KUUSU KUPANDA MTII.**

- Mtii kwa kasikazini ya Uganda ime haribiwa katika kiwango cha kutisha.

Wakati wa kipindi ya vita, mtii ili katwa chini na msitu ilimaliziwa kabisa. Baada ya vita, wauuzaji ya mkaa na wauuzaji ya vichiki, waiko wana hangusha ovyoovyo mtii chini, wote ndogo na yenye kushakomaa, wakiacha udongo yetu wazi na kukabiliaji ikikimbiya bure.

Kama ni matokeo, rasimu ya muda murefu ni wa uzoefu, sasa sisi tulikua tuu kipanda vilimo kama ufuta (simsim), mchele (rice), karanga (njugu/G.nuts) nazingine, lakini sasa mchele na karanga hazi komei vizuri kwajili ya Rasimu.

Nini ambae sisi tunaenda kufanya kwa Hali hii?, Tuna enda tukuziangalia tuu kama vitu zikidi kuendelea kutoka kwa mbaya paka kufikia mbaya zaidi? Kama bado tuko na changa moto ya njaa .

Wacha sisi tuamuke juu sasa kasikazini ya Uganda, na tupande mtii mingi vile sasa tuna weza, ndivyo turejeshe hii mwenendo ya uharibifu wa msitu kwa upandaji wa mtii na umeashaji wa mtii.

Kama tuna panda mtii, wacha tuziandikishe chini ya mpango ya TIST ndie sasa wamkulima wapate fedha ya kaboni kwa mudaa murefu.

TIST ni shirika yenye ina lipa wamkulima kwajili ya mtii yenye wa mepanda, sasa wacha tujiungane kwa TIST na tuweze kufaidike kwa mpango zao.

Tuna weza kufanya hii kama tuki panda mtii kwa wiingi.

***Na: Otema Christopher, mwenye kuesabu wa wilaya Gulu.***

**HUDUMA YA KITALU**

- Kumwagilia ,kupalilia na kukatilia kivuli.
- Wenye kuinyunyiza lazima wawe pamoja na kifa chakimwagila, ndie isikuepo ummomonyoko wa udongo.
- Una weza tumikia pia mukebe ilie toboolewa.
- Ujie puke na umwagiliaji ya maji mingi au kidogo, takribani lita 20 (yishirini) kwakila miche ya mtii mia moja (100), na uejue hii, kumwagilia sana maji kwa miche ina dahifisha Miche na ina vuta wadudu na makuvu.
- Moja kwa ishara juu ya kumwagilia na

kunyembambisha kimea ya mwani au moshi ya kijani juu ya usoo ya udongo .

- Mwangilia kila hasubuyi na ujioni vile inawezekanavyo.
- Kama vile udongo ita hitaji kumwagiliwa sana kushinda majani, kumwagilia polee ndie uakikishe ina hingia kwa udongo .
- Uje chungu kuaribu mizizi kama una palilia .
- Usi cheleweshe kupalilia, kwajili Nia muhimu na inaetajika mapema kwa kuongezea ubishanaji ya mwanga, lishe ya udongo na maji.
- Mbegu zingine zinaetaji kivuli, hakikisha kivuli vidogo vimwe jengwa.
- Kwa wakati ya musimo ya mvua, uyiefinike miche ukitumia majani kavu, miche zisiwe chini ya mtii, mwenye kushakomaa, ndie maji zisitonye juu yao kuiriibu.
- Uekingilie kitalu chako ndie ilindwe kutoka kwa wanyama na watoto, na miche zao kuechezea.
- Kubalia Miche ikomea kufikia 30cm kabila ujaa ipandikiza, hii ina weza peleka mwezi mwoja (1month to 6month) kwa sitta .
- Tena sasa uondoe kivuli kwa wakati kama hii.
- Na watakia mazoezi bora kwa hii vitanda bora ya vitalu.

