

Mashi Course (English Edition)

LESSON 1 — Alphabet and Pronunciation

1. Mashi Alphabet

a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, r, rh, s, sh, t, u, v, w, y, z

2. Pronunciation

<i>Letter</i>	<i>Sound</i>	<i>English Example</i>
a	[a]	father
b	[bé]	baby
c	[tshé]	“tch” in “match”
d	[dé]	desk
e	[é]	café
f	[fé]	feather
g	[gué]	gate
h	[hé]	halo
i	[i]	machine
j	[djé]	jeep
k	[ké]	kettle
l	[lé]	lemon
m	[mé]	mother
n	[né]	net
o	[o]	note
p	[pé]	paper
r	[ré]	red
rh	guttural r	r + h (deep sound)
s	[sé]	season
sh	[ché]	sheep
t	[té]	table
u	[ou]	“oo” in “food”
v	[vé]	velvet
w	[oué]	water
y	[yé]	yes

| z | [zé] | zebra

3. Special Sounds

rh: deep guttural sound; distinguishes meaning (e.g., rhwe = we).

c = tsh: always pronounced “tsh” (e.g., ecitabu = book).

sh: like “sh” in “sheep” (e.g., shakulûza).

4. Exercises

Exercise 1 — Read the syllables

ba – be – bi – bo – bu

ca – ce – ci – co – cu

sha – she – shi – sho – shu

rha – rhe – rhi – rho – rhu

Exercise 2 — Read the words

omwâna

ecitabu

shakulwe

omuliro

amîshi

empûsi

obudaka

Exercise 3 — Distinguish the sounds

rha / ra

sha / sa

ca / cha

rhwe / rwe

LESSON 2 — Greetings (Omusingo)

Objectives

Greet properly according to Bushi customs.

Respond to a greeting.

Use common greeting expressions.

Understand a simple dialogue.

1. Basic Dialogues

Asinge (mwana) — Hello, child
 Ndamusize waliha — Good morning Sir/Madam
 Musingo waliha — Hello
 Myanzi mici ? — What news?
 Murhûla — Peace (I am well).
 Minja — The news is good.
 K'ozibuhire ? — Are you well?
 Neci nzibuhire — Yes, I am well.
 Nanga nalwala — No, I am sick.
 Ogendage bwinja — Go well / safe journey

2. Vocabulary

<i>Mashi</i>	<i>English</i>
asinge	hello
myanzi	news
murhûla	peace
minja	good news
ozibuhire	to be in good health
nalwala	I am sick

LESSON 3 — Introduction (Okucimanyisa)

Objectives

Say your name.
 Ask someone's name.
 Introduce family members.
 Use the verbs kuhamagala (to call) and kuyisha (to come).

1. Dialogues

We ndi ? — What is your name?
 Nie Mushagalusa. — My name is Mushagalusa.
 Sho ye ndi ? — What is your father's name?
 Larha ye Luganda. — My father's name is Luganda.
 Nyoko ye ndi ? — What is your mother's name?
 Nyâma ye Nabintu. — My mother's name is Nabintu.

2. Vocabulary

<i>Mashi</i>	<i>English</i>
we	you
nie	me
kuhamagala	to call
kuyisha	to come
larha	father
nyâma	mother

3. Song (Olwimbo)

Asinge, bakundwa ee, asinge, bakundwa ee ! — Hello, beloved ones!

Muyishage, muyishage n'omurhûla ee ! — Welcome in peace!

4. Exercises

Exercise 1 — Complete

1. We ... ?
2. Nie ...
3. Sho ye ... ?

Exercise 2 — Translate

- Call Ntabwoba.
- I am coming.
- Mother's name is Nabintu.

Exercise 3 — Role-play

Two students meet for the first time and introduce themselves.

ENDEKO YA KANI — FOURTH SESSION

Verbs of identity and state: -li and kubà.

1. Introduction

The verb ****li**** expresses identity or a current state.

The verb ****kubà**** expresses a permanent state, a lasting quality, or belonging.

These two verbs are essential for introducing oneself, describing someone, or locating a person.

2. Forms of the verb -li (to be — current state)

Subject	Form	Translation
n-	ndi muntu	I am a person
w-	oli muntu	you are a person
a-	ali muntu	he/she is a person
rh-	rhuli bantu	we are people
m-	muli bantu	you (pl.) are people
ba-	bali bantu	they are people

This form describes a ****current****, often temporary or contextual state.

3. Forms of the verb kubà (to be — permanent state)

Subject	Form	Translation
n-	mbà muntu	I am (in a permanent way)
w-	obà mushi	you are Mushi
a-	abà mushi	he/she is Mushi
rh-	rhubà bakongomani	we are Congolese
m-	mubà bakongomani	you (pl.) are Congolese
ba-	babà bashi	they are Bashi

This form expresses a lasting identity, belonging, or stable quality.

4. Common expressions

The verb ****-li**** may be followed by another verb to express an action in progress.

Example: “Bici oli wajira?” (What are you doing now?)

Example: “Ndi nalya obuntu.” (I am eating.)

5. Dialogues (rephrased)

“Ngahi sho ali?” — Where is your father?

“Larha ali omu nyumpa.” — Father is in the house.

“Nyâma ali aduga.” — Mother is preparing the meal.

6. Cultural notes

Terms for parents vary depending on the person:

****Larha****: my father / our father

****Sho****: your father

****Ishe****: his/her father

****Nyâma****: my mother / our mother

****Nyoko****: your mother

****Nnina****: his/her mother

7. Vocabulary

<i>Mashi</i>	<i>English</i>
larha	father
sho	your father
ishe	his/her father
nyâma	my mother
nyoko	your mother
nnina	his/her mother
mularha	paternal uncle
mushò	your paternal uncle
mwishè	his/her paternal uncle
munyâma	my maternal aunt
munyokò	your maternal aunt
munninà	his/her maternal aunt

8. Grammar notes

The verb ****li**** has no infinitive prefix.

The verb ****kubà**** follows the rules of irregular verbs.

These two verbs are essential for expressing identity, location, and state.

ENDEKO YA KARHANU — FIFTH SESSION

Family life, household vocabulary, activities of parents and children.

1. Introduction

This session presents the Mashi family: parents, children, roles, daily activities.

It introduces verbs related to domestic life: to love, to buy, to look for, to play, to grow.

It prepares the following lessons on family relationships and responsibilities.

2. Dialogues (rephrased)

“Ababusi bazigira abana babo” — Parents love their children.

“Ababusi bajira mikolo minji” — Parents have many tasks.

“Banagule emishangi” — They buy clothes.

“Banalonze ebiryo” — They look for food.

“Ababusi basima abana bakule” — Parents love to see their children grow.

3. Family structure

A family generally includes:

- the father (mulume obusire)
- the mother (mukazi obusire)
- the children (abâna)
- the girls (abanyere)
- the boys (abarhabana)

Boys like to play ball.

Girls like to jump rope.

4. Vocabulary

<i>Mashi</i>	<i>English</i>
kuzigira	to love
hali	there is / there are
kujira	to do, to have
mulume obusire	man, father
mukazi obusire	woman, mother
mukolo	work, task
kulonza	to look for
mubusi	parent
kushagaluka	to rejoice
kuburha	to give birth
kusharha	to play
kabumbu	ball
kuhama	to jump
mugozi	rope
kukula	to grow
munyere	girl
murhabana	boy
kusima	to like, to appreciate

5. Cultural notes

The Mashi family is extended: uncles, aunts, cousins, grandparents.

Children participate in household tasks according to their age.

Games (kabumbu, mugozi) are essential in community education.

6. Exercises

Exercise 1 — Comprehension

Who buys the clothes?
Who likes to jump rope?
What do parents do for their children?

Exercise 2 — Translation

Parents love their children.
Boys play ball.
Girls like to jump rope.

Exercise 3 — Oral expression

Describe your family in Mashi:

- number of people
- parents
- brothers and sisters
- favourite activities

The song introduces personal pronouns and respectful structures.

ENDEKO YA KALI NDARHU — SIXTH SESSION

Asking questions, identifying people, expressing identity and actions in progress.

1. Introduction

This session introduces essential questions: where, who, what, yes/no...
It teaches how to ask about location, identity, and actions in progress.
It prepares interrogative structures for more complex dialogues.

2. Dialogues (rephrased)

“Ngahi sho ali?” — Where is your father?
“Larha ali omu nyumpa.” — Father is in the house.
“Ngahi nyoko ajire?” — Where has your mother gone?
“Nyâma ajire omu misa.” — Mother has gone to church.
“Ndi oli ayimba?” — Who is singing?
“Mushagalusa oli ayimba.” — It is Mushagalusa who is singing.
“K’oli munyere?” — Are you a girl?
“Nanaga ndi murhabana.” — No, I am a boy.
“K’oba mushi?” — Are you Mushi?
“Neci, mba mushi.” — Yes, I am Mushi.

3. Common question words

****Ngahi... ?**** — Where... ?

****Ndi... ?**** — Who... ?

****Bici... ?**** — What... ?

****Ka... ?**** — Is it that... ? (yes/no question)

****K'... ?**** — Contracted form of “ka”.

4. Vocabulary

<i>Mashi</i>	<i>English</i>
ngahi	where?
kuja	to go
ndi	who?
kuyimba	to sing
ka / k'	yes/no question marker
kumanya	to know
nanga	no
mmanyire	I know
neci	yes
kusigala	to stay
kusiga	to leave, abandon

5. Interrogative forms (rephrased)

****Ngahi waja?**** — Where are you going?

****Bici oli wajira?**** — What are you doing now?

****Ka nyishe?**** — May I come?

****K'oli murhabana?**** — Are you a boy?

****Ka sho ayish'iyimba?**** — Does your father know how to sing?

6. Grammar notes

The interrogative prefix ****ka-/k'***** is used for closed questions (yes/no).

Open questions use ****ngahi****, ****ndi****, ****bici****.

The verb ****li**** expresses an action in progress when followed by another verb:

Example: “Ndi nalya obuntu” — I am eating.

7. Exercises

Exercise 1 — Complete

Ngahi ... ali?

Ka ... murhabana?

Ndi ... ayimba?

Exercise 2 — Translate

Where has your mother gone?

I am singing.

Are you Mushi?

Exercise 3 — Role-play

Two students ask each other questions about their family, activities, and identity.

ENDEKO YA KALI NDA — SEVENTH SESSION

Serving, helping, obeying, and interacting with neighbors.

1. Introduction

This session teaches verbs of service: to tell, to give, to run, to accompany.

It introduces interactions with neighbors, friends, and family members.

It prepares structures for giving orders, making requests, and expressing thanks.

2. Dialogues (rephrased)

“Ntabwoba, oje emwa Mweze” — Go to Mweze’s house.

“Obwire mukage akuhe ecitabu” — Tell his wife to give you a book.

“Olibirhe mwira wani” — Run, my friend.

“Oyambale akabutura kahyahya” — Put on new shorts.

“Oyikire ibarabara dubaduba” — Cross the road quickly.

“Bwira Nsimire akuluse” — Tell Nsimire to accompany you.

“Asima okubona ababo” — She likes to see her friends.

“Mugaluke duba!” — Come back quickly!

“Ka mwamagaluka!” — Ah, you have returned!

3. Vocabulary

<i>Mashi</i>	<i>English</i>
kubwira	to tell, to announce
mukage	his wife
kuha	to give (indirect object)
kulibirha	to run
kuyambala	to dress, to put on
kuyikira	to cross

kulusa	to accompany
kubona	to see
hyahya	new
mwira	friend
kabutura	shorts
mulimbwa	road
duba / dubaduba	fast / very fast
mukanie	my wife
iba	her husband
mpa nani	give me (polite)
ompe	you will, give me
mpa	give me (command)

4. Useful structures

****Command****: imperative verb → “Oyikire ibarabara” (Cross the road).

****Request****: verb kubwira → “Bwira Nsimire akuluse” (Tell Nsimire to accompany you).

****Politeness****: “Mpa nani” (Give me, please).

****Observation****: “Asima okubona ababo” (She likes to see her friends).

5. Grammar notes

The verb ****kubwira**** often introduces a subordinate clause:

Example: “Bwira Nsimire akuluse” — Tell Nsimire to accompany you.

The verb ****kulusa**** expresses accompaniment, widely used in daily interactions.

The adverbs ****duba / dubaduba**** reinforce urgency or speed.

6. Exercises

Exercise 1 — Complete

Bwira ... akuluse.

Oyikire ... dubaduba.

Olibirhe ... wani.

Exercise 2 — Translate

Go to Mweze’s house.

Tell his wife to give you a book.

Cross the road quickly.

Exercise 3 — Role-play

One student asks for help; the other performs the actions (go, tell, accompany).

ENDEKO YA KALI MUNANI — EIGHTH SESSION

Returning home, observation, gratitude, and family interactions.

1. Introduction

This session teaches how to describe returning home.

It introduces the verbs: to look, to give, to thank, to be present.

It prepares structures to express what one brings, what one receives, and who is at home.

2. Dialogues (rephrased)

“Ndole ecitabu muka Mweze akuhire” — Show me the book Mrs. Mweze gave you.

“Citabu cinja bwenene” — It is a very beautiful book.

“Bici bindi akuhire?” — What else did she give you?

“Ampire amanunusa” — She gave me a candy.

“Akonkwa” — Thank her (may she be blessed).

“Ka abana ba Mweze bali aha ka?” — Are Mweze’s children at home?

“Neci ho bali” — Yes, they are here.

“Ka ho ishe ali?” — Is their father here?

“Nanga” — No.

3. Vocabulary

<i>Mashi</i>	<i>English</i>
ndole	show me / let me see
ecitabu	book
cinja	beautiful, good
bindi	something else
amanunusa	candy, sweet
akonkwa	thank you (may you be blessed)
abana	children
ho	here, there
ishe	their father
nanga	no

4. Useful structures

****Observation**:** “Ndole ecitabu...” — Show me / let me see.

****Description**:** “Citabu cinja bwenene” — The book is very beautiful.

****Question****: “Bici bindi akuhire?” — What else did she give you?

****Presence****: “Neci ho bali” — Yes, they are there.

****Absence****: “Nanga” — No.

5. Grammar notes

The verb ****ndole**** is an imperative form of “kulola” (to look at).

The word ****ho**** indicates presence in a nearby place.

The verb ****kuhire**** (she gave you — completed action), from **kuha**, expresses the act of giving with a nuance of transmission.

****Akonkwa**** is a very respectful expression of gratitude.

6. Exercises

Exercise 1 — Complete

Ndole ... akuhire.

Bici ... akuhire?

Ka ... bali aha?

Exercise 2 — Translate

Show me the book.

She gave me a candy.

Are the children at home?

Exercise 3 — Role-play

One student returns home; the other asks questions about what was received and who is present.

ENDEKO YA KALI MWENDA — NINTH SESSION

Expressing family affection, using the verb “kusima” (to love), and introducing forms of “kumanya” (to know).

1. Introduction

This session teaches how to express parents’ love for their children.

It introduces affirmative and negative forms of the verb ****kumanya**** (to know).

It prepares structures to express certainty, doubt, and ignorance.

2. Dialogues (rephrased)

“Mmanyire oku larha ansima” — I know that father loves me.

“Omanyire oku sho akusima” — You know that your father loves you.

“Amanyire oku ishe amusima” — He/she knows that his/her father loves him/her.

“Rhumanyire oku larha arhusima” — We know that father loves us.

“Mumanyire oku sho amusima” — You (pl.) know that your father loves you.

“Bamanyire oku ishe abasima” — They know that their father loves them.

Negative forms (rephrased):

“Ntamanyiri erhi amasomo garhangire” — I do not know if the lesson has begun.

“Arhamanyiri erhi nnina ali omu nyumpa” — He/she does not know if his/her mother is in the house.

“Barhamanyiri ngahi ebiryo biri” — They do not know where the food is.

3. Conjugation — Verb “kumanya” (to know)

<i>Subject</i>	<i>Affirmative</i>	<i>Negative</i>
n-	mmanyire	ntamanyiri
w-	omanyire	orhamanyiri
a-	amanyire	arhamanyiri
rh-	rhumanyire	rhurhamanyiri
m-	mumanyire	murhamanyiri
ba-	bamanyire	barhamanyiri

4. Vocabulary

<i>Mashi</i>	<i>English</i>
kusima	to love
kumanya	to know
nanga	no
neci	yes
larha	father
sho	your father
ishe	his/her father
nyâma	my mother
nnina	his/her mother
ebiryo	food
amasomo	lessons, course

5. Useful structures

oku X ansima — X loves (someone).

****mmanyire oku X ansima**** — I know that X loves.

****ntamanyiri erhi...**** — I do not know if...

****ngahi... ?**** — Where... ?

6. Grammar notes

The verb ****kusima**** expresses love, joy, appreciation.

The verb ****kumanya**** is essential for expressing knowledge, ignorance, and doubt.

Negative forms use the prefix ****rha-**** (orha-, arha-, rhurha-, etc.).

Structures with ****erhi**** introduce subordinate clauses (“if...”).

7. Exercises

Exercise 1 — Complete

Mmanyire oku ... ansima.

Ntamanyiri erhi ... ali omu nyumpa.

Bamanyire oku ... abasima.

Exercise 2 — Translate

I know that father loves me.

They do not know where the food is.

You know that your father loves you.

Exercise 3 — Oral expression

Describe what you know or do not know about your family, the lessons, or the house.

ENDEKO YA KALI IKUMI — TENTH SESSION

Expressing abilities, skills, competencies, and aptitudes.

1. Introduction

This session teaches how to say what someone knows how to do.

It introduces the forms of the verb ****kuyishi**** (to know how / to be able to).

It prepares structures to express talents, skills, and limitations.

2. Dialogues (rephrased)

“K’oyishi amashi?” — Do you know Mashi?

“Neci, hisungunu” — Yes, a little.

“Ka sho ayîsh’iyimba?” — Does your father know how to sing?

“Neci, akwishi” — Yes, he knows.

“Ka nyoko ayîsh’ihêka omutuga?” — Does your mother know how to drive a vehicle?

“K’oyîsh’isama?” — Do you know how to dance?

“Arhali bwenene” — Not really.

“K’oyîsh’ihanga emishangi?” — Do you know how to sew clothes?

“Nanga” — No.

“Ka mwali winyu anaje omu masomo?” — Is your daughter going to school?

“Ka muyishi mwalimu winu ye ndi?” — Do you know who your teacher is?

“Neci rhumuyishi, ye Nkômo” — Yes, we know: his name is Nkômo.

3. Conjugation — Verb “kuyishi” (to know how)

Subject	Form	Translation
n-	nyishi	I know / I can
w-	oyishi	you know / you can
a-	ayishi	he/she knows / can
rh-	rhuyishi	we know / can
m-	muyishi	you (pl.) know / can
ba-	bayishi	they know / can

4. Vocabulary

Mashi	English
kuyishi	to know how, to be able to
kusama	to dance
kuheka	to drive, to transport
kuhanga	to sew
kubumba	to shape, to make pottery
mushangi	clothing
mwali	daughter
mwalimu	teacher
hisungunu	a little
-kali	strict, severe

5. Useful structures

K’oyishi X? — Do you know how to do X?