Na: Tukwasibwe Judith, mwenye kuesabu wa wilaya Kanungu

**FAIDA ZA KILIMO CHA MISITU**

1. Uzazi wa udongo na mzunguko ya madini iliefungwa: Mfuma ya kilimo cha misitu ina eahim miundo na utofauti wa mazingira ya Aina za mfuma za madini Ziliehifadhiwa ndani ya udongo.
2. Kudhibiti chumvi ya udongo : kama kudumu vimea ya mfumo ya mizizi nono na ardhi yenye kufinikwa ya kidomo, lipate kugeuashwa na mazao ya kilimo kwa maji ya kina na nafasi wazi katika vimea, kilimo cha umwagiliaji kwa wiingi, au maji ya mvua, ina risha maji ndani ya udongo na kwa haraka Ina hamusha kiwango cha maji juu zaidi sana, hataa kushinda vile ilikua nga yakawaida nahali miingi.
3. Kuzuia kurudiwa , usimamizi ya maji Bora, na maji safi ya chini ya Ardhi: Mtii ni haasa ni ya manufaa kwa wamkulima bila upatikanaji kwa kilimo Cha umwagiliaji na kuboresha muundo





ya udongo na kuongezea maudhui ya jambo hai ndani ya udongo, Mtii Ina kukuza wanaionga ya maji na uwezo ya udongo.

4. Utulivu ya udongo na Hadubini ya Hali ya hewa :vilimo vilie lindwa juu ya upepo, Nia afya bora na kufikia kwa mavuno ya Hali ya juu, wanyama pori,na watu wame silikia na ime kua ikifanyikiwa daima Kwa kibali chetu

6. Uboreshaji wa wanyama pori na makao ya mbelewele: mazoezi ya kilimo cha misitu kama bonde zina zotumiwa na mhalifu ya upepo ina tupea chanzo cha chakula, nafasi Kwa kufaidikisha wengi na Aina ya mtii mara nyingi zinya fanga kama ukanda na kuunganisha makazi mbalimbali na msaada ya Harakati ya bure Kwa wanyama pori.

7. Upatanisho ya unajisi ya udongo: Mtii zinazo uwezo wa kunyonya uchafu kutoka safi ya udongo ndani sana na kujihamasisha kwa sehemu yao ya ngumu.

8. Utoaji wa Bidha mbalimbali na kupunguza umasikini,: kama Aina ya mtii kuu imeteuliwa ,hazishindani na vimea kwa jili ya Rasilimali,Badahla,zina kutokeazaidi ya faida yenye kuekamsaada ya juu kwa mavuno ya vimea.

9. Kuzuia uharibifu Kwa msitu:kupitia kwa utoaji wa Bidhaa mbalimbali sana, kilimo cha misitu cha pea msaada wa mazoezi wa kuzuia ukataji wa mtii ndani ya mahali mbalimbali,kwenye mbao ina hitajika kwa kupitia kwa mafuta ya shughuli zingine.

### UHIFADHI WA MSITU

Msitu lazima ielelwa upya ndie zihakikishwe Kwa savannah na Ardhi ya nyasi zime jipangwa vizuri kama umuhimu wa kufinikwa kwa Ardhi ya njia zao peke,na faida yao yenye na weza hali balishwi ,kwa watu na Aina zingine .

Ni ya muhimu ya kwamba watu wajue kuusu uharibifu wa mtii vile ina onekana kwa uwaazi, mazingira ya jua,na mtii chache,ndie mazingira irejeshwe,nakufikwa kwenye nikweli kuaribu na unyameti mingii.

Mwito kuusu mpango wa upandaji wa mtii kwa kimataifa na kupoesha Hali ya hewa,tunaitaji ka tufukie kimakini kuusu maana halisi kwa nchi yote yenye kushafinika mazingira huu.

Mtii haki ina hitajika kupandiwa kwa mahali haki,kama sihivyo,tuna jiweka kwa hatari kwenye, tuna weza kukosa savanna kwa mtii na hii asili yenye kufinika kwa mazingira ya kinyasi na kupotea milele .