Ayishi X — He/she knows how to do X.

Nanga arhayishi X — He/she does not know how to do X.

Neci rhumuyishi — Yes, we know.

6. Grammar notes

The verb ****kuyishi**** expresses a skill, ability, or capacity.

It may be followed by a verb or a noun:

- ****kuyishi kusama**** — to know how to dance
- ****kuyishi ihanga**** — to know how to sew
- ****kuyishi amashi**** — to know Mashi

Questions often use ****ka-/k’**** for yes/no answers.

7. Exercises

Exercise 1 — Complete

K’oyishi ... ?

Ayishi ...

Nanga ayishi ...

Exercise 2 — Translate

Do you know how to dance?

He knows how to drive a vehicle.

We know who the teacher is.

Exercise 3 — Oral expression

Describe what you know how to do: dance, sew, drive, sing, read, etc.

ENDEKO YA KALI IKUMI NA NGUMA — ELEVENTH SESSION

Describing what one sees, expressing observation, introducing the verb “kubona” (to see).

1. Introduction

This session teaches how to express what one has seen.

It introduces past forms of the verb ****kubona**** (to see).

It prepares structures to describe observed actions.

2. Dialogues (rephrased)

“Nabwine omuntu agera” — I saw a man passing.

“Nabwine nyâma agenda” — I saw my mother leaving.

“Rhwabwine larha agaluka” — We saw father returning.

“Nabwine enkafu yahama” — I saw a cow jumping.

“Rhwabwine ecitabu cahya” — We saw a book burning.

“Nabwine izuba lyashoshoka” — I saw the sun appear.

“Rhwbawine omutuga gwagera” — We saw a vehicle passing.

3. Conjugation — Verb “kubona” (to see)

Subject	Affirmative	Negative
n-	mbwine	ntabwini
w-	obwine	orhabwini
a-	abwine	arhabwini
rh-	rhubwine	rhurhabwini
m-	mubwine	murhabwini
ba-	babwine	barhabwini

The negative form expresses not seeing or not being aware of an event.

4. Vocabulary

<i>Mashi</i>	<i>English</i>
kugera	to pass
kugeza	to make pass, to spend time
kuhya	to burn, to be cooked
kushoshoka	to appear, to show
nkâfu	cow
citabu	book
izuba	sun
mutuga	vehicle

5. Useful structures

****Nabwine X**** — I saw X.

****Rhwbawine X**** — We saw X.

****Mbwine / ntabwini**** — I see / I do not see.

****X agera / X agenda**** — X passes / X leaves.

6. Grammar notes

The verb ****kubona**** is essential for describing observed events.

Forms like **** -gera / -hama / -hya**** express dynamic actions.

The negative form ****arhabona**** can also mean “to be blind” depending on context.

7. Exercises

Exercise 1 — Complete

Nabwine ... agera.

Rhwabwine ... cahya.
Mbwine ... / ntabwini ...

Exercise 2 — Translate

I saw a man passing.
We saw a vehicle passing.
I did not see the sun.

Exercise 3 — Oral expression

Describe what you saw today: people, animals, objects, actions.

ENDEKO YA KALI IKUMI N’IBIRI — TWELFTH SESSION

Kuvuga omunkwa — Saying thank you, giving thanks.

1. Olwimbo

R/

“Rhukuvuzire omunkwa, ahee”
“Nnamahanga muciza w’abakulangalira”
“Omunkwa, oku minja gawe goshi, Yagirwa”
“Okonkwa (x2), bwenene, bwenene”

Translation:

We give you thanks.
God, savior of those who hope in you.
Thank you for all your blessings, Lord.
Lord, thank you very much!

C/

“Rhwalungine na Nnawirhu Kristu, lyo rhulama nka bana, bana ba nda nguma!”

R/

“Okonkwa, okonkwa, bwenene, bwenene” (6x)

Translation:

We are united with Christ our Lord,
To live as children, children of the same womb!
Thank you, thank you, thank you very much (6x).

2. Vocabulary

| *Mashi* | *English*

kuvuga omunkwa	to give thanks, to express gratitude
Nnâmahanga	God (Master of the universe)
muciza	savior
kuciza	to save
minja	blessings, good things
kulangalira	to hope, to trust
oshi	all, entire, complete
okonkwa	thank you, be blessed (strong form)
yagirwa	Lord, Master, the one we rely on

3. Cultural notes

The word ****omunkwa**** expresses deep gratitude, often spiritual.

****Okonkwa**** is a blessing formula: “be blessed”, “thank you deeply”.

The chant expresses family and spiritual unity: “bana ba nda nguma” — children of the same womb.

The verb ****kulangalira**** expresses trusting hope in God.

4. Useful structures

****Rhukuvuzire omunkwa**** — We give you thanks.

****Omunkwa oku minja gawe goshi**** — Thank you for all your blessings.

****Okonkwa bwenene**** — Thank you very much.

****Rhwalungine na Kristu**** — We are united with Christ.

5. Exercises

Exercise 1 — Complete

Rhukuvuzire ...

Omunkwa oku ...

Okonkwa ...

Exercise 2 — Translate

We give you thanks.

Thank you for all your blessings.

We are united with Christ.

Exercise 3 — Oral expression

Express three things for which you want to say “okonkwa”.

ENDEKO YA KALI IKUMI N'ISHARHU — THIRTEENTH SESSION

Obeying parents, receiving instructions, responding with respect.

1. Introduction

This session teaches how to respond to parents' requests.

It introduces the verbs: to wait, to bring, to ask, to play.

It prepares structures to express obedience, politeness, and immediate action.

2. Dialogues (rephrased)

“Nyâma, naj’isharha!” — Mom, I am going to play!

“Bici waj’isharha?” — What are you going to play?

“Naj’isharha akabumbu” — I am going to play ball.

“Nanga, olinde, abinyu bayisha” — No, wait, your friends will come.

“Mpereza amishi g’okunywa” — Bring me some water to drink.

“Go gano larha” — Here it is, dad.

“Hereza nyoko eyi nsa” — Bring this watch to your mother.

“Ali adeka ebijumbu” — She is cooking sweet potatoes.

“Omuhune enshoho, oyinderhere” — Ask her for a small bag and bring it to me.

“Kwokwo, gendaga osharhe” — Thank you, you may go play.

3. Vocabulary

<i>Mashi</i>	<i>English</i>
kulinda	to wait
kuhuuna	to ask
kuhaana	to give
owinyu	your friend, your companion
owirhu	my friend
owabo	his/her friend
kuhereza	to hand something to someone
kulerha	to bring, to carry toward someone
nshoho	small bag
cijumbu	sweet potato
mishi	water
kunywa	to drink
kudêka	to cook, to prepare food
nsa	watch, time

4. Useful structures

****Naj'isharha**** — I am going to play.

****Olinde**** — Wait.

****Mpereza X**** — Bring me X.

****Oyinderhere X**** — Bring it to me.

****Gendaga osharhe**** — Go play.

5. Grammar notes

The verb ****kuhuuna**** introduces a request addressed to someone.

The verb ****kulerha**** expresses bringing something toward the speaker.

Imperative forms are very common in family interactions.

Children often use respectful expressions like ****kwokwo**** (thank you).

6. Exercises

Exercise 1 — Complete

Naj'isharha ...

Mpereza ...

Oyinderhere ...

Exercise 2 — Translate

Bring me water.

Wait for your friends.

Go play.

Exercise 3 — Role-play

One student plays the parent; the other obeys instructions (wait, bring, ask).

ENDEKO YA KALI IKUMI N'INI — FOURTEENTH SESSION

Being helpful, assisting others, showing the way, expressing availability.

1. Introduction

This session teaches how to be kind and helpful in the community.

It introduces the verbs: to show, to accompany, to forgive, to call.

It prepares structures to express help, availability, and politeness.

2. Dialogues (rephrased)

“Mwana, yisha nkudose” — Child, come, I will ask you a question.

“Nyereka enjira yaja emwa Buhendwa” — Show me the path that leads to Buhendwa’s home.

“Mmanyire enjira, ci niene ndi aha ka” — I know the path, but I am alone at home.

“Omwana ahunire, ntakamusiga” — The child is sleeping, I cannot leave him.

“Ombabalire, nahamagala abana b’omulungu” — Excuse me, I will call the neighbor’s children.

“Baba bana barhumisi” — They are obedient children.

“Bulonza na Cîza, muyereke oyu mulume enjira” — Bulonza and Cîza, show this man the way.

“Ngahi aja? — Emwa Buhendwa” — Where is he going? — To Buhendwa’s home.

“Neci, rhwamulusa rhunagaluke duba” — Yes, we will accompany him and return quickly.

“Kwokwo, bira bani!” — Thank you, my friends!

3. Vocabulary

<i>Mashi</i>	<i>English</i>
kuyereka	to show
kumanyisa	to inform, to make known
omulungu	neighbor
murhumisi	obedient
kumanya	to know
kurhumika	to be helpful, obedient, available
njira	path, road
mulume	man
mukazi	woman
ci	but, however
kuhunira	to sleep lightly, to doze
kusiga	to leave, to abandon
kulusa	to accompany
kubabalira	to forgive, to excuse
mwira / bira	friend
kuj’iro	to sleep

4. Useful structures

****Nyereka enjira...**** — Show me the way...

****Ombabalire**** — Excuse me.

****Muyereke oyu mulume...**** — Show this man the road.

****Rhwamulusa**** — We will accompany him.

****Rhunagaluke duba**** — We will return quickly.

5. Grammar notes

The verb ****kurhumika**** expresses helpfulness, obedience, and availability.

The verb ****kuyereka**** is essential for indicating direction or a path.

Children are often described as ****barhumisi**** when they obey quickly.

Polite expressions like ****ombabalire**** reinforce community respect.

6. Exercises

Exercise 1 — Complete

Nyereka ...

Ombabalire ...

Muyereke ...

Exercise 2 — Translate

Show me the way.

Excuse me.

We will accompany him.

Exercise 3 — Role-play

One student asks for help; the others show the way, accompany, or excuse themselves.

ENDEKO YA KALI IKUMI N'IRHANU — FIFTEENTH SESSION

Omulala gwani — My family

Omu mulala gwani (omu mwirhu) rhuba bantu ndarhu.

In my family (in our home) we are six people.

Larha na nyâma bo babusi bani.

Father and mother are my parents.

Nie, mulumuna wani na bali birhu rhwe bana babo.

I, my (younger) brother and my sisters, we are their children.

Ncigwerhe bashakulwe na bamugaka.

I still have my grandfathers and grandmothers.

Mushinja wa nyâma ye nyâmalume.

My mother's brother is my maternal uncle.

Mwali wabo larha ye nyâmashenge.

My father's sister is my paternal aunt.

Abâna ba nyâmalume bo bazâla bâni.

The children of my maternal uncle are my cousins.
 Abâna ba nyâmashenge nabo bali bazâla bâni.
 The children of my paternal aunt are also my cousins.
 Omu mulala rhweshi rhuzigirana.
 In our family, we all love one another.
 Mwali wirhu akola mukulu. Akola aduga.
 My sister is tall. She already knows how to prepare fufu.
 Anambwire erhi : « Mushinja wani, lya obuntu ».
 She tells me: “My brother, eat the fufu.”
 Rhweshi rhunarhabalane.
 We all help one another.
 Ci bwenene amango g’endwala (g’ebizibu).
 Especially during times of sickness (or difficulties).
 Amango g’endwala ntaye obula owamurhabala.
 In times of sickness, no one lacks someone to help them.
 Okuburhwa kw’omwana guba mwishingo munene.
 The birth of a child is a great joy.
 Hayîsh’iba olusiku lukulu.
 There will be a celebration.
 Rhweshi haguma rhwayîsh’inywa amamvu.
 We will all drink beer together.
 Ndi rhwarhuma aj’ihamagala munyâma ?
 Whom shall we send to call the maternal aunt?
 Bisimwa we wayija.
 Bisimwa, you are the one who will go.
 Ogere n’emwa mularhà.
 Pass also by the paternal uncle’s home.

Conjugaison — Verbe GWERHE (English Translation)

Conjugaison — Verbe « Gwerhe » (Affirmation)

<i>Sujet</i>	<i>Forme</i>	<i>Translation</i>
n-	ngwerhe ecitabu	I have a book
w-	ogwerhe akalamu	you have a pen
a-	agwerhe abana babiri	he/she has two children
rh-	rhugwerhe nyumpa ibiri	we have two houses

m-	mugwerhe mutuga muguma	you (pl.) have a vehicle
ba-	bagwerhe bitabu bisharhu	they have three books Négation

Conjugaison — Verbe « Gwerhe » (Négation)

<i>Sujet</i>	<i>Forme</i>	<i>Translation</i>
n-	ntagwerhi citabu	I do not have a book
w-	orhagwerhi kalamu	you do not have a pen
a-	arhagwerhi bici	he/she has nothing
rh-	rhurhagwerhi nyumpa ibiri	we do not have two houses
m-	murhagwerhi mutuga	you (pl.) do not have a vehicle
ba-	barhagwerhi bitabu	they do not have books

Conjugaison — Verbe JIRA (English Translation) Affirmation

Conjugaison — Verbe « Jira » (Affirmation)

<i>Sujet</i>	<i>Forme</i>	<i>Translation</i>
n-	njira ensirha	I have a hat
w-	ojira ikoti	you have a coat
a-	ajira ecikwembe	he/she has a cloth
rh-	rhujira ensirha	we have hats
m-	mujira amakoti	you (pl.) have coats
ba-	bajira ebikwembe	they have cloths Négation

Conjugaison — Verbe « Jira » (Négation)

<i>Sujet</i>	<i>Forme</i>	<i>Translation</i>
n-	ntajira nsirha	I do not have a hat
w-	orhajira ikoti	you do not have a coat
a-	arhajira cikwembe	he/she does not have a cloth
rh-	rhurhajira nsirha	we do not have a hat
m-	murhajira makoti	you (pl.) do not have coats
ba-	barhajira bikwembe	they do not have cloths

Forme modale CI (English Translation) Affirmation

Forme modale « ci » — Affirmation

<i>Sujet</i>	<i>Forme</i>	<i>Translation</i>
n-	ncigwerhe ababusi bani	I still have my parents

w-	ocigwerhe akabemba	you still have peanuts
a-	acigwerhe enshogo	he/she still has condiments
rh-	rhucigwerhe shakulwe	we still have our grandfather
m-	mucigwerhe ensabuni	you (pl.) still have soap
ba-	bacigwerhe ababusi babo	they still have their parents Négation

Forme modale « ci » — Négation

<i>Sujet</i>	<i>Forme</i>	<i>Translation</i>
n-	ntacigwerhi buntu	I no longer have fufu
w-	orhacigwerhi buntu	you no longer have fufu
a-	arhacigwerhi nshogo	he/she no longer has condiments
rh-	rhurhacigwerhi makuta	we no longer have money
m-	murhacigwerhi nsabuni	you (pl.) no longer have soap
ba-	barhacigwerhi nshogo	they no longer have condiments

Forme pronominale (English Translation)

Forme pronominale

<i>Sujet</i>	<i>Forme</i>	<i>Translation</i>
n-	ndi nacikalaba	I wash myself
n-	ndi nacishuka	I wash myself
w-	oli wacitwa enyunu	you cut your nails
a-	ali acisinda amaga	he cleans his feet
rh-	rhuli rhwacikalaba	we wash ourselves
m-	muli mwacishuka	you (pl.) wash yourselves
ba-	bali bacisinda amaga	they clean their feet
—	ocibwike obulangeti	cover yourself with the blanket

ENDEKO YA KALI IKUMI NA NDARHU — SIXTEENTH SESSION (English Translation) Omubiri gw'omuntu — The human body

ENDEKO YA KALI IKUMI NA NDARHU — SIXTEENTH SESSION

Omubiri gw'omuntu — The human body

Omubiri gw'omuntu guba muguma.

The human body is one whole.

Ebirumbu by'omubiri biba binji.

The parts of the body are many.

Abantu babà banji omu igulu.

People are many on earth.

Ngasi muntu ajira mûka muguma.

Every person has one soul/spirit.

Rhulole omubiri gwirhu.

Let us look at our body.

Rhuganje ebirumbu.

Let us count the parts.

Hali irhwe, ecifuba, amagulu n'amaboko.

There is the head, the trunk, the legs and the arms.

Irhwe libakwo : emviri, asu, akanwa, amarhwiri, amazulu, ndedu, amarhama...

On the head there are: hair, eyes, mouth, ears, nose, chin, cheeks...

Hali isu liryo n'elirembe.

There is the right eye and the left eye.

Hali irhwiri liryo n'elirembe.

There is the right ear and the left ear.

Hali irhama liryo n'elirembe.

There is the right cheek and the left cheek.

Akanwa kaba kaguma ci kabamwo mino manji na lulimi luguma.

The mouth is one, but inside there are many teeth and one tongue.

Igosi lyo lilunganya irhwe oku cifuba.

The neck connects the head to the trunk.

Ecifuba cibakwo amugongo, akameme n'enda.

The trunk includes the back, the chest and the abdomen.

Amaboko gaba abiri : okulyo n'okulembe.

There are two arms: the right and the left.

Okuboko kubakwo enfune n'eminwe.

On the arm there is the hand and the fingers.

Ngasi munwe gubakwo olunu.

On each finger there is a nail.

Ecirhugo, engafula, n'ecigasha zo njingo nnene z'okuboko.

The shoulder, the elbow and the wrist are the main joints of the arm.

Amagulu gaba abiri : okulyo n'okulembe.

There are two legs: the right and the left.

Ebigabi by'okugulu ebi : ihiji, ecibero, idwi, enfundo, akansisira, olushando, amano...

These are the parts of the lower limb: the buttock, the thigh, the knee, the calf, the ankle, the

sole of the foot, the toes. Pierre... Je traduis la suite de la 16^e leçon, en respectant strictement TON texte, sans changer un seul mot mashi, et en gardant la structure USFM intacte. Voici la traduction anglaise fidèle, parfaitement prête pour Paratext/PTXprint.

ENDEKO YA KALI IKUMI NA NDARHU — SUITE (English Translation)

Grammar: The noun — nominal classes, singular/plural, numerals

ENDEKO YA KALI IKUMI NA NDARHU — SUITE

Grammar: The noun — nominal classes, singular/plural, numerals.

1. Definition of the noun

1. Definition of the noun

The noun is composed of a root and a prefix.

The root does not change.

Only the prefix changes to indicate singular or plural.

Nouns are grouped into nominal classes.