**Na : Godfrey Odoki, mwenye kuesabu wa**

### wilaya Amuru.

#### LWONGO BOT KUMALO ME UGANDA PI PITO YEN.

Yadi I kumalo ke gibalo gi, dok nene pud gitye kabalo gi I yoo marac tutwal. I kare me lweny me kumalo ni, dano ma I kema gutongo yadi madwong piny me maka, yen ki bao, man obalo bunga mapol ki I kumalo kany. Inge lweny, lutong yen me ki bao gtye lamede I yoo marac, man gitong yadi matino wa madongo weny, labongo paro, weku ngom dong kama-leng ma kelo mol pa ngom ka kot ocwee,man tye kabalo ngom maraca dada, macelo adugi me piny tye ka two, cam pe ka cele, kec tye ,adwong lkare mawanonongo wapito cam calo mucele I wi tur ci bene cek, rombedi dong pe, ony nok. Ceko pul dong oduko tek pi ryeny pa ceng ki kare malac.

Ci man dong, kombedi watimo ngo? Wane ping anena kun dong jami tye ka aa ki I rac ceto I rac maluyo?

Kun bura me kec bene tye kanen?

Omyero wa-ayu malo I cawa –ni, kumalo me Uganda. Ci wapiti yen madwong kit macalo kero- wa twero, wek walwenyo I kom tim me tongo yen, ka wawok madwong gibalo ni woko cen. Ka wapiti yen, ci wacoo- gi bot dul me TIST,wek lupur yen gulwong cente me culo me carbon pi yen ma gin pito ni. TIST obedo ten, ci wadngu I TIST wek wanong cente ki I bot TIST man twero time ka wapiti yen ma pol.

Man otema Christopher, ma lakwan yen me Gulu, aye ocoyo.

#### GWOKO KA PITO KODI

- Onyo pii I iye, doyo-ne ki keto tipo I wiye.
- Kiin laket pii omyero giket iwi lakir pii, wek pe omol kodi.
- I twero tic ki koc ma me liyo pii.



## **LUO**

- ☐ Pe I ony pii madwong oketo, dok obed nok tutwal.
- ☐ Ka ineno tworo ma alum alum iwcaoko dwong I ngom, nongo pii dwong.
- ☐ Yoo pii odiko ki otyeno.
- ☐ Ka itye ka doyo kodi, gwoke, pe I bal / ongut twitegi.
- ☐ Pe I wk orii ma pe I doyo.
- ☐ Ka kot dwong , um wii kodi ki lum ma otwo`onyo
- ☐ Gor cel orum ka pito kodi wek lee pe obal / lutino.
- ☐ Wek kodi oo I cin 30, ma peya I kubo I potoman twero cero dwee I me oo I 6.
- ☐ Ci dong I kweny tipo ka kodi dong ojing.
- ☐ Alego gum botu-wu, ka wa limo man me gwoko kodi wa.

Man tukwasibwe Judith, lakwan yen me kanungu aye ocoyo.

### **BER PA PITO CAM I TE YEN**

1. Mac ngom bedo tye kare ki kare, oien yen ki cam, potingi medo-moc ngom.
2. Kado me ngom ma mite pi dongo pa cam ki yat, bedo maber.
3. Dwoko mol pa kalele piny, liyo pii ma ite ngom maleng.
4. Weko ngom gwoko jami makwo, ma miyo lyeto pa ngo bedo ber.
5. Weko pe antiyo ki yat me pito kodi mapol.
6. Yadi ki cam weko kic ki jami matino malimo ature bedo dwong.