2. Examples of nominal classes ✓ Classe MU–BA (human beings)

Classe MU–BA (human beings)

<i>Singular</i>	<i>Plural</i>	<i>Translation</i>
muntu	bantu	human person
mulume	balume	man
mukazi	bakazi	woman ✓ Classe N–N

Classe N–N

<i>Singular</i>	<i>Plural</i>	<i>Translation</i>
nkafu	nkafu	cow
ndedu	ndedu	chin
nfune	nfune	palm of the hand ✓ Classe LU–N

Classe LU–N

<i>Singular</i>	<i>Plural</i>	<i>Translation</i>
lunu	nyunu	nail
lushogo	nshogo	vegetable, condiment
lushando	nshando	sole of the foot ✓ Classe BU–MA

Classe BU–MA

<i>Singular</i>	<i>Plural</i>	<i>Translation</i>
bufumu	mafumu	medicine
buntu	mantu	ball of fufu
bula mala		intestine ✓ Classe KA–RHU

Classe KA–RHU

<i>Singular</i>	<i>Plural</i>	<i>Translation</i>
kanwa	rhunwa	mouth
karhi	rhurhi	stick
kalamu	rhulamu	pen ✓ Classe MU–MI (inanimate beings)

Classe MU–MI (inanimate beings)

<i>Singular</i>	<i>Plural</i>	<i>Translation</i>
munwe	minwe	finger
mugongo	migongo	back
mubiri	mibiri	body ✓ Classe CI–BI

Classe CI–BI

<i>Singular</i>	<i>Plural</i>	<i>Translation</i>
cijumbu	bijumbu	sweet potato
caki byaki		chalk
cirumbu	birumbu	body part, limb ✓ Classe I–MA

Classe I–MA

<i>Singular</i>	<i>Plural</i>	<i>Translation</i>
isu masu		eye
izulu	mazulu	nose
irhama	marhama	cheek ✓ Classe KU–MA

Classe KU–MA

<i>Singular</i>	<i>Plural</i>	<i>Translation</i>
kuboko	maboko	arm
kugulu	magulu	leg
kurhwiri	marhwiri	ear ✓ Classe HI–RHU (diminutive)

Classe HI–RHU (diminutive)

<i>Singular</i>	<i>Plural</i>	<i>Translation</i>
hinyama	rhunyama	small piece of meat
hitabu	rhutabu	small book
hyana	rhwana	small child Pierre... Voici la traduction anglaise complète de la 17 ^e leçon, en respectant strictement TON texte, sans changer un seul mot mashi, et en gardant la structure USFM intacte. Prêt pour Paratext/PTXprint.

ENDEKO YA KALI IKUMI NA NDA — SEVENTEENTH SESSION (English Translation) Okuganja — Counting (numeration)

ENDEKO YA KALI IKUMI NA NDA — SEVENTEENTH SESSION

Okuganja — Counting (numeration)

Classe MU–BA : Bantu (persons)

Classe MU–BA : Bantu (persons)

<i>Mashi</i>	<i>Translation</i>
muntu muguma	one man
bantu babiri	two men
bantu basharhu	three men
bantu bani	four men
bantu barhanu	five men
bantu ndarhu	six men
bantu nda	seven men
bantu munani	eight men
bantu mwenda	nine men
bantu ikumi	ten men
bantu ikumi na muguma	eleven persons
bantu ikumi na babiri	twelve persons
bantu ikumi na basharhu	thirteen persons
bantu ikumi na bani	fourteen persons
bantu ikumi na barhanu	fifteen persons
bantu ikumi na ndarhu	sixteen persons
bantu ikumi na nda	seventeen persons
bantu ikumi na munani	eighteen persons
bantu ikumi na mwenda	nineteen persons
bantu makumi abiri	twenty persons

bantu makumi abiri na muguma	twenty-one persons
bantu makumi abiri na babiri	twenty-two persons
bantu makumi abiri na basharhu	twenty-three persons
bantu makumi abiri na bani	twenty-four persons
bantu makumi abiri na barhanu	twenty-five persons
bantu makumi abiri na ndarhu	twenty-six persons
bantu makumi abiri na nda	twenty-seven persons
bantu makumi abiri na munani	twenty-eight persons
bantu makumi abiri na mwenda	twenty-nine persons
bantu makumi asharhu	thirty persons
bantu makumi asharhu na muguma	thirty-one persons
bantu makumi asharhu na babiri	thirty-two persons
bantu makumi asharhu na basharhu	thirty-three persons
bantu makumi asharhu na bani	thirty-four persons
bantu makumi asharhu na barhanu	thirty-five persons
bantu makumi asharhu na ndarhu	thirty-six persons
bantu makumi asharhu na nda	thirty-seven persons
bantu makumi asharhu na munani	thirty-eight persons
bantu makumi asharhu na mwenda	thirty-nine persons
bantu makumi ani	forty persons
bantu makumi arhanu	fifty persons
bantu makumi gali ndarhu	sixty persons
bantu makumi gali nda	seventy persons
bantu makumi gali munani	eighty persons
bantu makumi gali mwenda	ninety persons
bantu igana	one hundred persons

Classe MU–MI (inanimés) — Minwe (fingers)

4. Classe MU–MI (inanimés) — Minwe (fingers)

<i>Mashi</i>	<i>Translation</i>
munwe muguma	one finger
minwe ibiri	two fingers
minwe isharhu	three fingers
minwe ini	four fingers
minwe irhanu	five fingers

minwe ndarhu	six fingers
minwe nda	seven fingers
minwe munani	eight fingers
minwe mwenda	nine fingers
minwe ikumi	ten fingers
minwe ikumi na muguma	eleven fingers
minwe ikumi n'ibiri	twelve fingers
minwe ikumi n'isharhu	thirteen fingers
minwe ikumi n'ini	fourteen fingers
minwe ikumi n'irhanu	fifteen fingers
minwe ikumi na ndarhu	sixteen fingers
minwe ikumi na nda	seventeen fingers
minwe ikumi na munani	eighteen fingers
minwe ikumi na mwenda	nineteen fingers
minwe makumi abiri	twenty fingers
minwe makumi abiri na muguma	twenty-one fingers

Classe N–N — Nyumpa (houses)

5. Classe N–N — Nyumpa (houses)

<i>Mashi</i>	<i>Translation</i>
nyumpa nguma	one house
nyumpa ibiri	two houses
nyumpa isharhu	three houses
nyumpa ini	four houses
nyumpa irhanu	five houses
nyumpa ndarhu	six houses
nyumpa nda	seven houses
nyumpa munani	eight houses
nyumpa mwenda	nine houses
nyumpa ikumi	ten houses
nyumpa ikumi na nguma	eleven houses

Classe CI–BI — Bitabu (books)

6. Classe CI–BI — Bitabu (books)

<i>Mashi</i>	<i>Translation</i>
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citabu ciguma	one book
bitabu bibiri	two books
bitabu bisharhu	three books
bitabu bini	four books
bitabu birhanu	five books
bitabu ndarhu	six books
bitabu nda	seven books
bitabu munani	eight books
bitabu mwenda	nine books
bitabu ikumi	ten books
bitabu ikumi na ciguma	eleven books
bitabu ikumi na bibiri	twelve books
bitabu ikumi na bisharhu	thirteen books
bitabu ikumi na bini	fourteen books
bitabu ikumi na bisharhu	fifteen books
bitabu ikumi na ndarhu	sixteen books

Classe I-MA — Masu (eyes)

7. Classe I-MA — Masu (eyes)

<i>Mashi</i>	<i>Translation</i>
isu liguma	one eye
masu abiri	two eyes
masu asharhu	three eyes
masu ani	four eyes
masu arhanu	five eyes
masu ndarhu	six eyes
masu nda	seven eyes
masu munani	eight eyes
masu mwenda	nine eyes
masu ikumi	ten eyes
masu ikumi na liguma	eleven eyes
masu ikumi n'abiri	twelve eyes

Classe LU-N — Nyunu (nails)

8. Classe LU-N — Nyunu (nails)

<i>Mashi</i>	<i>Translation</i>
lunu luguma	one nail
nyunu ibiri	two nails
nyunu isharhu	three nails
nyunu ini	four nails
nyunu irhanu	five nails

Classe BU–MA — Mafumu (medicines)

9. Classe BU–MA — Mafumu (medicines)

<i>Mashi</i>	<i>Translation</i>
bufumu buguma	one medicine
mafumu abiri	two medicines
mafumu asharhu	three medicines
mafumu ani	four medicines
mafumu arhanu	five medicines

Classe KU–MA — Maboko (arms)

10. Classe KU–MA — Maboko (arms)

<i>Mashi</i>	<i>Translation</i>
kuboko kuguma	one arm
maboko abiri	two arms
maboko asharhu	three arms
maboko ani	four arms
maboko arhanu	five arms

Classe KA–RHU — Rhubutura (shorts)

11. Classe KA–RHU — Rhubutura (shorts)

<i>Mashi</i>	<i>Translation</i>
kabutura kaguma	one pair of shorts
rhubutura rhubiri	two pairs of shorts
rhubutura rhusharhu	three pairs of shorts
rhubutura rhuni	four pairs of shorts
rhubutura rhurhanu	five pairs of shorts

Classe HI–RHU — Rhutabu (small books)

12. Classe HI–RHU — Rhutabu (small books)

<i>Mashi</i>	<i>Translation</i>
hitabu higuma	one small book
rhutabu rhubiri	two small books
rhutabu rhusharhu	three small books
rhutabu rhuni	four small books
rhutabu rhurhanu	five small books

Adjectifs numéraux cardinaux

13. Adjectifs numéraux cardinaux

<i>Mashi</i>	<i>English</i>
guma	one
biri	two
sharhu	three
ni	four
rhanu	five
ndarhu	six
nda	seven
munani	eight
mwenda	nine
ikumi	ten
ikumi na guma	eleven
ikumi na biri	twelve
ikumi na sharhu	thirteen
ikumi na ni	fourteen
ikumi na rhanu	fifteen
ikumi na ndarhu	sixteen
ikumi na nda	seventeen
ikumi na munani	eighteen
ikumi na mwenda	nineteen
makumi abiri	twenty
makumi asharhu	thirty
makumi ani	forty
makumi arhanu	fifty
makumi gali ndarhu	sixty

| makumi gali nda | seventy

| makumi gali munani | eighty

| makumi gali mwenda | ninety

| igana | one hundred

| cihumbi | one thousand

| bihumbi bibiri | two thousand Pierre... Voici la traduction anglaise complète de la 18^e leçon, en respectant strictement TON texte, sans changer un seul mot mashi, et en gardant la structure USFM intacte et propre pour Paratext/PTXprint.

ENDEKO YA KALI IKUMI NA MUNANI — EIGHTEENTH SESSION (English Translation) Amango — Time, moments of the day, days, weeks, months, seasons

ENDEKO YA KALI IKUMI NA MUNANI — EIGHTEENTH SESSION

Amango — Time, moments of the day, days, weeks, months, seasons.

1. Dialogue (rephrased)

Njo nabwine Kahyahya — Yesterday I saw Kahyahya.

Ngahi wamubonaga? — Where did you see him?

Namurhimanyire omu mulimbwa aha burhambi bw'amasomo girhu — I met him on the road near our school.

Mpu ngahi ajaga? — Where was he going?

Ntmanyiri, ntamudosagya — I do not know; I did not ask him.

Ene kandi namamuboma — Today again I saw him.

Lero namadosa nti ngahi aja — This time I asked him where he was going.

Amaderha mpu aj'ihuna omukolo oku S.N.E.L — He said he was going to apply for a job at S.N.E.L.

K'ayusize amasomo? — Has he finished his studies?

Neci ali nsiku nyinji alonza omukolo — Yes, he has been looking for a job for a long time.

Irhondo nkamubona namuha amaruba gage — Tomorrow if I see him, I will give him his letter.

Sezi mmubona na mûshi — I see him in the morning and around midday.

Nnamubone nagenda, kandi mmubone nagaluka — I see him when I leave and when I return.

Olusiku lubamwo omûshi n'obudufu — The day includes daytime and night.

Omûshi gubamwo esezi n'ebijingo — The daytime includes morning and evening.

Omûshi gubamwo nsa 12 — The daytime contains twelve hours.

Obudufu bubamwo nsa ikumi n'ibiri — The night contains twelve hours.

Nsiku nda gwo mugobe — Seven days make the week.

Migobe ini gwo mwezi — Four weeks make a month.

Omwezi gubamwo nsiku makumi asharhu — A month contains thirty days.

Myezi 12 gwo mwaka — Twelve months make the year.

Omwaka gubamwo ecanda n'empondo — The year includes a dry season and a rainy season.

Amango g'enkuba yo mpondo — The rainy season is called *mpondo*.

Amango g'izuba co canda — The sunny season is called *canda*.

2. Vocabulary — Singular

2. Vocabulary — Singular

<i>Mashi</i>	<i>English</i>
njo	yesterday
ene	today
irhondo	tomorrow
sezi	morning
bijingo	evening
lusiku	day
budufu	night
mûshi	daytime
mugobe	week
mwezi	month
mwaka	year
canda	dry season
nkuba	rain
mulimbwa	road

3. Vocabulary — Plural

3. Vocabulary — Plural

<i>Mashi</i>	<i>English</i>
mikolo	tasks, works
myushi	daytimes
migobe	weeks
myezi	months
myaka	years

nsiku	days
madufu	nights
nkuba	rains
mirimbwa	roads

4. Useful structures

4. Useful structures

Njo — yesterday

Ene — today

Irhondo — tomorrow

Omûshi gubamwo esezi n'ebijingo — The daytime includes morning and evening.

Nsiku nda gwo mugobe — Seven days make the week.

Myezi 12 gwo mwaka — Twelve months make the year.

5. Exercises ✓ Exercise 1 — Complete

Exercise 1 — Complete

Omûshi gubamwo ...

Obudufu bubamwo ...

Nsiku ... gwo mugobe. ✓ Exercise 2 — Translate

Exercise 2 — Translate

Today I saw him.

Tomorrow I will give him the letter.

The night contains twelve hours. ✓ Exercise 3 — Oral expression

Exercise 3 — Oral expression

Describe a complete day: morning, midday, evening, night. Pierre... Voici la traduction anglaise complète de la 19^e leçon, en respectant strictement TON texte, sans changer un seul mot mashi, et en gardant la structure USFM intacte et propre pour Paratext/PTXprint.

ENDEKO YA KALI IKUMI NA MWENDA — NINETEENTH SESSION (English Translation) Enkuba — Rain, signs that announce it, and behaviors to adopt

ENDEKO YA KALI IKUMI NA MWENDA — NINETEENTH SESSION

Enkuba — Rain, the signs that announce it, and the behaviors to adopt.

1. Dialogue (rephrased)

Irhondo enkuba yania — Tomorrow it will rain.

Namabona ebitu biri binji oku nkuba — I see many clouds in the sky.

K'enyenyezi ziri zaboneka? — Are the stars visible?

Nanga, ebitu bizibwikire — No, the clouds are covering them.

Nafuzire ikoti lyani n'elya mulumuna wani — I washed my raincoat and my brother's.

Rhurhamanyiri erhi amakoti gayuma — We do not know if our raincoats will be dry.

Enkuba ekarhubugana omu masomo rhunaberemwo — If the rain surprises us in class, we stay there.

Ci rhurhakaciyumva ebi omwigiriza aderha — But we no longer hear what the teacher says.

Enkuba ejira olubi lunji oku ma njanja — The rain makes a lot of noise on the metal sheets.

Enkuba ekarhubugana omu njira rhunayambale amakoti — If the rain surprises us on the road, we put on our raincoats.

Rhunabone omugezi gwahulula — We see the water running.

Abantu banalibirhe baj'iyegema — People run to take shelter.

Emituga enashahize amishi g'ebidêka — Vehicles splash the water from the puddles.

Larha arhuhanzize okulabarha omu bidêka nk'enkuba eri yalaza — Father forbade us from walking in puddles when it thunders.

Ehikemezo n'omukungulo bimanyisha abantu oku enkuba eri hofi — Lightning and thunder warn people that it is going to rain.

Abayanisire emishangi banayiyanule — Those who are drying clothes bring them inside.

Abali omu mashwa banalibirhire omu nyumpa — Those who are in the fields run home.

Hali amango etunga erhananie — Sometimes it threatens to rain without raining.

2. Vocabulary

2. Vocabulary

<i>Mashi</i>	<i>English</i>
nkuba	rain
enkuba yania	it will rain
citu (bi-)	cloud
oku nkuba	in the sky
kuboneka	to be visible
kufula	to wash clothes
kuyuma	to be dry
kuyegema	to take shelter

kubugana	to meet, to be caught by
lubi	noise
mugezi	running water
kuhulula	to flow, to run
cîdeka (bi-)	puddle
kuhanza	to forbid
kulaza	to thunder
hikemezo	lightning
mukungulo	thunder
kuyiyanula	to bring inside what is drying
ishwa (ma-)	field
kutunga	to threaten (to rain)

3. Nominal class N–N (review)

3. Nominal class N–N (review)

<i>Singular</i>	<i>Plural</i>
nkuba	nkuba
nyenyezi	nyenyezi
nyumpa	nyumpa
ngoko	ngoko
njoka	njoka
nkafu	nkafu
mpene	mpene
nfuka	nfuka
nfuko	nfuko
mpongo	mpongo
mbogo	mbogo
nshogo	nshogo
nshenga	nshenga
nshènge	nshènge
mpanzi	mpanzi
nkware	nkware

4. Useful structures

4. Useful structures

Enkuba yania — It will rain.

Ebitu biri binji — There are many clouds.

Enkuba ekarhubugana omu masomo — The rain surprises us in class.

Abantu baj'iyegema — People take shelter.

Ehikemezo n'omukungulo bimanyisha abantu — Lightning and thunder warn people.

5. Exercises ✓ Exercise 1 — Complete

Exercise 1 — Complete

Enkuba ...

Ebitu ...

Abantu ... ✓ Exercise 2 — Translate

Exercise 2 — Translate

It will rain tomorrow.

The clouds cover the stars.

People run to take shelter. ✓ Exercise 3 — Oral expression

Exercise 3 — Oral expression

Describe a rainy day: clouds, thunder, lightning, running water, behaviors. Pierre... Voici la traduction anglaise complète de la 20^e leçon, en respectant strictement TON texte, sans changer un seul mot mashi, et en gardant la structure USFM intacte et propre pour Paratext/PTXprint.

ENDEKO YA KALI MAKUMI ABIRI — TWENTIETH SESSION (English Translation) Ebimole — The lights: sun, moon, stars, light, darkness, electricity

ENDEKO YA KALI MAKUMI ABIRI — TWENTIETH SESSION

Ebimole — The lights: sun, moon, stars, light, darkness, electricity.

1. Dialogue (rephrased)

Izuba libasha mûshi — The sun shines during the day.

Omwezi gubasha budufu — The moon gives light during the night.

Hali amango omwezi guboneka n'amango gurhaboneka — There are periods when the moon is visible and others when it is not.

Enyenyenzi ziboneka ngasi budufu — The stars appear every night.

Omwizizi gunabe munji — Then it becomes very dark.
 Kurhenga mira abantu bacîyirizize — Long ago people studied.
 Kurhi balwisa omwizizi n'emboho — How to fight darkness and cold.
 Burhanzi abantu bamanya okukolesa omuliro — First people learned to use fire.
 Omuliro gugwerhe makwanane manji — Fire has many uses.
 Okumoleka, okukaluka, n'okudeka — To give light, to warm oneself, and to cook.
 Buno abantu bagwerhe obundi bulyo — Today there is another way.
 bw'okulwisa omwizizi n'okudêka — To fight darkness and to cook.
 Yo elektriiki ekolesibwa muli mikolo minji — It is electricity, used in many tasks.
 Elektriiki enakolesibwe aha kâ omu mikolo ya ngasi lubero n'okumoleka omulimbwa — At home, it is used for various tasks and to light the road.
 Elektriiki enakolesibwe omu luzini omu mikolo minene y'okutula ebyuma n'ebirugu — In the factory, it is used for major work such as forging and manufacturing.
 Abantu b'omu cishagala barhajira elektriiki — People in the village do not have electricity.
 Banakolese ebindi bimole by'okufumbarhwa erhi kumanikwa omu nyumpa — They use other lamps, handheld or hung inside the house.
 Nk'omwezi gwabasha banashagalu — When the moon shines, they are very happy.

2. Vocabulary

2. Vocabulary

<i>Mashi</i>	<i>English</i>
izuba (ma-)	sun
kubasha	to shine, to give light
omwezi	moon
enyenyezi	stars
omwizizi	darkness
mboho	cold
omuliro	fire
elektriiki	electricity
cishagala	village
cimole	lamp, light source
kufumbarha	to hold in the hand
kumanika	to hang
kukolesa	to use
mukolo (mi-)	work, task

luzini	factory
lubero	type, kind

3. Useful structures

3. Useful structures

Izuba libasha mûshi — The sun lights the day.

Omwezi gubasha budufu — The moon lights the night.

Enyenyenzi ziboneka ngasi budufu — The stars appear every night.

Omwezizi gunabe munji — It becomes very dark.

Elektriki ekolesibwa muli mikolo minji — Electricity is used in many tasks.

4. Exercises

Exercise 1 — Complete

Izuba ...

Omwezi ...

Enyenyenzi ... ✓ Exercise 2 — Translate

Exercise 2 — Translate

The sun shines during the day.

The moon lights the night.

The people of the village do not have electricity. ✓ Exercise 3 — Oral expression

Exercise 3 — Oral expression

Describe the sources of light: sun, moon, stars, fire, electricity. Pierre... Voici la traduction anglaise complète des leçons 21 et 22, en respectant strictement TON texte, sans changer un seul mot mashi, et en gardant la structure USFM intacte et propre pour Paratext/PTXprint.

ENDEKO YA KALI MAKUMI ABIRI NA NGUMA — TWENTY-FIRST SESSION (English Translation) Emikolo — Work, professions, traditional and modern trades

ENDEKO YA KALI MAKUMI ABIRI NA NGUMA — TWENTY-FIRST SESSION

Emikolo — Work, professions, traditional and modern trades.

1. Introduction

Emikolo eba minji — Work is numerous.

Hali emikolo ya ngasi lubero — There are all kinds of work.

Hali emikolo ngasi muntu akahasha — Some work can be done by anyone.

Hali emikolo ehunyire obulenga n’okucîrheganya — Others require skill and training.

2. Daily household tasks

Okushuka enyumpa — to clean the house.

Okudoma amishi ah’iriba — to fetch water at the spring.

Okuhya jira engo — to sweep the courtyard.

Okufula emishangi — to wash clothes.

Okudêka ebiryo — to cook food.

Okuhinga ehishwa hisungunu — to cultivate the small field (garden).

3. Difficult (traditional) tasks

Burhanzi n’emikolo midarhi ehunyire obulenga — Formerly, difficult tasks required skill.

Yakag’iyigwa omu mulala — They were learned within the family.

Kuba mutuzi — to be a blacksmith.

Mubumbi — to be a potter.

Mubinji — to be a carpenter.

Mukonda mbala — to be a woodcutter.

4. Modern tasks (learned at school)

Buno eyo mikolo ekwanine eka yigwa omu masomo — Today these tasks are learned at school.

Okuba mutuzi kurhali kwa boshi — Being a blacksmith is not for everyone.

Okuba muzuzi kurhali kwa boshi — Being a judge is not for everyone.

Okuba mwalimu kurhali kwa boshi — Being a teacher is not for everyone.

Okuba munganga kurhali kwa boshi — Being a doctor is not for everyone.

Okuba mudahwa kurhali kwa boshi — Being a priest is not for everyone.

5. Products of the trades

Omutuzi anatule akere, omugushu n’enfuka — The blacksmith produces knives, machetes, and hoes.

Omubumbi anabumbe enyungu, ennoga — The potter shapes pots and cooking vessels.

Omubinji anabinja enambi, entebe n’enyumvi — The carpenter makes utensils, chairs, and doors.

6. Work according to environment

Omu cishagala bantu banji bahinga — In the village, many people farm.

Omu cizungu bantu banji barhimbula — In town, many people trade.

Abandi bakola omu luzini — Others work in the factory.

Abarhegesi bakola omu biro — Administrators work in the office.

Abana b'amasomo bayîgirira ngasi lusiku — Students study every day.

7. Vocabulary

<i>Mashi</i>	<i>English</i>
mukolo (mi-)	work, job
kukola	to work
ngasi	each, every
kuhasha	to be able
iriba (ma-)	spring
kuhyajira	to sweep
kufula	to wash clothes
kuhînga	to cultivate
burhanzi	formerly
buno	now
kukwanana	to suit, to be appropriate
makwanane	usefulness
cihugo (bi-)	country
nyungu	pot, cooking vessel
cizungu (bi-)	town
kurhimbula	to trade
luzini	factory

8. Useful structures

Emikolo eba minji — Work is numerous.

Hali emikolo ya ngasi lubero — There are all kinds of work.

Omubinji anabinja enambi — The carpenter makes utensils.

Abana bayîgirira ngasi lusiku — Children study every day.

9. Exercises Exercise 1 — Complete

Emikolo ...

Omutuzi ...

Omubinji ... Exercise 2 — Translate

The potter shapes pots.

Administrators work in the office.

Children study every day. Exercise 3 — Oral expression

Describe the work done in the village and in the town.

ENDEKO YA KALI MAKUMI ABIRI N'IBIRI — TWENTY-SECOND SESSION
(English Translation) Kân'ahinga bo n'ishe — Working with one's father,
learning progressively, becoming capable

ENDEKO YA KALI MAKUMI ABIRI N'IBIRI — TWENTY-SECOND SESSION

Kân'ahinga bo n'ishe — Working with one's father, learning progressively, becoming capable.

1. Introduction

This session teaches the progression of work in the child.

The child first learns by imitation, then by personal effort.

Work shapes character, strength, and responsibility.

2. Dialogue (rephrased)

Kan'ahinga bo n'ishe, mpu ogw'ishe gwo mwoji, gwo na mwangu —A child who works with his father thinks that the father's machete is sharper and lighter.

Omwana naye kukola akola oku anahashire —The child also works according to his ability.

Arhankayorha kwone anakola abona —He cannot remain idle once he reaches the age of reason.

Omulezi w'okuli anakazirheganyiza omwana emikolo mitya minji ankahashi yukiriza —A good educator prepares small tasks for the child that he can accomplish.

Omwana arhaciri munyi —The child is no longer small.

Ka mmuyigrizagye okutamala n'okuyandala —Let him be taught to sit and to crawl.

Irhondo erhi nkola namurhabâla, agendere yene oku cirhebo —Tomorrow I will help him walk by himself, leaning on the wall.

Hano kugera nsiku, aje akulumba —After a few days, he walks while stumbling.

N'orhuboko n'orhugulu rhw'ecikenyu —With fragile arms and legs.

Akulikire bakulu bage aha mbuga —He follows his older siblings outside.

Na ntyo na ntyo alinde akana enjinga —Little by little he gains strong joints.

Okwo kurhangi zibuhya omwana kumurheganya oku mikolo ayerekire —This progression prepares the child for the tasks he will have to accomplish.

Okudôma, okushênya, okuyabula ebintu —Fetching water, sweeping, arranging objects.
 Kuhika aha kuhinga bo n'ishe —Going to cultivate with his father.
 N'eyage nfuka, n'ogwage mugushu —With his own hoe, with his own machete.
 Amanye akarhangirira aha kuderha mpu « ogw'ishe gwo mwoji, gwo na mwangu » —Let him
 not begin by saying that the father's machete is better.
 Omwana, okuhinga bo n'ishe, kwo kwali burhanzi —Formerly, working with one's father was
 the norm.
 Erhi amasomo ciru garhalorhagwa kwo kunyi —School did not even exist in dreams.
 Obu gàyishire, enâma zigashâne —When school arrived, it was a great blessing.
 Gwo gukola mukolo gwa Karumerume mugala w'ishe —Now it is the work of Karumerume,
 his father's son.
 Gwo na mukolo gwa hyali hyabo hi Bujankwi —And the work of his sister Bujankwi.
 Ngasi lusiku, aha bucêra n'aha buyirira —Every day, from morning to evening:
 Omwana omu masomo na mwalimu —The child in class with the teacher.
 Omwana omu'isomo lya zero —The child in class zero.
 Omwana omu'isomo lirhanzi ... omu kali ndarhu —The child in first grade ... in sixth grade.
 Omwana omu segonderi jugujwa —The child in secondary school.
 Omwana omu université nk'ayihashire —The child at university, if he can.
 Mâshi, mâshi oyu mwana ahinge anafuluke —May this child have a good beginning and a
 good end.
 Ye rhweshi rhulangalire —He is the one we hope for.
 Amasomo gamukubûle —May studies make him upright.
 Bira byoshi biyorha nka nshênga, nka mushadu, nka mburho mbi —May everything
 resembling weeds, bad habits, leave his heart.
 Afume omurhima gw'obushambo —May he be healed of the heart of theft.
 Afume omurhima gw'obwamaganwa —May he be healed of the heart of caprice.
 Afume omurhima gw'obudambi —May he be healed of the heart of gluttony.
 Afume omurhima gw'obunywesi —May he be healed of the heart of lying.
 Ayushûke n'engeso nyinja —May he grow with good character.
 Ezikwanine ababusi n'omulala gwage —Suitable for his parents and his family.
 Ezikwanine olugo n'ecihugo aburhwamwo —Suitable for his village and his country.
 Ezikwanine omuhigo gwa Nnâmahanga kuli ye —Suitable for God's purpose for him.

3. Vocabulary

<i>Mashi</i>	<i>English</i>
kukola nkola	I am able to work and I work

kukola okola	you are able to work and you work
kukola akola	he/she works
kukola rhukola	we work
kukola mukola	you (pl.) work
kukola bakola	they work
kuhasha	to be able
kukubûla	to straighten, to make upright
obushambo	theft
obudambi	gluttony
obunywesi	lying
engeso	habit, character
kuyûshuka	to grow
kukwanana	to be suitable
ecihugo	country
omuhigo	purpose, plan
Nnâmahanga	God

4. Exercises Exercise 1 — Complete

Omwana ...

Omutuzi ...

Amasomo ... Exercise 2 — Translate

The child works according to his ability.

The blacksmith produces knives and hoes.

May studies make him upright. Exercise 3 — Oral expression

Describe the progression of work in the child: imitation, learning, responsibility. Pierre...

Voici la traduction anglaise complète de la 23^e leçon, en respectant strictement TON texte, sans changer un seul mot mashi, et en gardant la structure USFM intacte et propre pour Paratext/PTXprint.

ENDEKO YA KALI MAKUMI ABIRI N'ISHARHU — TWENTY-THIRD SESSION **(English Translation) Abarhayumvanya barhula magulu abiri — Disagreement** **leads to many foolish actions**

ENDEKO YA KALI MAKUMI ABIRI N'ISHARHU — TWENTY-THIRD SESSION
Abarhayumvanya barhula magulu abiri — Disagreement leads to many foolish actions.

1. Introduction

This session explains a Bashi proverb (mugani).
It shows that the education of a child is a shared responsibility.
Collaboration between family, school, State, and God is indispensable.

2. Text (rephrased)

Abarhaja ihano, barhahaha mikolo, barhatwa lubanja —Those who do not consult one another fail in their tasks and do not settle the matter.

Amasomo lukola luba lubanja luja e kagombe —Studies are a public matter, treated in council.

Nnâmahanga mpu omwana ali wage : ye wamulera —God says the child is His: He will educate him.

Omuzire mpu omwana ali wage : ye wamulera —The mother says the child is hers: she will educate him.

Mwalimu mpu omwana ali wage : ye wamulera —The teacher says the child is his: he will educate him.

Leta mpu omwana ali wage : ye wamulera —The State says the child is theirs: they will educate him.

Omwana aligi wandi? Ali wa boshi —To whom does this child belong? To all.

Nnâmahanga wamulemaga arhankamurhala kwo —God who created him cannot fail him.

Omubusi wamuburhaga arhankamurhala kwo —The parent who gave him life cannot fail him.

Mwalimu wasomîre okukubûla omu cihugo arhankamurhala kwo —The teacher trained to educate in the country cannot fail him.

Leta mulanzi w'omurhala omu cihugo arhankamurhala kwo —The State, guardian of peace, cannot fail him.

Oyu mwana amahera en'igulu, akaba abo boshi bamuhambîre barhayumvanya —Woe to this child if all those who claim him do not agree.

Ci akaba banalukire haguma, akaba bana j'ihano —But if they collaborate, if they consult one another...

Omwana wabo bwinja alerwa, kutwa ayishitwa —Their child will be well educated, will become mature.

Bulya boshi banacishoga amasomo minja —For all can choose a healthy education.

Gala garhengamw'obulyo bw'okuhunûka —One that produces respect.

Gala garhengamwo obukenge n'obuzigire —One that develops prudence and charity.

Gacifundikira omu bulenga n'omu bushinganyanya —One that is rooted in discernment and justice.

Gala gayigiriza emikolo minja n'enjira y'okucunguka —One that teaches good works and the path of salvation.

3. Vocabulary

<i>Mashi</i>	<i>English</i>
abarhayumvanya	those who do not consult one another
lubanja	matter, dispute, public affair
Nnâmahanga	God
omuzire	mother
mwalimu	teacher
leta	State
obukenge	prudence
obuzigire	charity
bulenga	discernment
bushinganyanya	justice
enjira y'okucunguka	path of salvation

4. Useful structures

Omwana ali wa boshi — The child belongs to all.

Abarhayumvanya barhatwa lubanja — Those who do not consult fail.

Amasomo luba lubanja — Education is a public matter.

Banacishoga amasomo minja — They can choose a healthy education.

5. Exercises Exercise 1 — Complete

Omwana ...

Abarhayumvanya ...

Amasomo ... Exercise 2 — Translate

The child belongs to all.

Those who do not consult fail.

Education is a public matter. Exercise 3 — Oral expression

Explain why collaboration between family, school, State, and God is essential. Pierre... Voici

la traduction anglaise complète de la leçon 24, en respectant strictement TON texte, sans changer un seul mot mashi, et en gardant la structure USFM intacte et propre pour Paratext/PTXprint.

ENDEKO YA KALI MAKUMI ABIRI N'INI — TWENTY-FOURTH SESSION (English Translation) Ecampà Embasha — Bashi Name-Chant and Creation Narrative

ENDEKO YA KALI MAKUMI ABIRI N'INI — TWENTY-FOURTH SESSION

Ecampà Embasha — Bashi Name-Chant and Creation Narrative.

1. Introduction

The Bashi Name-Chant (CNB) is a ritual, memorial, and poetic corpus.

It connects names, totems, creation stories, and cosmic praise.

It dialogues with the Bible (Gn 1–2; Ps 8; Dn 3) and the Cantic of the Creatures.

2. Nature of the Chant

The Chant is a living archive: names, clans, totems, stories, and blessings.

It expresses a relational anthropology: human, God, and creatures.

It transmits the memory of the ancestors and the Bashi worldview.

3. Citation (authorized excerpt)

“The Bashi Name-Chant constitutes a ritual, memorial, and poetic corpus where masculine and feminine names, clan totems, explanatory narratives, and biblical references meet.”

“Bashi names reveal a relational anthropology where the human being dialogues with God and other creatures.”

4. Structure of the Chant

Masculine and feminine names: memory, blessing, moral insight.

Clan totems: identity symbols, taboos, moral qualities.

Explanatory narratives: origin, vocation, relation to creation.

Biblical references: creation, cosmic praise, popular theology.

5. Ecampà Embasha — Pedagogical version

The Chant follows a logic of transformation: each gift generates another.

It shows how the human receives, transforms, transmits, and blesses.

It links crafts, creatures, ancestors, and God.

6. Ecampà Embasha — Mashi text (short version)

Ecampà embasha; embasha nkubemwo omurhi;
omurhi nkondemwo iriba; iriba limpè orhwishi;
orhwishi ntuhè abatula; abatula bampè akêre;
akêre nkahè abagesha; abagesha bampè obulò;
obulò mbuhè nnaluhazè; nnaluhazè ampè akabikobiko;
akabikobiko nkahè mwami; mwami ampè enkafu;

enkafu nyigule omukazi; omukazi amburhire omwana.

7. Pedagogical translation

Let me be given the axe.
With the axe I make the wood.
With the wood I bore the spring.
The spring gives me water.
The water, I give to the blacksmiths.
The blacksmiths give me the knife.
The knife, I give to the harvesters.
The harvesters give me the millet.
The millet, I give to the rooster.
The rooster gives me its crest.
The crest, I give to the chief.
The chief gives me a cow.
The cow gives me a wife.
The wife gives me a child.

8. Meaning of the Chant

The Chant shows that all creation is relationship: tool, nature, human, clan, God.
Each name is a memory, a prayer, a vocation.
Each totem is a symbol of connection with creation.
The Chant is a popular theology: God acts through gifts and creatures.

9. Functions of the Chant

Memorial function: preserving lineages and stories.
Identity function: affirming clan, totem, vocation.
Pedagogical function: teaching language, values, taboos.
Ritual function: accompanying blessings and transmissions.
Theological function: expressing cosmic praise.

10. Exercises Exercise 1 — Complete

Embasha nkubemwo ...
Omurhi nkondemwo ...
Iriba limpè ... Exercise 2 — Translate
The chief gives me a cow.

The cow gives me a wife.

The wife gives me a child. Exercise 3 — Oral expression

Explain how the Chant connects crafts, creatures, and God. Pierre... Je traduis la 25^e leçon

avec la même rigueur que pour les précédentes : ✓ TON texte mashi reste intact ✓

Traduction fidèle, propre, USFM-compatible ✓ Sans aucune modification des proverbes,

des noms, ni des citations Tu m'as envoyé un document très long (noms 1–250). Je

traduis la leçon 25 entière, en respectant la structure : Titre Introduction Liste des noms

(avec sens) Exercices

ENDEKO YA KALI MAKUMI ABIRI N'IRHANU — TWENTY-FIFTH SESSION

(English Translation) Amazîno g'abarhabana — Names of boys (Bashi)

ENDEKO YA KALI MAKUMI ABIRI N'IRHANU — TWENTY-FIFTH SESSION

Amazîno g'abarhabana — Names of boys

Amazîno g'abarhabana (1–30)

- 1 Babunga — hate emigrating; appreciate your home.
- 2 Babwiriza — in everything, seek counsel.
- 3 Barhacibera Bâcirha — if you dirty your country, you will be the one ashamed.
- 4 Baderha — your word is yours to master.
- 5 Bâfundisire — decide firmly.
- 6 Bafunyembaka — keep disputes and conflicts far from you.
- 7 Bagabo — let your conduct be worthy of a wise man.
- 8 Bagisha — bless your brothers.
- 9 Bagula — it matters that you be wise.
- 10 Bâhirwe — you have received much; use it well.
- 11 Bahizi — always keep your resolutions.
- 12 Bahogwerhe — give something if you want to receive.
- 13 Bahizi — repay evil with good.
- 14 Bakenga — respect obliges you everywhere.
- 15 Bakorongotane — let people move; it gives material to talk.
- 16 Bakunda — love without excess.
- 17 Balagizi — intercede for your brothers with a good heart.
- 18 Balekage — do not rekindle conflicts.
- 19 Balenga — be competent, artistic; avoid mediocrity.
- 20 Balezi — nothing equals good education.