7. Ngom ma moce dee, ka gitpito cam ki yat I iye, ci medo moce madwong.
8. Pur man kelo cam ki ngig yat madwong me acala ma kelo lim ma bup.
9. Gengo tongo yat ki I bunga, pien gipito witi yen mapatpat ma konyo yoo mapol.
10. Pur man kony gwoko kabedo ma orumula, pien cam ki yadi kwanyo yamo marac (carbondioxide) ki I yamo

### **GWOKO BUNGA**

Bunga omyero duk gicoo wang acom gi odw-co, wek gigwok yadi ki lum malye I igi, pien gin gitye gin ma umo wii ngom maber tutwal I yoo, pi gi ken-gi.

Pien gin gitye ki kony ma gimiyobot danu ki lee, ma pe gitwero lukonne ki gin mukene.

Omyero dano gunge-ni balo kabedo ma orumu gi rac dok weko ngom dong ma otal ki yen manok. Dong omyero gitii matek me dwoko kama obedo wek oduk maber. Omyero dano I iwi lobo ducu gu pit yen wek okwee wilobo, dok o yub lyto ki ngico pa wilobo.

Omyero gipit yen marwate kin kabedo acel-acel, wek pe wanwenyo kapito yen ma pigitelgo.

### **MAN ODOKI GODFREY, LAKWAN YEN ME AMURU AYE ACOYO.**



LUGANDA

**OKUYITIBWA OKWESIGAMIDDWA KU  
KUSIMBA EMITI MU MAMBUKA GA  
YUGANDA**

Emiti mu mambuka ga Uganda gisaanyizibwawo ku supiidi yawaggulu mu kiseera ky'obutabanguko emiti gyatemebwa era n'ebibira byakendeera. Oluvunnyuma lw'obutabanguko abali mukwokya amanda nokusala enduli zemiti beyongedde okuasala emiti emikulu n'emito nebaleka ettaka nga balyambudde n'okyukulukuta. Ekyeya kyeyongera. Twasimba nga entungo, omuceere, ebinyebwa nebiralala, naye omuceere n'ebinyebwa tebikyadda olw'ekyeya.

Kiki kyetugenda Okukola mu mbeera eno yeeyongera okwonooneka, nga tukyalina n'okusoomoozebwa kwenjala.

Tuyimuke abantu b'omambuka ga yuganda era tusimbe emiti tuzeewo ebibira ebisaanyiziddwawo nga tuzzaawo emiti n'okusimba emirala.

Nga tusimba emiti tugiteeke mu nteekateeka za TIST omulimi asobole okufuna sente z'omukka omubi mu kiseera ekiwanvu.

TIST Kitongole ekisasula abalimi olw'okusimba emiti n'olwekyo twegaate ku TIST.

Kulwemiganyiro egirimu.

Tuyinza Okukola kino nga tusimba emiti emingi.

*Bya: Otema Christopher*

Abala emiti e Gulu

**OKULABIRILA EMMEZESO GY'EMITI**

- Okufukirira amazzi, okuukoola, n'okusasaako ebisiikirize
- Payipo ziteekeddwa okuyingira ku bido-mola okuziyiza okukulukuta kwettaka
- Osobola okukozesa ebikebe.
- Wewale amazzi amangi abo amatonono ennyo nga lita abiri (20) kundokwa 1000 – Amazzi amangi ganafuya endokwo n'okusikiriza ebiwuka n'endwadde.
- Akabonero akasoka mukulaga nti amazzi gayitiridde kulaba enkonge ku ttaka.

- Fukirila buli ku makya n'olwegulo
- Olw'okubanga ettaka lyetaaga okuli-fukirira okusinga ebikola, fukirira mpola amazzi gayingire mu ttaka bulungi.
- Weegendereze ng'okoola oleme okukosa emirandira.
- Tokoola kikeerezi kubanga omuddo gugabana ebiriisa, ebitangaala n'amazzi ekikosa ebirime byaffe.
- Ensigo ezimu zeetaga ebisiikirize kakasa nti ozimba ebisiikirize.
- Mu sizoni yenkuba, endwokwa zibikkeko n'omuddo omukulu endokwa toziteeka wansi wa muti kubanga amatondo gajja kuzikosa agava ku mutti.
- Zimba olukomera ku mezeso okuziyizza ebisolo, n'abaana obutayonona.
- Endokwa zikule okutusa kuwanvu bwa senti mitta abiri (20cm) nga tonazisimbuliza. Kino kimala omwezi gumu ku mu kagga (1 – 6)
- Era jjako ekisikireze mubanga lino.
- Mbagaliza okuteka bino munkola nga mufuna emezeso enungi.