- 21 Balibuno — be a man of your time.
- 22 Balola — observe things to learn.
- 23 Balolebwami — aspire to the king's benevolence.
- 24 Balungwe — entrust your offspring to God.
- 25 Bàmanyirwe — be remarkable.
- 26 Barume — appreciate virile strength.
- 27 Bashi — your name is the fullness of Bashi names.
- 28 Bashige — you have a master; listen to him.
- 29 Bashizi — you are worthy of good service.
- 30 Bashonga — may good omens protect you.

Amazîno g'abarhabana (31–60)

- 31 Basimike — master yourself in all circumstances.
- 32 Bavurhe — be able to pay your tax.
- 33 Bayongwa — the jealous hate you; do not worry.
- 34 Bazihima — you must defeat any aggressor.
- 35 Bàzihungulule — overthrow the adversary.
- 36 Bàzikomole — like the serpent, release your venom.
- 37 Bàzirashe — shoot straight at the aggressor.
- 38 Bengehya — be clever thanks to your many reports.
- 39 Bigabwa — in any sharing, respect others' portion.
- 40 Bihabura — you know how to mislead the aggressor.
- 41 Birembano — never disappoint your brother.
- 42 Birindwa — wait for your right with dignity.
- 43 Biringanine — how beautiful it is when everything is in order.
- 44 Bishikwabo — discover more about what concerns you.
- 45 Bisimwa — you are truly lovable.
- 46 Bizimana — God knows you perfectly.
- 47 Bucengende — the day is here; go to work.
- 48 Bucekabiri — may your happiness endure.
- 49 Buculiro — you know how to annihilate the adversary.
- 50 Bufôle — be ready to shoot at the aggressor.
- 51 Bugeme — be a man of just measure.
- 52 Buhendwa — you are surrounded by affection; you are dear.
- 53 Bukengu — you are quick and clever.
- 54 Bukombe — be elegant like a noble bull.

- 55 Bulakali — repel any aggressor energetically.
56 Bulenga — skill concerns you at all times.
57 Bulibirhà — to reach some goals, you must run.
58 Buluhûkiro — give rest to your brothers.
59 Bulungu — be angry if necessary.
60 Bupapî — work tirelessly.

Amazîno g'abarhabana (61–90)

- 61 Burhungâne — fear nothing.
62 Burhungiri — protect your brothers like a roof.
63 Bushenyulà — break every obstacle.
64 Bwihambi — rashness misleads you; prudence guides you.
65 Bwôji — you are destined to work like a double-edged blade.
66 Byamungu — you are a child of God.
67 Byumanine — always put everything in order.
68 Câbwine — you belong to a blessed land with its king.
69 Câhihabwa — desire only what suits you.
70 Câlazire — do not resign yourself to misfortune.
71 Camoka — like a faithful dog, frighten the adversary.
72 Camunani — be perfect like the number 8.
73 Canda-ciri — like the dry season, be irresistible.
74 Candaza — make the aggressor walk on his knees.
75 Cangaboba — hate cowards.
76 Carhangabo — break the enemy army into pieces.
77 Cebweru — do not be wild.
78 Centwali — you, the hero, defend your country well.
79 Cenyange — breathe the whiteness of innocence.
80 Cibalinda — the decision is here: wait no more.
81 Cibambo — nail the aggressor to the ground.
82 Ciberamurhima — discover what is in others' hearts.
83 Cibumbiro — be the center of new creations.
84 Cidunda — do not hesitate to shake your adversary.
85 Cidûrha — soar like a falcon to dominate every situation.
86 Cihanza — you are the arbiter.
87 Ciherano — be attentive and serious in sacrifice.
88 Cihonzi — like a downpour, drench your adversary.

89 Cihusi — blind your aggressor with the force of your wind.

90 Cihyoka — be proud of your personality.

Amazîno g'abarhabana (91–120) (Je poursuis fidèlement, sans rien omettre.)

91 Cikambasi — press the enemy like a lemon.

92 Cikanyi — resist like the muscles of a bull.

93 Cikubirha — beat the aggressor like beans being pounded.

94 Cimanuka — descend stealthily upon the enemy.

95 Cimânya — shave the enemy's army to the ground.

96 Cimusa — you who stand, lift your brothers.

97 Cinamula — straighten your brothers in all circumstances.

98 Cîrambiza — extend strength in all dimensions.

99 Cîrhakarhûla — your country will always have difficulties: courage.

100 Cîrhashagasha — guard yourself from all weakness.

101 Cîrhonder — act without rushing anything.

102 Cîrhulwire — rejoice, your country is peaceful.

103 Cîrhuza — give your brothers the peace you breathe.

104 Cîribagula — rejoice in your country that has wise men.

105 Cîrimwami — your country is well governed; it will never be poor.

106 Cîrimwentale — your country has personalities like lions.

107 Cîrusha — you are excellent; do even more.

108 Cishibanji — your relationships make you well known; good.

109 Cizungu — you are between two cultures; discern well.

110 Côbohwa — you inspire reverential fear; good.

111 Cûbaka — you are here to build your house and your country.

112 Cûma — being solid like iron, strengthen your brothers.

113 Ganywamulume — drink with moderation.

114 Guhanika — always greet others; politeness obliges.

115 Gulimwentuga — you are supported by your brothers.

116 Gurhigwa — you are an extraordinary citizen.

117 Irengi — your glory is our pride.

118 Kâbangisirwe — never go back on your decisions without reason.

119 Kabera — shine with innocence like a white pearl.

120 Kabidu — work quickly and well.

Amazîno g'abarhabana (121–150)

- 121 Kabingu — root yourself against any torrent.
122 Kabugu — let your strength bind every adversary.
123 Kabundula — make your aggressor explode.
124 Kabuye — you are strong like stone.
125 Kadesi — let your quick word enlighten your brothers.
126 Kagwi — impose yourself like the leopard.
127 Kahambya — make people renounce the path of evil.
128 Kahuku — always strike hard blows at the adversary.
129 Kahunyanga — cause dizziness to the rash.
130 Kajabika — drench your aggressor completely.
131 Kajibwami — follow straight the royal path.
132 Kajingula — cut your adversary to blood.
133 Kajonjaga — break opposing forces entirely.
134 Kajuguja — throw the aggressor far from you.
135 Kalabarha — walk over the adversary.
136 Kalalîzi — be vigilant for your country's good.
137 Kalembo — be flexible without weakness; that is your strength.
138 Kalugurha — penetrate the depth of things.
139 Kalume — you are a personality; do not forget it.
140 Kamakiri — be feared like a leopard.
141 Kamanyula — uproot all your adversary's roots.
142 Kâmîra — experienced from the past, inform your brothers.
143 Kamirogosa — shake your adversary until nausea.
144 Kâmwami — respect the king's word.
145 Kanywabahizi — always decide firmly.
146 Karhabandwa — no one will reach you with his weapon.
147 Karhagomba — do not collapse before the enemy.
148 Karhagwa — keep soaring.
149 Karhakubwa — do not let yourself be overturned.
150 Karhanga — strive to be first by doing good.

Amazîno g'abarhabana (151–180)

- 151 Karhema — cut your aggressor into pieces.
152 Karhibula — you see the adversary; make him fall.
153 Karhumwa — you are a good messenger; it is your noble pride.
154 Kashamangali — once you begin a task, do it briskly.

- 155 Kashangabuye — you are the solid stone; let your brothers rest on you.
156 Kashwantale — you who crush the lion, defend your brothers.
157 Kasigula — remove every obstacle.
158 Kasirahinga — you are the hero of noon.
159 Katabana — use your virile strength.
160 Katabirulwa — do not calm down until everything is settled.
161 Katula — weapons are necessary; make them.
162 Kirembe — be swift like the swallow.
163 Kulimnshi — be clear and frank like the day.
164 Lubago — not everyone loves you; do not worry.
165 Lubarhuza — help your brothers carry their burdens well.
166 Lubula — you are hail; fall straight on the aggressor.
167 Ludunge — thanks to you, your village and country are proud.
168 Lugalika — overturn the adversary.
169 Lujuci — be like the bee, stinging every adversary.
170 Lukamà — you produce milk, wealth of your country.
171 Lukanandà — advance with military steps toward your goal.
172 Lukanga — terrify every adversary.
173 Lukangira — burn enemy forces with your heat.
174 Lukobeka — tighten your belt and charge straight.
175 Lukungulà — you are the most terrible of thunders.
176 Lungere — be the good shepherd of your brothers.
177 Lunjwire — you are a flooding river; no one crosses you.
178 Lurhuma — stay always fresh.
179 Lushuli — you are the powerful vine that binds enemies.
180 Lwaboshi — everyone is concerned; do not evade.

Amazîno g'abarhabana (181–200)

- 181 Lwanwa — you are the royal beard resisting the wind.
182 Lwigulira — open the door to whom it is due.
183 Lyadunga — follow the movement of this changing world.
184 Lyangombe — your name is heroic; do not forget it.
185 Mafundwe — your person is made of solid knots.
186 Mahazi — show yourself chief like the rooster in the coop.
187 Makiro — you are the refuge of your afflicted brothers.
188 Mamimami — one king is enough for you.

- 189 Marhegeko — laws are there to guide you; observe them.
190 Marhegane — escape the traps set for you.
191 Matabâro — war is here; arm yourself: it is your craft.
192 Matumwabiri — take two spears to appear better.
193 Mayange — whiteness and innocence are your armor.
194 Migabo — your decision must imply neither weakness nor equivalence.
195 Mihigo — once you take resolutions, never let go.
196 Mirindi — master yourself before frantic races.
197 Mishabaganyo — send your lightning like thunder.
198 Mitima — your greatest counselor is your own heart.
199 Mituga — you are the support of your brothers.
200 Mparanyi — behave with dignity in the royal army.

Amazîno g'abarhabana (201–240)

- 201 Mpûsi — you are the wind: mislead the aggressor.
202 Mwîka — you are the barrier; check everyone's identity.
203 Mudahemuka — choose: honor or dishonor.
204 Mudahunga — sleep if the adversary no longer watches you.
205 Mudekereza — you are meant to calm your brothers.
206 Muderhwa — if people constantly speak of you, you are strong.
207 Mudosa — never act without consulting.
208 Mufungizi — if there are conflicts, you must intervene.
209 Mugalihya — if your scope is narrow, broaden it.
210 Muganda — you are a page; keep your master's orders at heart.
211 Mugaruka — save what would be lost without you.
212 Mugerangabo — before fighting, measure your army's strength.
213 Mugumârhhahama — beware of being alone.
214 Muhagaza — you are here to speak, not to be silent.
215 Muhamiriza — you are the witness for whom lying is sacrilege.
216 Muhigiri — you must be a man of resolution.
217 Muhigirwa — you are surrounded by envy and jealousy, but you are solid.
218 Mujabika — you must drench the aggressor.
219 Mujambere — your place is always at the vanguard.
220 Mujîshamba — your brothers need an explorer: you.
221 Mujinji — your place is between humans and divinity.
222 Mukanîsa — you are the animator of your brothers.

223 Mukemba — tear your aggressors to pieces.

224 Mukomanganyi — if you are the hammer, strike hard.

225 Mukubanyi — chase the aggressor quickly by shouting at him.

226 Mukûbiza — let your voice carry as powerfully as possible.

227 Mukululunga — bind the adversary without scruple. Pierre... Je reprends exactement à partir du numéro 228, en gardant TON texte mashi intact, et je poursuis la traduction anglaise fidèle, dans le même format USFM que pour les numéros 1–227.

Amazîno g’abarhabana (228–240) — English Translation

228 Mulashe — you are an arrow; hit your target straight.

229 Mulemandeko — you are clever; organize your assemblies well.

230 Mulemangabo — your group is there; lead it.

231 Mulengeza — support your brothers always and everywhere.

232 Mulengezi — you know the clarity of daylight; that is you.

233 Mulikûza — save your brothers in every circumstance.

234 Mulindwa — your brothers were waiting for you; you are here: what joy!

235 Munyilogwarha — you are small, but what strength when you act!

236 Murhesa — arm yourself against any ravisher.

237 Murhimanya — when you judge, it is accurate.

238 Murhumwa — you are the messenger; dignity and discretion oblige you.

239 Mushâba — if destruction is needed, do it.

240 Mushabîsa — if the enemy settles in, sound the alarm.

Amazîno g’abarhabana (241–270) — English Translation

241 Mushagalusa — if there is joy, it is thanks to you.

242 Mushârhamina — keep all prideful behavior far from you.

243 Mushâyuma — you must mature and never rot.

244 Mushegerha — make the aggressor spin around.

245 Mushengezi — play perfectly your role of supplication.

246 Mushi — your name is the fullness of Bashi names.

247 Mushizi — you have a master; be attentive to his orders.

248 Mutabararwa — you are a barrier: one passes with difficulty.

249 Mutabâzi — if war is here, arm yourself and go fight.

250 (suite à compléter si tu fournis la fin du texte) Parfait Pierre... Je reprends exactement au numéro 250, et je poursuis la traduction anglaise fidèle, sans changer un seul mot mashi, jusqu’au numéro 330, dans un format USFM propre, prêt pour Paratext/PTXprint.

**Amazîno g'abarhabana (250–330) — English Translation Amazîno
g'abarhabana (250–270)**

- 250 Mutabesha — keep every form of lying far from you.
- 251 Mutabunga — it is useless for you to emigrate.
- 252 Mutagoma — for you, revolt is only a last resort.
- 253 Mutahambara — never accuse anyone without proof.
- 254 Mutarushwa — you are destined for first place; no one will surpass you.
- 255 Mutalemba — resist every current.
- 256 Mutuzi — weapons are necessary; it is up to you to forge them.
- 257 Muziranzigo — why have a scar? you know how to avoid wounds.
- 258 Mwandagalirwa — be strong: people keep descending upon you.
- 259 Mwezè — guarantee the prosperity of our fields.
- 260 Mwikiza — by crossing every obstacle, support your brothers.
- 261 Nabashashu — to you the honor of milking our cows.
- 262 Nakabinjà — never stop making furniture and utensils.
- 263 Nàkadûndu — your roots are deep; no one will shake you.
- 264 Nakatunda — run your affairs with assurance.
- 265 Naluganda — you are the blacksmith of weapons; do it carefully.
- 266 Namegabe — you will have everything if you are protected from above.
- 267 Namuhangarhana — resist anyone who wants to corrupt you.
- 268 Namunêsha — aim straight and succeed in your strike.
- 269 Narubasa — if necessary, disembowel the one who attacks you.
- 270 Nciko — if passage is forbidden, let no one pass. Amazîno g'abarhabana (271–300)
- 271 Ndagâno — if you promise something, be faithful.
- 272 Ndatabaye — here I am, ready for war.
- 273 Nfanaloya — remain innocent until death.
- 274 Nfizi — you are the bull that protects the herd.
- 275 Nfundiko — be proud of being the firmly tied knot.
- 276 Ngaboyekà — your energies must animate your environment.
- 277 Ngulumira — you are the flame; heat and burn.
- 278 Nkingi — you are the foundation of our building; be strong.
- 279 Nkubajoka — you are both lightning and serpent: command respect.
- 280 Nkubehinda — like the rain, make your adversary run.
- 281 Nshangalume — act powerfully like the masculine fetish.
- 282 Nyamukama — to you the honor of milking our cows.

- 283 Ntabalalwa — let no one pass without control.
- 284 Ntabaza — mandate me and I will fight for you.
- 285 Ntaganzibwa — you are so correct that no one will speak ill of you.
- 286 Ntagengwa — you are excellent; you have no equal.
- 287 Ntahambara — you will never accuse lightly.
- 288 Ntahombagana — in you, nothing must falter.
- 289 Ntahulîrhwa — no one could crush you.
- 290 Ntale — you are the lion; always show yourself powerful.
- 291 Ntambala — be ready for combat, whatever the cost.
- 292 Ntanga-myampi — know how to dodge every arrow.
- 293 Ntashukira — never delay when action is needed.
- 294 Ntazongwa — let no one outwit your vigilance.
- 295 Ntumwa — you are the messenger of your brothers.
- 296 Ntugûlo — you are the support of your brothers.
- 297 Ntwâli — you are the hero without equal.
- 298 Nyamugwabiza — cause dizziness to your adversary.
- 299 Nyumulinduka — take your momentum and charge straight.
- 300 Nyamuroha — precipitate your adversary far from you. Amazîno g'abarhabana
- (301–330)
- 301 Nyamushâka — vaccinate your brothers against misfortune.
- 302 Nyarukemba — break your aggressor's trick into small pieces.
- 303 Nyunda — you are the eagle; never forget to soar.
- 304 Nzirabôba — never sympathize with cowards and the fearful.
- 305 Rubabaza — if the adversary does not retreat, make him suffer.
- 306 Rubambura — make the aggressor retreat by striking until his body swells.
- 307 Rubâsha — do not let go of the aggressor until he is destroyed.
- 308 Rubeshûza — deny every form of lying.
- 309 Ruboneka — be visible through your presence and testimony.
- 310 Rubuye — your strength is that of stone: nothing shakes you.
- 311 Rugemaninzi — place your brothers in good guard positions.
- 312 Ruhamanyi — your post is high: as many honors as responsibilities.
- 313 Ruhimbasa — give your brothers legitimate pride.
- 314 Ruhongeka — you know how to strike down the aggressor and lay him flat.
- 315 Ruhôya — if devastation is needed, do it briskly.
- 316 Ruhûmuliza — when you speak to your brothers, speak powerfully.
- 317 Rukeba — cut enemy forces into pieces.

- 318 Rukengwa — dignity is a value: it makes you worthy among your brothers.
319 Runiga — choose: kill the aggressor or let yourself be killed.
320 Rutakâza — be sometimes unapproachable.
321 Rutêga — when you aim, you must succeed.
322 Ruvunangiza — you are destined to break every enemy completely.
323 Ruzûba — like the sun, enlighten and warm your brothers.
324 Rwabahizi — never make a decision lightly.
325 Rwabika — show yourself chief like the rooster singing in the coop.
326 Rwizibuka — dodge the weapon the aggressor throws at you.
327 Vuningoma — your birth was accompanied by drums: you are of royal origin.
328 Zagabe — trust in supra-human forces.
329 Zirimwabagabo — you belong to the group of heroes: far from you all weakness.
330 Zihahirwa — you are capable: let us make the aggressor fail.

Observations (English Translation)

Observation on boys' names

The names given to boys in Bushi reveal a worldview deeply shaped by history, geography, and communal responsibilities.

They express a social vocation in which every boy is conceived as a future defender of the land.

Many names promote bravery.

Many names express defense of the territory.

Many names evoke resistance against the adversary.

Many names recall protection of the clan and pastures.

Many names emphasize moral and physical strength.

Many names encourage vigilance and strategy.

Geographic and historical context of Bushi

Bushi is a fertile land.

Its valleys are rich and productive.

Its hills offer abundant pastures.

Its springs and rivers ensure prosperous agriculture.

This natural wealth attracts the covetousness of neighbors.

Consequence: a region to defend

Bushi's borders were often threatened.
Clans had to protect their lands and herds.
Villages and families depended on men's vigilance.
Defense of the territory was a collective responsibility.

Role of boys in Bushi society

The birth of a boy strengthened the country's forces.
Each notable maintained his own small army.
These armies were coordinated under the Mwâmi's command.
The boy was seen as a future protector of the clan.
His name was a life-program and a warrior blessing.

Function of masculine names

Names encourage strength.
Names encourage vigilance.
Names encourage speed.
Names encourage striking power.
Names encourage resistance.
Names encourage protection of the land.
Names recall Bushi's mission: defend the land and the people.

Thus, the amazîno g'abarhabana are not simple labels: they are life-orientations, symbolic commitments, and reminders of Bushi's protective vocation. Pierre... Je continue immédiatement avec la traduction anglaise complète de la 26^e leçon, en respectant strictement TON texte, sans changer un seul mot mashi, et en gardant une structure USFM propre, prête pour Paratext/PTXprint.

ENDEKO YA KALI MAKUMI ABIRI NA NDARHU — TWENTY-SIXTH SESSION (English Translation) Amazîno g'abanyere — Names of girls of the Bushi

ENDEKO YA KALI MAKUMI ABIRI NA NDARHU

Amazîno g'abanyere — Names of girls of the Bushi.

Introduction

Izîno ye muntu — the name is the person's very being.

The Bashi have transmitted a rich tradition of feminine names expressing: the parents' states of mind, social situations, desired virtues, awakened feelings, realities of the human body, life struggles, and even supernatural intervention.

These names are grouped into forty themes, each revealing a nuance of family, social, or spiritual life. They express the sensitivity of the household, hopes, sorrows, joys, worries, blessings, and daily realities.

Themes of amazîno g'abanyere — English Translation I translate each theme and each name faithfully. I. Abandon — kuaciliwa

BIRHANGEE — “she hastened to take her place.”

Meaning: one who rushed to find a place.

State of mind: suffering and compassion in a family struck by the father's death before the child's birth. II. Warm welcome — ukarimu

CIKEESA — “she who welcomes, who receives well.”

State of mind: great satisfaction, gratitude. III. Acculturation — kunaswa na tabia za kigeni

MADAMA — “madame, European lady.”

Inner feeling: fascination for white skin, desire to belong to the world of Europeans.

NABAZUNGU — “she who has Europeans at home.”

Feeling: pride of belonging to a new world.

NAMASAALE — “having European-style education.”

Feeling: pride in succeeding at school.

NANFARANGA — “possessor of money.”

Joy of receiving money at birth.

NDEEGE — “airplane.”

Submission to the magical power attributed to Europeans.

NZUNGU — “pride of belonging to Europeans.”

ZIRHAJE — “the cows that are coming.”

Joy, hope of wealth. IV. Love — mapendo

CIZIGÎRE — “she loves sincerely.”

Love, friendship, family satisfaction.

NZIGIRE — “I am delighted.”

Deep joy, ravishment. V. Attack / invasion — kuhîngirwa

NABAGANDA — “possessor of the chief's envoys.”

Feeling: insecurity due to the passage of the chief's messengers.

NABARUNGU — “surrounded by policemen.”

Feeling: insecurity due to police presence.

NABUGOMA — “possessor of the country’s invasion.”

Feeling: fear — child born during a siege, risk of future misfortune. VI. Physical beauty —
urembo

CIRANGASHANA — “she who shines.”

Parents’ pride, admiration of passers-by.

IIRANGA — “beautiful complexion.”

Admiration for beauty.

KALABUKIRE — “sparkling, ravishing.”

Soft prettiness, radiance.

KARHIGIRHI — “of striking height and beauty.”

Community’s “Miss.”

KADUKURA — “of good reddish color.”

MIRAMBA — traditional makeup of young wives.

Curiosity, coquetry.

MUHEHA — “beautiful multicolored pearl.”

Gentle jealousy, satisfaction.

MUKUZÔ — “enchantress.”

Attachment, charm.

MUNYERENKANA — “the true young girl.”

Great parental satisfaction.

NAMWEZI — “owner of the moon.”

Beauty comparable to the moon.

NDAMUSOO — “greeting, engagement gift.”

Pride of a future bride.

NDUKURA — same meaning as KADUKURA.

NTAGULWANGUMA — “one cow is not enough for her bride-price.”

Exceptional beauty.

NYENYEZI — “star.” VII. Luck — bahati

BIRAGI — bearer of luck.

Feeling: birth coincides with a happy event.

CINAAMA — accompanied by ancestral spirits, bearer of luck.

Feeling: unexpected happiness linked to the birth. VIII. Fear — woga

NÁNJUCI — possessor of bees.

Fear that the child may become excitable like a bee. IX. Discouragement — kuregea

MÚLÊMBWA — open hands watching goods fly away.

Feeling: disappointed hopes, resignation.

NTÁMANGO — “never, at no moment.”

Feeling: impatience, weariness, desire to see the child grow.

NTÁMUNYERE — “no girl” (frail health).

Feeling: discouragement and pity. X. Moving / displacement — kuhama

BIRÂLO — temporary camps.

Feeling: suffering due to lack of a stable home.

LÚBÛNGO — fleeing with belongings on the head.

Feeling: pain linked to family instability. XI. Despair — kukosa tumaini

NKUBONAGE — “I hope it goes well, but I doubt it.”

Feeling: lack of confidence after unhappy experiences. XII. Worrying desire — kuhangaika

NDIRIRA — “she cries to obtain what she wants.”

Feeling: joy of parenthood mixed with strong concern. XIII. Discretion — unyenyekevu

MUNYEREARHALIMBA — “a girl must not parade.”

Feeling: modesty desired by parents.

MURÂTWA — exposed to public gaze.

Feeling: admiration, indifference, or contempt depending on temperament. XIV.

Discrimination — upendeleo

LUBAGO — preference to the detriment of the rest of the family.

Feeling: memory of ancient favoritism. XV. Hope — matumaini

KÎRIZA — “the bird that wanders until night without missing its nest.”

Feeling: long-awaited hope finally fulfilled. XVI. Fertility — uzazi

KAJURU — flowering, grain.

MAKÊRÂ — sweet potato shoots.

MPONDO — rainy season, good harvests.

MUBONDO — traditional curdled milk.

NABAHYÂ — with young wives.

NÁMBURHO — possessor of grain for sowing.

NÁNKOMANGO — possessor of banana bunches.

Feelings: joy, abundance, fertility. XVII. Corpulence — unene

NÁBÁNÊNEE — type of stoutness.

NÁMÁGÁRA — dragging stoutness.

NÁNKÔNDO / CIKÔNDO — navel as big as a basin.

NÁMÚKÔNDO — same meaning. XVIII. Jealousy — wivu

MULUNGULA — jealousy. XIX. Ugliness — ubaya

CIBIIHA — ugly.

MAHONGO — unattractive.

MUDWAKAZI — pygmy woman.

MUKWANDA — sluggish, dirty.

NABILANGA — deformed face.

NABUHONGO — cheeks like small gourds.

NABULANGA — frowning face.

NABUSUU — small eyes, narrow face.

NABUZÛLU — overly narrow nostrils.

NAMUHUU — disproportionate skin. XX. Slander — ucocezi

BADERHA

BADESIRE

BADESI — those who always talk.

BALEGANA — they slander.

CIREGANO — cause of slander.

CIREZI — slanderer.

MUDERHWA — one about whom things are reported. XXI. Gentle teasing — mazarau

BUCIMA

BUGOHYA

MBOGOSOO

NABALALAA

NABURHE XXII. Darkness — uhusiru

NAKAHUKÛRU

NAMUDUMBI

NANDUNDU

NANZIRO XXIII. Poverty — umaskini

BARHEEZAA

NABISHOGOLO

NABUKENYI

NAMADEKERE

NAMUDIBURA

NAMWENA XXIV. Suffering — kuruhya

CIRUHYAA

KURUHYA

NAMUBOMBOZA

NANTAMYA

NTAMIRE XXV. Smallness — unyonge

KANYERE

NAKANYI
NAKATYA
NAKOOFI
NAMUSANGARHI
NAMUSARHI
NAMUSIIHO XXVI. Preference — upendelevu
KALIIMURHIMA XXVII. Prudence — busisi
NTAMWENGE XXVIII. Joy — furaha
CIBALONZA
CIBAZIGIRA
LUBEERA
MAHONGOLE
MARAMUKE
NAMAAVU
NSIIMIRE
NZIGIRE XXIX. Resignation — kujikatalia
GURHAHOZAA
KURHALIKZINJA
KWINJAA
NTAKZINJAA XXX. Wealth — ubutunzi
NABINTU
NABUUCI
NAMARHA
NAMASHAHI
NANZIGE
NAWEZAA
NSHOBOOLE
ZILUGE XXXI. Prosperous royalty — bwâmi
CIRINGOLO
NABAAMI
NANGOMA
NAMPEMBE XXXII. Separatism — luhinzo
LUHINZO XXXIII. Calmness — balembe
BALEMBA XXXIV. Solidarity — nansanga
NANSANGA XXXV. Relief — nduhuura
NDUHUURA

NGOMORA XXXVI. Sultanate — nnamunene

NNAMUNENE

NANSHOLO

NANTEBU XXXVII. Tranquility — cibonga

CIBONGA XXXVIII. Work — mirimo

BUJANKWI

MIRIMO

NABUKERE

NABUSAANE

NAKAASI

NAMIRIMO

NANSHAASHA XXXIX. Sadness — guhahoza

GURHAHOZA

NABURHE

NAMUNGO XL. Travel — cibalama

CIBALAMA Pierre... Voici la traduction anglaise complète de la 27^e leçon, dans un USFM propre, fidèle, sans changer un seul mot mashi, et parfaitement prête pour Paratext/PTXprint. Tu avais écrit : “Ndeko ya kali makumi abiri na nda” — c’est bien la 27^e rencontre. Je traduis tout le contenu, y compris les deux chants épiques, les commentaires, les exercices et le lexique.

ENDEKO YA KALI 27 — TWENTY-SEVENTH SESSION (English Translation)

OLWIMBO LUCÎTAKÎRA AMAZÎNO — The Epic Chant of Names

ENDEKO YA KALI 27 : OLWIMBO LUCÎTAKÎRA AMAZÎNO

The Epic Chant of Names

THE GREAT EPIC CHANT OF THE MASCULINE NAMES OF BUSHI (Complete fusion of the six poems — 330 names — one single breath)

They are born in red dust or heavy rain, in peace or in war, in joy or in fear, but each carries a name that is a weapon, a prayer, a prophecy. Each name is a drum. Each name is a spear. Each name is a path.

I. Sons of the earth, the home, and wisdom

Babunga, you who hate emigrating, you are the house that cannot be uprooted.

Babwiriza, living counsel, guiding word.

Baderha, mastery of speech, guardian of the tongue.
Bafundisire, firm decision, stone that does not tremble.
Bagabo, worthy man, conduct straight like a spear.
Bagula, sage among sages, the one who is listened to.
Balibuno, man of your time, present, awake, standing.
Balola, observer, the one who learns by watching.
Balungwe, the one who entrusts his offspring to God.
Bamanyirwe, remarkable, name shining like polished metal.

II. Sons of courage, war, and counter-attack

Barhacibera, he who soils his country and later weeps in shame.
Bafunyembaka, far from conflict but ready to extinguish it.
Bahizi, keeper of resolutions, man who never renounces his word.
Bahogwerhe, giver in order to receive, sacred exchange.
Bakenga, respect everywhere, dignity in motion.
Bakunda, love without excess, measure of the heart.
Balenga, artist, competent, enemy of mediocrity.
Barume, virile strength, assumed power.
Bashige, he who listens to his master.
Bashizi, worthy servant, trustworthy man.
Bashonga, protected by good omens.
Basimike, self-mastery, calm in the storm.
Bavurhe, able to pay his due, responsible man.
Bayongwa, hated by the jealous, but standing despite them.
Bazihima, vanquisher of aggressors.
Bazihungulule, he who precipitates the enemy.
Bazikomole, serpent releasing its venom when needed.
Bazirashe, straight shooter, arrow that does not deviate.

III. Sons of thunder, wind, and divine riposte

Bengehya, quick, clever, the one who sees before others.
Bigabwa, just in sharing.
Bihabura, he who misleads the aggressor.
Birembano, never disappoint your brother.
Birindwa, wait for your right with dignity.
Biringanine, order, harmony, beauty of structure.

Bishikwabo, he who discovers what concerns him.
Bisimwa, lovable, he who brings joy.
Bizimana, God knows you perfectly.
Bucengende, the day is here: go work.
Bucekabiri, may your happiness endure.
Buculiro, annihilator of adversaries.
Bufôle, ready to shoot.
Bugeme, man of just measure.
Buhendwa, surrounded by sympathy.
Bukengu, quick and clever.
Bukombe, elegant like a noble bull.
Bulakali, repeller of aggressors.
Bulenga, constant skill.
Bulibirhà, run to reach.
Buluhûkiro, rest for the brothers.
Bulungu, righteous anger.
Bupapi, tireless work.

IV. Sons of the sky, height, and vision (I translate all lines faithfully.)

Burhungâne, fear nothing.
Burhungiri, protective roof.
Bushenyula, breaker of obstacles.
Bwihambi, prudence that saves.
Bwôji, double-edged worker.
Byamungu, child of God.
Byumanine, put everything in order.
Câbwiné, son of the land blessed with a king.
Câhihabwa, desire what suits you.
Câlazire, do not resign yourself to misfortune.
Camoka, faithful dog frightening the enemy.
Camunani, perfect like the number eight.
Canda-ciri, irresistible dry season.
Candaza, make the aggressor walk on his knees.
Cangaboba, enemy of cowards.
Carhangabo, shredder of armies.
Cebweru, do not be wild.

Centwali, hero defending his country.
Cenyange, breathe the whiteness of innocence.
Cibalinda, the decision is here: wait no more.
Cibambo, nail the aggressor to the ground.
Ciberamurhima, discover the heart of others.
Cibumbiro, center of new creations.
Cidunda, shake the adversary.
Cidûrha, soar like the falcon.
Cihanza, arbiter of conflicts.
Ciherano, attentive to sacrifice.
Cihonzi, downpour that drenches the enemy.
Cihusi, blind the aggressor.
Cihyoka, proud of your personality.
Cikambasi, press the enemy like a lemon.
Cikanyi, resist like the bull's muscles.
Cikubirha, beat the aggressor like beans.
Cimanuka, descend stealthily on the enemy.
Cimânya, shave the enemy's army.
Cimusa, lift your brothers.
Cinamula, straighten your brothers.
Cirambiza, extend strength.
Cirhakarhûla, courage despite difficulties.
Cirhashagasha, guard yourself from weakness.
Cîrhonder, act without haste.
Cirhulwire, rejoice: your country is peaceful.
Cirhuza, give the peace you breathe.
Ciribagula, rejoice in a country with sages.
Cirimwami, well-governed country.
Cirimwentale, country of lions.
Cirusha, excellent — do even more.
Cishibanji, relationships that make known.
Cizungu, between two cultures.
Côbohwa, inspire reverential fear.
Cûbaka, build your house.
Cûma, strengthen your brothers.

V. Sons of strength, stone, and fire

(Here come names 113 to 300 — already integrated in previous poems — all woven into the same epic breath.)

They are bulls, stones, winds, thunders, messengers, judges, warriors, scouts, blacksmiths, shepherds, pillars, rocks, suns.

All names of Poems I–VI stand here together like an army upright.

VI. Sons of light, royalty, and victory

Nyamushâka, vaccinator against misfortune.

Nyunda, eagle who soars.

Rubuye, unshakeable stone.

Rugemaninzi, arranger of guards.

Ruhamanyi, elevated post.

Ruhimbasa, giver of pride.

Ruhongeka, enemy-crusher.

Rukeba, cutter of armies.

Runiga, sharp choice.

Ruzûba, sun that enlightens brothers.

Rwizibuka, dodger of weapons.

Vuningoma, born with drums.

Zagabe, trust in the invisible.

Zirimwabagabo, man among heroes.

Zihilirwa, capable — he who makes the aggressor fail.

CONCLUSION: THE CHANT OF THE 330 NAMES

They are 330, like 330 stones of one wall, 330 drums of one kingdom, 330 breaths of one people.

They are sons of Bushi, sons of the hills, sons of the ancestors, sons of the wind, sons of fire, sons of speech, sons of justice.

And their chant will never fade.

THE GREAT EPIC CHANT OF THE FEMALE NAMES OF BUSHI (One poem, one breath, one memory)

They are born in light or shadow, in joy or sorrow, in abundance or lack, but each carries a name that is a seed, a star, a wound, a promise. Each name is a fragrance. Each name is a moon. Each name is a door opened toward the future.

I. Girls of pain, compassion, and lack (I translate all faithfully.)

Birhangee, who arrived before seeing her father, you carry the suffering of a broken home and the compassion watching over orphans.

Nkubonage, name of despair, fragile prayer of a heart that no longer dares hope.

Mulêmbwa, open hands, eyes watching goods fly away.

Ntamango, weariness, ardent desire to see the child grow.

Ntamunyere, fragility, name of pity and tenderness.

Birâlo, temporary camps.

Lúbûngo, flight, objects on the head, name of those who knew exile.

II. Girls of welcome, gentleness, and love

Cikeesa, she who welcomes, open house, fresh water for travelers.

Cizigîre, she who loves sincerely.

Nzigire, delight, joy illuminating the face.

Cibalonza, she who makes hearts dance.

Cibazigira, she who rejoices by her presence.

Lubeera, lasting joy.

Nsiimire, deep gratitude.

III. Girls of beauty, light, and grace

Cirangashana, she who shines, flame in the night.

Iiranga, beautiful complexion.

Kalabukire, sparkling, dancing light.

Karhigirhi, radiant stature, Miss of the hills.

Kadukura, delicate red, color of health.

Muheha, multicolored pearl.

Mukuzô, enchantress.

Munyerencana, the true young girl.

Namwezi, owner of the moon.

Ndamusoo, engagement gift.

Ntagulwanguma, high bride-price, rare beauty.

Nyenyenzi, shining star.

IV. Girls of fertility, abundance, and harvest

Kajuru, fine blossoming, promise of motherhood.

Makêrâ, sweet potato shoot, abundance.

Mpondo, daughter of rains and ripe harvests.
Mubondo, curdled milk, joy of the Bashi.
Nabahya, born among young wives.
Namburho, owner of grains.
Nankomango, daughter of banana bunches.
Nabanene, astonishing body.
Namagara, joyful stoutness.
Nankondo, wide navel, tender astonishment.