Bya: Tukwasibwe Judith.

Abala emiti e Kanungu

**EBIRUNGI BY'OKULIMIRA N'OKULUNDA  
KU TTAKA ERIMU.**

1. Obugimu bwetakka n'okwerikiriza  
Aguloforesitule yenkola yokukuma enkwatagana yebintu mu nsi: kubanga enkolagana y'obujjimu bwetakka n'ebiriisa muttaka bikumidwa.
2. Okukuma etakka  
Ebirime ebikula amangu biyamba etakka nga biyitta mumirandira amazzi genkuba, gayingira mutakka era neganguwa okusitula eddaala ly'amazzi g'omutakka
3. Okuziyiza amazzi agatambula, enkwatta yamazzi enungi n'obuyonjo bw'amazzi g'awansi emtti giyamba nnyo omulimi awatali kufukiririla nga gitereza ekikula kyetaka





n'okwongera obutonde mutakka.

4. Okutereeza etakka n'amazzi.

Ebirime bikumibwa okuvu kumuyaga era amakungula gabeera mangi. Ebisolo by'omunsiko n'abantu baberawo ku mitti kulw'obukumi mubiseera ebitali birungi era biyambibwa.

5. Okukozesa kemiko entono:

Enkola eno erongosa omutindo gwetakka, eyongera mu ekirisa n'entambula yamazzi mutakka era ewagira obutonde n'amakungula okusimba emiti egikola nga amaka g'ebiwuka, nebinyonyi eby'omunsiko.

6. Kwongera kubiwakisa ebyomunsiko enkola eno ekuuma era esenza emiti giwa ebiribwa eri ebintu bingi.

7. Erongosa etakka / elijamu obutwa

Emitti gijamu obutwa mu takka nga gikozesa emirandira jajjo n'ebukumibwa munduli

8. Enkola eno ekendeza obwavu

Bwosimba emiti emirungi, tegirwanira biriisa, wabula jongera kumakungula

9. Ekendeeza kukukosa ebibira

Ebibira bikumibwa kubanga munkola eno buli mulimi asimba emitti, emmere n'okulunda n'olwekyo bababalina enku ezokufumba.

10. Okubuguma kwensi kukendera

Emitti bwegitemebwa, omukka omubi ogubadde mumitti n'emutakka gwonna gugwera mubanga, naye eno enkola eyamba emitti tegusanyizibwayo. Era gikuuma omukka omubi munduli gyajjo

### OKUUKUMA EBIBIRA

Ebibira bitekedwa okukumibwa tusigaze kiragala no muddo nga ebyomugaso kulwe migaso eri abantu n'ebintu ebirala.

Kyamugaso abantu okumanya okwonoona nga bwekufaanana, ensi nga erina emitti mitono

n'olwekyo tuzewo obutonde obwononeddwa.

Tuyita ensi yona okusimba emitti obutonde.

Emitti emirungi girina okusimbibwa mukiffo ekirungi awatali ekyyo tujja kufirwa kiragala yenna emirembe jjona.

*Bya: Godfrey Odoki*



Mixing Biochar with soil for germination of local indigenous seeds



Indegenous seed ready in a pot for germination



Indegenous seed being collected by cluster servants in order to diversify from many pine trees so as to increase other species

FOR TIST general inquires about TIST expansion, Payments, Trainings, small group formation and registration, and Tree Planting call: **0785 - 322715 (TIST Answer Desk)**