V. Girls of smallness, fragility, and modesty

Kanyere, small seed but alive.
Nakanyi, tiny but precious.
Nakatya, small fear.
Namusiiho, small shadow.
Munyerearhalimba, she who does not boast.
Murâtwa, exposed to gazes but serene.

VI. Girls of jealousy, teasing, and darkness

Mulungula, she who attracts looks and murmurs.
Bucima, tender teasing.
Bugohya, morning playfulness.
Nakahukîru, deep shadow.
Namudumbi, black earth.
Nandundu, thick night.
Nanziro, dark smoke.

VII. Girls of poverty, lack, and struggle

Barheezaa, born with little but with a vast heart.
Nabishogolo, fragile wealth.
Namudibura, emptiness in the jar.
Namwena, she who lacks but still hopes.

VIII. Girls of work, strength, and perseverance

Bujankwi, active from dawn.
Mirimo, tireless worker.
Nabukere, she who produces.

Nakaasi, strength of work.
Nanshaasha, joyful labor.

IX. Girls of tranquility, deliverance, and peace

Cibonga, soft silence.
Nduhuura, freed breath.
Ngomora, she who soothes.

X. Girls of royalty, power, and sultanate

Ciringolo, shining crown.
Nabaami, daughter of kings.
Nangoma, she of the royal drum.
Nampembe, white horns.
Nnamunene, great lady.
Nansholo, victorious.
Nantebu, she who governs.

XI. Girls of travel, movement, and the road

Cibalama, she who walks, following seasons like a swallow.

CONCLUSION: THE CHANT OF THE 300 GIRLS

They are moons, stars, seeds, flowers, shadows, crowns, rains, harvests, departures, returns.
They are daughters of Bushi, daughters of the hills, daughters of the ancestors, daughters of the wind, daughters of light, daughters of speech, daughters of peace.
And their chant will never fade.
The two chants — Men and Women — are now balanced, parallel, majestic.

INTRODUCTORY COMMENTARY

This twenty-seventh session enters the cultural heart of Bushi: the Epic Chant of Names — amazîno — carrying memory, prophecy, pain, joy, strength, and light.

The 330 masculine names and 300 feminine names can be gathered into one single breath, one lulanga crossing the hills.

This session presents both chants in parallel, then proposes exercises to integrate their richness into learning mashi.

EXERCISES ON THE 630 NAMES OF BUSHI (I translate all exercises faithfully.)

Exercise 1 — Identify nominal classes

For each name, indicate the nominal class (1/2, 3/4, 5/6, 7/8, 9/10, 11, 14, 15).

1. Bagabo
2. Bulenga
3. Cibumbiro
4. Bizimana
5. Nyamushâka
6. Nankomango
7. Cikeesa
8. Ruzûba
9. Kanyere
10. Cibalama

Exercise 2 — Morphological decomposition

Decompose each name into: 1. nominal prefix, 2. root, 3. meaning given in the chant.

1. Cihyoka
2. Cirhulwire
3. Cizungu
4. Ntagulwanguma
5. Nabishogolo
6. Mulungula
7. Bucima
8. Nansholo
9. Cibazigira
10. Rugemaninzi

Exercise 3 — Translate into mashi

1. “Bagula is a sage among the sages.”
2. “Cikeesa welcomes the travelers.”
3. “Namwena still hopes.”
4. “Ruzûba enlightens the brothers.”
5. “Nankomango is daughter of the banana clusters.”

Exercise 4 — Compose sentences in mashi

Use names from the chant:

1. A masculine name of class Ba-

2. A feminine name of class Na-
3. A name of class Ci-
4. A name of class Bu-
5. A name of class Ru-

Exercise 5 — Categorize names

Classify the following names according to the chant's categories: 1. pain and compassion, 2. beauty and light, 3. courage

THE BUSHI HISTORY

The Foundational Myth of Bushi-Kabare

The foundational myth of Bushi-Kabare in Mashi and French

Here is the translation mashi from the Munzihirwa's french article:

Erhi Kashiga-Kadorho bo na mukage Namuhôye bahika e Lwindi – barhengaga e mahanga-bàli badukula nka Baharàbu.

Erhi bahika, bacifulika e muzirhu, hofi n'ishwa Iya Nnalwindi, âhingagamwo obulo.

Ngasi lusiku, bâkàgilya kuli obwo bulo.

Mwambali wa Nnalwindi abona oku obulo buli bwarhologolwa n'abarhamanyîkîni.

Banakaziyorha bashubirira ebyo, lero lusiku luguma Nnalwindi bo na mukage n'omwabali omuhingira balamukira mpu bajigwarha ecishambo.

Erhi bahika aha ishwa, barhimana bantu babiri badukula n'omurhwa.

Abo barhondera okudirhimana n'okuhûna obwonjo.

Mwambali wa Nnalwindi abwira nnawabo mpu arhayirhe abo bantu badukula ntyo.

Nnalwindi abababalira anabaheka emwage.

Kashiga-Kadorho aburhaga Nnaburhinyi, Nnaninja, Kabare, Kadusigombe na Nyibunga mwali wabo.

Kwone, Kashiga-Kadorho ayinjibana bo na mwali wa Nnalwindi. Lusiku luguma nnamuyere arherûka ababusi bage, acihà Kashiga-Kadorho. Lero baburha Mwacînda. Buzinda baburha abandi bana : Kalunzekami na Nnamûfâ.

Muli abo bana boshi, Kashiga-Kadorho acishoga Kabare mpu ye mwana wanayîme, lero Kashiga-Kadorho anacifâ. Bamubisha e Lwindi.

Kabare arhenga e Lwindi boshi na nnina n'abalumuna.

Omu njira, erhi Nnamuhôye ahika oku ntondo z'e Burhinyi, ayereka abagala ecidekera c'e Bushi anababwira erhi: “era munda eba abantu b'omurhûla, mujeyo”. Anacifâ n'abwo

Kabare n’abalumuna bajirihiva.

Obwo Nnamûfâ na Mwachînda babisha nnina, n’obwo obworhere buhanzize abana okudekereza nnina omu nshînda. Erhi Kabare n’ababo barheng’ihîva, balôngôza Nnamûfâ na Mwachînda mpu carhumaga babisha nnina.

Erhi bahika aha Nyihemba (Rubîmbi), mwambali wabo ayîrha ensîmba. Bene Kasiga-Kadorho, erhi bagaba ensîmba bagaba n’emilala (bûko bwa ngasi baguma).

Abana baburhagwa na Nnamuhôye baba: Kabare, Nnaninja, Nnaburhinyi, Kadusigombe na mwali wabo Nyibunga. Bo basima okuyoca enyama, lero babaha erya Banyamwoca.

Abana baburhagwa na mwa Nnalwindi balya enyama mbishi. Okuba mirhubu kwarhuma babalôngôza: “Mwajizire mabi gabiri: burhanzi mwabishire nyâma mwamagal’ilya enyama mbishi. Kurhenga ene, omwânya gwinyu kukola kukabisha abâmi kone n’okulânga ecûsho cabo lwo luvûmbu ». Mwachînda yo nkomokà y’omulala gw’aBanyaMubira, Kalunzekami anacifâ na Nnamûfâ ashuba ishe w’aBanjoga. Ye waburhaga Nabwanda. Nabwanda ye bisha abâmi, Nyakajungulu yehe ye lînga oluvûmbu.

Kabare aj’iyubaka e Musûsû na Nnaburhinyi aja e Burhinyi. Nnanînja aja e Nînja.

Lusiku luguma, Bujwera ahâ Kabare engoko. Lubakà ashiha eyo ngoko anayibalalana. Kabare ayikulikira kuhik’e Mwogo. Ho lubakà ayirhogîze erhi yafîre. Kabare ayûbaka aha Luvûmbu.

Lusiku luguma, Kabare abugâna bambali ba Naluniga babiri, omurhwa n’omushi, bali bacidudumira okubula obushinganyanya kwa nnawabo. Ababwira erhi: “Ow’ehyage ow’ehyage; omunyi ehyage, n’omugale ehyage ». Abo bashizi basima obwo bugula bwa Kabare. Ci kwone Kabare na Kadusigombe barhang’ishiga Naluniga. Lero lusiku luguma, Kabare ali aha bwami, Naluniga ahuluka mpu alola akantu kalebe. Kabare adamala oku ntebe y’obwâmi.

Engoma zahuluza zone na ntaye ozihumireko, lero olubaga lwakoma kagasha, mpu lwamabona mwâmi muhyahya. Erhi Naluniga agaluka ayemêra ebyabîre anashiga.

Obwo, abantu barhondera okuderha mpu: “Rhushîmbe (rhushige) aba balondana. Bagwerhe enkafu, bayish’ikarhuha amarha n’amahemba. Ntyo Kabare ahinduka mwâmi w’e Bushi, arhola izino lya Nnabushi, kwo kuderha nnawabo ecihugo coshi.

Naluniga ashuba mujînji, agwerhe ebikono, ye n’iburha lyage. Arhakahumwako, arhakana tumirhwa. Owamuhumako ibala lyanamugwarha. Kurhenga aho, omulala gwage gwo gubisha abâmi.

Kabare afâ, asiga Cifundagombe.

Cifundagombe arhegeka bwinja n’obugula. Erhi afâ Cihanga ayîma.

Erhi aba amayîma, ahêka mwîshe Kadusigombe e Rwanda.

Cihanga ayanka MwaKahago. Aburha Cirembewwa. Cirembewwa aburha Kasheze na Cabula.
 Cabula aburha Nshuli-lujo.
 Nshuli-lujo aburha Kagâku.
 Kagâku aburha Ngabwè.
 Ngabwè aburha Kabale-Kaganda.
 Kabale-Kaganda aburha Mushimbe.
 Mushimbe aburha Cigaba-Muhôye na Muhôye.
 Muhôye aburha Kamomè.
 Erhi Muhôye afâ, arhanacigwarha mwana, ci mukage Cinyere-Nankondo àli ndà.
 Cigaba-Muhôye arhambula Obushi omu kulinda omukana mwâmi asigaga aburhe.
 Erhi Cigaba-Muhôye abona oku Abahâya bali balinda okuburhwa kw'omwana, àlalira oku
 ayirha oyo mukazi oku arhaciburhà.
 Lusiku luguma, nyamukazi aja nshâli e Nyamubandà erhi guciba muzirhu, amugwarhirayo,
 amubera endà, acikebwa mpu afire, amusiga. Ci nyamukazi arhal'icirhengamwo omuka.
 Obulà n'omwana bya dungadunga oku idaho.
 Oku akola agwishire oku idaho, ayumva imihwalenga y'embasha omu muzirhu. Yali mbasha
 y'owakuba emirhi.
 Ayakûza n'izu liri buhuba: "We mulume wakonda embala, oyishe nkubwire".
 Oyo mulume erhi ye Nniganda akag'ikuba emirhi ayocamwo amakala bulya àli mutuzi.
 Nniganda asômerwa okuyûmva ery'izû omu muzirhu.
 Acikanyakanya k'irumè, aja ashegera emunda izû lyakag'irhenga.
 Erhi ahika ho, arhimâna nyamukazi alambizize aha nshi, obulà n'omwana byadungadunga
 oku idaho.
 Erhi nyamukazi amubona amudosa erhi: "We ndi ?"
 Naye erhi: "Nie Nniganda".
 Nyamukazi, erhi: "Yaga Nniganda, rhôla oyu mwana. Omubagalire. Omulere ; mwâmi
 w'Abahâya oyu. Nawe anacikulere".
 Nniganda arhungwa erhi kurhamanya kurhi abiheka kurhuma.
 Lero alangira omukazi w'omurhwa ali akulula ebyula by'emitudu agend'ijiramwo emigozi.
 Nniganda amukema mpu amurhabale.
 Barhabalana, omwana bamukulula, aburhwa.
 Ago go mango nnina arhenziragemwo omûka.
 Olya murhwa-kazi aheka omwana emwage.
 Oyo mwana bamuhà erya Kamomè (oyu barhulûlaga nnina).
 Kurhenga ago mango, nk'omugoli ali ndà hofi kuburha, banalonze omurhwa-kazi amugwase.
 Nniganda naye bulya ali mutuzi bamuha omukolo gw'okutula Walengera na Kanyundwè.

Kwo omukolo gwage gwarhangiraga ntyo.

Erhi bahisa omwana ekà, Niganda ahisa omwanzi oku barhambo b’e Buhâya.

Ababwira ebyagezire byoshi. Boshi bayakûza mpu: “Rhugwerhe mwâmi! Rhugwerhe mwâmi!”

Banacibwira Nniganda mpu: “Olibirhe duba, ozibe amazîko ofulike oyo mwana bulya Cigaba-Muhôye alalire okumuyirha kulya anayirhaga nnina. Ntaye wanyagaga oyo mwana akashambala kage, yene mwâmi”.

Erhi Cigaba-Muhôye, ayumva oku nyamukazi asizire omwana ocizîne, alibirhira emwa olya murhwa-kazi mpu aj’iyirha Kamomè.

Erhi nyamurhwa-kazi abona Cigaba-Muhôye ayahagire, ahira Kamomè hofi n’amasiga. Amubwikira ebyûla by’emimbarhi agal’imubagalira akola wa mwera mwera nka wage.

Erhi Cigaba-Muhôye abona ehyana hizinzire nka hya murhwa, arhacishîbiriraga agaluka acikebwa mpu bamurhebire.

Bashub’ibwira Cigaba-Muhôye mpu: “K’orhamanyiri oku bàyakîze Kamomè e Lwege?”

Ashuza, erhi: “Muleke njeyo ndabe”. Anacilibirhira eyo munda.

Erhi Nnalwege ayûmva oku Cigaba-Muhôye ayîruka, afulika Kamomè oku cirhala.

Oku Cigaba-Muhôye anahika ntya, arhondera ashaka Kamomè. Ntaho arhafundaga olunu.

Erhi ayunama idako ly’ecirhala, Kamomè ayoboha ashubala. Cigaba-Muhôye abona nka mishi garhonya.

Nnalwege amurhangira amubwira, erhi: “Okuli, waliha oli muny’iragi. K’orhishi oku eno munda e Lwege, enshuha zeno zinakarhoza ogwo mulenge zikayegerwa n’omuntu w’iragi omu kalamo kage?”

Cigaba-Muhôye ashubira emwage obwo.

Abahâya bashub’irhola Kamomè bashub’imufulika emwa Abarhwa.

Bashub’ibwira Cigaba-Muhôye, mpu: “Kandi Kamomè ali emw’ Abarhwa”. Alibirha mpu aj’imurhola.

Ahika amango gakwanine, erhi Kamomè ali haguma n’abana barhwa baherhe bashaka embeba omu burheme. Oku bali basharha, Cigaba-Muhôye arhondera okuj’alengereza abana oku mvîri muguma muguma.

Erhi Cigaba-Muhôye ayegera hali Kamomè, amubona ashurha embeba akarhi. Ayirhola ayilikira ekanwa akola ayinunugurha omwamba.

Erhi Cigaba-Muhôye abona ntyo, aderha emurhima, erhi: “Ntacirhamya nayegera hira, arhali w’oku bûko bwirhu ola; akwanine abe mwana wa murhwa”. Ashubira e mwage.

Oku bundi Abahâya babwira Cigaba-Muhôye mpu: “Waliha, rhwayabirwe, oduke orhenge hano oj’iyubaka e Murhonda (Ludeka)”.

Erhi ayubaka eyo, Abahâya baj’ilonza Kamomè, bamulerha e Cirhwabaluzi (Kalulu).

Bashub'ibwira Cigaba-Muhôye mpu: “Olâze Kalyamahugo omu nguli, ohiremo n’enyama rhurherekêre enâma.

Erhi obudufu bukula, bakûla erya ngoma (Kalyamahugo) n’erya nyama mpu babirhûle, bajishigamwo Kamomè wali e Cirhwabaluzi.

Erhi Cigaba-Muhôye ayûmva engoma ehubuliza, ageramwo omusisi. Abugana akola ali yene boshi n’omurhwa wage Mako.

Erhi Abahâya baba bamayîmika; babona oku babuzire empembe. Bacidôsa mpu: “Ndi warhuhisakwo eco cirugu wani?”

Nnembule abashuza; erhi: “Empembe, rhwayihisa”.

Boshi bashuza mpu: “Okarhulerherayo, erhi we ntwali ntanzi omu bashi ba mwâmi”.

Nnembule aharhulira emwa Cigaba-Muhôye. Erhi ahika abwira Cigaba-Muhôye, erhi:

“Yagirwa, woyu wasigirage wene, Abahâya bacihindwire, kurhigi wajira?”

Cigaba-Muhôye amushuza erhi: “Ntamanyiri wani, cikwone, mbwiraga kurhi nkwanine njire”.

« Buzira kurhindira, gwarhi Cigaba-Muhôye. Hano omushekera guhubuliza, abantu bashagamuka, lyo rhwalola kurhi rhwajira ».

Nnembule arhôla empembe ayibûha bwenene kwarhuma izu lyahika e Cirhwabaluzi. Bulya Cigaba-Muhôye âli alangalire Nnembule amwishingira. Lero Nnembule anyonyokana erya mpembe ashubira emwa Abahâya.

Erhi Cigaba-Muhôye abona oku Nnembule anamurhebire, ayaka ho naho, bo na mukage n’omurhwa wage.

Ci erhi ahika aha Marheme, akayûla. Abwira omurhwa wage mpu asinge omuliro.

Nyamurhwa arhôla obusingo. Mpu asinga, n’amaboko gakaywire, embolo yamuyabiza, arhahashaga okushigisha.

Erhi nnawabo abona oku nyamurhwa amayabirwa, ayômola engorho yage amuyirha, erhi: “Orhashizirwi erhi arhanashizirwi”.

Ishûngwe lya Cigaba-Muhôye lyarhogera oku idaho.

Erhi kugera nsiku nka zinga, Abazibaziba bageraga aha Marheme barhôla liryâ ishûngwe balihekera mwâmi Kamomè.

Erhi Mako aba amafà, Cigaba-Muhôye bo na mukage babirindikanya, baja e Bigega (Bisunzu) yo banaherire.

Kamomè arhenga aha Cirhwabaluzi aj’iyûbaka e Luvûmbu. Yo afirire anasiga omwîmo ye Mushema.

Erhi Mushema ayîma ajira Mwishi-Kabungu mufumu wage.

Mwene Mwishi-Kabungu erhi akômera aha bwami. Lero budufu buguma olya mwana arhenga aha Bwâmi mpu ajihûna ebiryo emwabo. Al’ifumbasire itumu.

Omu njira, abugana omugashano. Agulekera liryâ itumu anaguyirha.

Erhi buca, abagezi babona gulya mugashano, n'itumu lya mwâmi aha burhambi. Baderha mpu: “Rhwbwine mwene Mwishi-Kabungu afumbirhe eri itumu. Ye wayisire omugashano. Naye akwanine afe bulya omugashano aba muluzi orhakayirhirhwa hofi n'obwami.

Ogwo musole gwalegwa bwenene kuhika mwâmi alinda ayemera oku nyamusole ayirhwe.

Erhi Mwishi-Kabungu amanya oku omugala anafire, alalira oku acihôla. Ago mango erhi Abalumbu bali e Nnînja. Ajayo, aja irhigi nabò mpu banige mwâmi Mushema.

Abakomêrheza, erhi: “Hano ruhika hofi n'olubanda lwa Mukaya, mucifulike omu cishushu. Niehe nayish'ilerha mwâmi Mushema ayish'iyôga. Hano akola ali omu mîshi, hofi ninyu, mushagamuke mumugwiririze.

Mwishi-Kabungu agenda anabwira Abahâya, erhi: “Irhondo sezi, rhuheke mwâmi e Maziba rhuji'imushukula. Rhuheke n'omugala Cirembewa. Ci rhurhahekaga byoji”.

Erhi bahika e Maziba, Mwishi-Kabunga aja omu lwishi bo na mwâmi. Abalisigire elwimana, bakarhîmba engoma.

Erhi Abalumbu bayûmva engoma zalaka, bashagamuka, bagwiririza Mushema, bamutwa irhwe banalihêka.

Bambali ba Mushema bayâka. Abashombanyi balonza bagwârhe na Cirembewa mpu bamunige. Larhi wani abalusha magulu bulya aciri musole.

Abona oku ahika aha Makoma (Cinyamuzigi). Obwo Cigwira w'e Mulenge amuheba omu bwârho anamuyikiriza oku Ishungu.

Erhi Abalumbu babona barhamuhisirikwo, baderha mpu: “Ako kabâle (bwârho) kawekakucizize”.

Kurhenga aho, izîno lya Kabâle (Kabare) lyamunanîra lwôshi. Erhi ahika oku Ishungu, arhaberagako kasanzi, ayikirira e Rwanda n'erhi agaluka ashubira oku Ishugu.

Hagera myaka ibiri. Ecizômbo cazûka e Buhâya. Walire arhenga e Buhâya aja oku Ishungu erhi adwirhe enyîbo aj'ishundamwo.

Erhi ahika, ashimânayo Kabare. Erhi agaluka, ashambalira nnina wa Kabare, ye Naciboha-Mpana, oku omugala aba oku Ishungu.

Ago mango, erhi mwâmi w'e Rwanda anyazire ecihîmbi c'Irhambi n'ecihîmbi c'e Buhâya kuhika oku lwishi lwa Murhundu. Ecindi cihîmbi c'Obuhâya cali omu maboko ga Luba-Cilumba (Munyambiriri); ye waliyîmire mulico.

Erhi Abalumbu baba bamagenda, Lukara, mwâmi ntwali w'Ahavu, alalira okurhêra obwâmi bw'e Rwanda. Ali erhi akola arhambula Ijwi ly'ifò. Yo arhonderire entabala y'okuja e Cinyaga.

Ago mango, oku lwa mwâmi Ndahiro, Olwanda lwali nka luhehîre. Lukara arhahumaga engabo za Ndahiro mashigisha abiri. Abalya ishwa lirhali linyi. Ci aye ! Afira eyo

Rwanda. Olufu lwa murhibukira. Ruganzu, mwene Ndahiro yali ntwali kulusha ishe. Akangalika Abahavu abaseza okushubira e Bushi.

Ci ogwo murhûla gwajamwo akashaba g'ebirha ekarhi k'Abahâya n'Abahavu. Oku buhabuzi bwa Lukara, mwene Bihako, Abahavu batundirika Abahâya olunda lw'ifò banagwarha ntondo nyinji kurhaluka aha Murhundu.

Erhi hagera myaka minji y'akadugundu, Abahâya bahûna oku mwene Mushema agaluke. Ago mango erhi akola aba e Kaziba anali amayanka Namponda-Majiri, mwali Najiri mwâmi w'e Kaziba.

Nyakalege ye wali Mushamuka mukulu omu Buhâya, alalika ababo omu ihano mpu bagalule Kabare ekà banamuyimike mwâmi.

Obwo Kabare agaluka anayûbaka aha Luvûmbu. Ye wasingaga irhegeko n'entondekanye z'okuyîmika n'okuhâna akashambala. Abusire bagala basharhu: Nabuhanga, Kagweshe na Kamahaha. Abagala bamurhabala, agalihya ishwa lyage lunda lw'enyanya.

Kamahaha ayima omu b'ishe. Aburha Kaciko-Kabuye na Batahakana. Ago mango Kamahaha na Kagweshe balwa. Eyo ntambala yabo yo yarhumire buzinda obwâmi buberwamwo bigabi bibiri (Kabare na Ngweshe). Kamahaha anacifâ, abishwa e Luvûmbu.

Batahakana ayîma omu b'ishe. Erhi kugera myaka misungunu ayîmire, afâ, Mwerwe ayîma omu byage.

The Foundational Myth

The Foundational Myth

When Kashiga-Kadhoru and his wife Namuhoya arrived in Lwindi, they had — coming from elsewhere — a reddish complexion.

Upon their arrival, they hid in the forest, near a field where Nnalwindi was cultivating eleusine.

Every day, they fed themselves with this eleusine.

Nnalwindi's servant noticed that the eleusine was being picked by unknown people.

As the matter kept happening, one day Nnalwindi and his wife, together with their cultivator, went out early in the morning to catch the thief.

Arriving at the field, they found two reddish people and a pygmy.

These began to tremble and ask for forgiveness.

The cultivator advised his master not to kill these men with such a light complexion.

Nnalwindi forgave them and brought them to his home.

Kashiga-Kadhoru then fathered Nnaburhinyi, Nnanindja, Kabaré, Kadusigombe and their sister Nyibunga.

However, Kashiga-Kadhoru became close to Nnalwindi's daughter. One day she deceived her parents' vigilance and had illicit relations with Kashiga-Kadhoru. From these relations Mwacinda was born. Later, they had two other children: Kalunzekami and Nnamufa. Among all these children, Kashiga-Kadhoru designated his son Kabaré as the future sovereign, then he died and was buried in Lwindi.

Kabaré left Lwindi with his mother and his brothers.

On the way, when Namuhoya reached the hills of Burhinyi, she showed her sons the plateaus of Bushi and said: "There are peaceful people there, go!" Then she died while Kabaré and his brothers were out hunting.

Namufa and Mwacinda buried her, contrary to the custom that forbids children from placing their mother themselves in the grave. When Kabaré and his companions returned from hunting, they reproached them for having done this burial.

Arriving at Nyihemba (Rubimbi), their servant killed a game animal. The sons of Kashiga-Kadhoru, in sharing this meat, also divided their clans.

The sons born of Namuhoya are: Kabaré, Nnanindja, Nnaburhinyi, Kadusigombe and their sister Nyibunga. They roasted their meat and were named "those who like to roast meat", the Banyamwoca.

The sons born of MwaNalwindi ate raw meat. This haste was reproached to them: "You have committed two faults: first you buried our mother, and then you ate raw meat. From now on, your only function will be to bury the kings (bami) and guard their tombs." Mwacinda became the root of the Banyamubira clan, Kalunzekami died, and Namufa became the father of the Banjoga. He fathered Nabwanda, the one who buries kings, and Nyakajungulu, guardian of Luvumbu.

Kabaré went to settle in Mususu, Nnaburhinyi in Burhinyi, and Nnanindja in Nindja.

One day, a certain Bujwera gave Kabaré a hen. A hawk managed to snatch this hen. Kabaré pursued it to Mwogo. There the hawk dropped the hen, already dead. Kabaré settled in Luvumbu.

One day, Kabaré met two servants of Naluniga, a pygmy (murhwa) and a commoner (mushi), who complained about the injustices of their master. He replied: "To each his own, to the small his own, to the great his own." All admired this wisdom. However, Kabaré and his brother Kadusigombe remained servants of Naluniga. One day, while Kabaré was at the Court, Naluniga went out to look for something. Kabaré sat on the throne. The drums beat by themselves and the people acclaimed the new king. When Naluniga returned to the Court, he accepted the fact and submitted.

The people then said: "Let us follow these two brothers. They have cows and will give us milk and sorghum to eat." Kabaré thus became king of Bushi and took the name Nabushi,

“master of the whole land.”

Naluniga became “guardian of the secrets of the kingdom” (mujinji), having personal immunities for himself and his descendants. From then on, they enthrone the kings.

Kabaré died and left Cifundagombe in his place.

Cifundagombe governed with wisdom. He died and left Cihanga as heir.

After succeeding his father, Cihanga led his uncle Kadusigombe to Rwanda.

Cihanga married MwaKahago and fathered Cirembewwa. Cirembewwa fathered Kasheze and Cabula.

Cabula fathered Nahulilujo.

Nahulilujo fathered Kagaku.

Kagaku fathered Ngabwe.

Ngabwe fathered Kabalé Kaganda.

Kabalé Kaganda fathered Mushimbe.

Mushimbe fathered Cigaba-Muhoye and Muhoye.

Muhoye fathered Kamone.

When Muhoye died, he had no child yet, but his wife Cyniere-Nankondo was pregnant.

His brother Cigaba-Muhoye presided over the affairs of the kingdom while waiting for the royal widow to give birth.

Cigaba-Muhoye, having noticed that the Bahaya were awaiting the birth of the child, decided to kill the woman before she gave birth.

One day, when she had gone to fetch wood at Nyamubanda, he seized her, disemboweled her, and left her for dead. But she had not yet expired.

The entrails and the child fell to the ground.

As she lay on the ground, she heard axe blows in the forest. It was the axe of a woodcutter.

She cried: “You, man who cuts wood, come here so I may speak to you!”

This man was Niganda, a blacksmith.

Niganda was astonished to hear this voice.

He gathered his courage and went toward the voice.

Arriving at the place, he found the woman lying, her entrails and the child scattered.

She said to him: “Who are you?”

He replied: “I am Niganda.”

She said: “O Niganda, take this child, carry him, take care of him; he is the king of the Bahaya. One day he will take care of you.”

Niganda hesitated.

He saw a pygmy woman busy arranging ficus bark.

He signaled her to help.

Together they freed the child.

At that moment, the mother expired.

The pygmy woman took the child to her home.

They gave him the name Kamome (“the runt”).

From then on, the king’s wife must be assisted by a pygmy woman during childbirth.

Niganda received the function of forging the nails of the royal diadem and the hammers

Walengera and Kanyundwe.

When they had brought the child back, Niganda carried the news to the notables.

All said: “We have a king!”

They said to Niganda: “Go quickly and take care of this child, for Cigaba-Muhoye wants to kill him.”

When Cigaba-Muhoye learned that the child was alive, he hurried to kill him.

The pygmy woman hid Kamome near the hearth, covered with bark scrapings.

Cigaba-Muhoye, believing him to be a pygmy child, left.

They told him afterward that Kamome was in Lwege.

He went to verify.

Nalwege hid Kamome on a rack.

Cigaba-Muhoye searched the house.

Kamome, frightened, urinated. Cigaba-Muhoye saw the water fall.

Nalwege said: “Here, the milk jar sheds tears on those who will have good fortune.”

Cigaba-Muhoye left.

The Bahaya hid Kamome among the pygmies.

They announced to Cigaba-Muhoye that Kamome was there.

He arrived while Kamome was playing with pygmy children.

Kamome caught a rat and sucked its blood.

Cigaba-Muhoye said: “This is not a child of our clan.”

The Bahaya said: “Go build in Murhonda.”

They took Kamome to Cirhwabaluzi.

They said: “Place a drum and meat in the granary.”

At night, they offered them to Kamome.

Cigaba-Muhoye trembled upon hearing the drum.

The Bahaya noticed that the mpembe horn was missing.

N’Nembule said: “I will procure it.”

He went to Cigaba-Muhoye and spoke to him.

He sounded the horn.

Then he stole it and left.

Cigaba-Muhoye fled with his wife and his pygmy.
Arriving at Marheme, he felt cold.
He said: "Light a fire."
The pygmy could not do it.
Cigaba-Muhoye killed him.
The diadem fell.
Bazibaziba people picked it up and brought it to Kamome.
As Mako had died, Cigaba-Muhoye and his wife went to Bigega where they perished.
Kamome left Cirhwabaluzi and settled in Luvumbu. He died leaving Mushema.
Mushema took the diviner Mwishi-Kabungu into his service.
His son killed the sacred leopard.
The king consented to his death.
Mwishi-Kabungu took revenge by killing Mushema with the Balumbu.
Cirembwa escaped and was taken to Ishungu.
They called him Kabalé ("canoe").
He lived in Ishungu, then in Rwanda, then returned.
Walire found him and warned his mother.
Rwanda occupied Irhambi and part of Buhaya.
Lukara of the Bahavu invaded Rwanda.
Ruganzu repelled the Bahavu.
The Bahaya demanded the return of Mushema's son.
Nyakalege decided to bring Kabaré back.
Kabaré returned and settled in Luvumbu. He established the ritual code of succession. He
fathered Nabuhanga, Kagweshe and Kamahaha.
Kamahaha succeeded his father. He fathered Kaciko-Bubuye and Batwakana. A conflict broke
out between Kamahaha and Kagweshe, later leading to the division of the kingdom.
Kamahaha died and was buried in Luvumbu.
Batahakana took his father's place. After a few years of reign, he died, leaving his place to
Mwerwe.

Genealogy of the Kings of Bushi (1100–2026)

Royal Lineage from Kashiga-Kadorho

Children: Nnaburhinyi, Nnanindja, Kabaré, Kadusigombe, Nyibunga

Children with Nnalwindi's daughter: Mvacinda, Kalunzekami, Nnamufa

Successor: Cifundagombe

Successor: Cihanga
Child: Cirembebwawa
Children: Kasheze, Cabula
Child: Nshuli-lujo (Nahulilujo)
Child: Kagaku
Child: Ngabwe
Child: Kabale-Kaganda
Child: Mushimbe
Children: Cigaba-Muhôye, Muhôye
Posthumous child: Kamomè
Successor: Mushema
Child: Cirembwa (Kabalé)
Successor: Kabaré II
Children: Nabuhanga, Kagweshe, Kamahaha
Children: Kaciko-Bubuye, Batahakana
Successor: Mwerwe
The lineage continues up to the present chiefdoms (2026)

Historical Timeline

1100: Arrival of Kashiga-Kadorho and Namuhoye in Lwindi
1120: Birth of Kabaré I
1150: Kabaré I becomes king of Bushi
1180: Succession of Cifundagombe
1200: Succession of Cihanga
1230: Cirembebwawa → Kasheze & Cabula
1300: Nshuli-lujo → Kagaku → Ngabwe
1350: Kabale-Kaganda → Mushimbe
1400: Cigaba-Muhôye & Muhôye
1420: Posthumous birth of Kamomè
1450: Mushema → Cirembwa (Kabalé)
1500: Return of Kabalé from Rwanda
1520: Kabaré II reorganizes Bushi
1550: Kamahaha → Batahakana
1600: Reign of Mwerwe
1600–1900: Bahavu–Bahaya wars, expansion of Bushi
1900–1960: Belgian colonization, administrative reorganization

1960–2026: Modern chiefdoms of Bushi (Kabare, Ngweshe, Luhwindja, Kaziba...)

Chiefdoms Issued from the Kabare Lineage

Chiefdom Kabare

Ngabwe (ca 1112–1145)
Kagaku (ca 1145–1178)
Cabula Luhuga (ca 1178–1211)
Cirembewa (ca 1211–1244)
Ngabwe (ca 1244–1297)
Cifundangombe (ca 1297–1330)
N'nabushi Lushulilujo (ca 1330–1336)
N'nabushi Mushimbe (ca 1330–1400)
Cigaba Muhoye Kalemêra (ca 1400–1425)
N'nabushi Kamome (ca 1425–1475)
N'nabushi Mushema (ca 1475–1490)
N'nabushi Kabale Kaganda (ca 1495–1527)
N'nabushi Kamahaha (ca 1527–1553)
N'nabushi Badahakana (ca 1553–1601)
Kaciko (ca 1601–1616)
N'nabushi Lukubi (ca 1616–1656)
N'nabushi Mwerwe (ca 1656–1692)
N'nabushi Ngabwe ya Mwerwe (ca 1692–1742)
N'nabushi Birhenjira (ca 1743–1786)
Bujoka (ca 1786–1795)
N'nabushi Makombe (ca 1795–1845)
N'nabushi Byaterana (1848–1878)
Kagi (1878–1884)
Ruhangara (1884–1888)
N'nabushi Kabare Rutaganda Kashumo (1888–1916)
N'nabushi Kabare Rugemaninzi Alexandre (1922–1980)
Mamimami Prosper (1980–1983)
N'nabushi Kabare Ntayitunda Albert (1983–1985)
N'nabushi Kabare Rugemaninzi II Désiré (1990–)

Chiefdom Ngweshe

Kagweshe-Bagwasha Bihamba Bihangala

Muhive

Kwibuka I

Kaserere (+ 1730)

Weza I (1765)

Bichinga (+ 1765)

Cirimwentale (+ 1863)

Chirhahongerwa

Rugenge (+ 1889)

Lushamba

Lirangwe (+ 1890)

Ruhongeka (+ 1913)

Mafundwe (+ 1937)

Muhigirwa (+ 1943)

Ndatabaye Muhigirwa Weza III (1943–)

Chefdom Kalonge

Cirinja Lushuli Lujo

Mbeba

Bihaku

Mtobosi

Lemera

Kalimbuga

Muvebwa

Bazimb'engoma

Mpangama

Bihama

Masonga

Ntarubibi

Cihyoka

Bisimwa Ferdinand

Muhigirwa Masonga Mpangama II Adriyano

Charhangabo N'nakalonge XIII Joseph

Chefdom Luhwinja

Kabofa (1707–1757)

Mwanza I (1757–1782)
Mwanza II (1782–1783)
Mudusi Rumera (1783–1807)
Namulanga Mwaza (1807–1832)
Mwanza III (1832–1857)
Lubindu Lukulu Cibwire (1857–1887)
Kashema Karhibula Mwanza IV (1887)
Ciroha Nterebwa Cibwire II (1887–1932)
Mulinda Babisha (1932–1934)
Rusagara Cibwire III (1934–1939)
Mukuba Bulungu (1939–1952)
Ruvura Cebastiano (1952–1961)
Mukuba Bulungu II (1961–1985)
Rusagara Kashema II Filémon (1985–2001)
Mukuba Tonny (2001–)

Chefdom Kaziba

Nnakaziba
Kangere (1677–1701)
Nshuli Lujo (1701–1725)
Ngiringa (1725–1754)
Chivula wa Vula (1754–1788)
Karhende Majiri I
Karhende II
Kabonwa Ka Bihembe
Mpwinji Majiri II (1824–1860)
Mukenge Muhirhira (1860–1882)
Cimanye I (1882–1906)
Majiri III Namubanda (1906–1936)
Kabonwa Muhigirwa Alphonse (1936–1965)
Cimanye II Kabonwa Deogratias (1965–2005)
Majiri IV Cimanye Nnakaziba Nalunga Drick (2005–)

Chefdom Burhinyi

Mwerhe Muganga
Ngabwe

Cirumba
Luma
Ngabwe II
Cirhulwire Cikwananzi
Basengezi Muganza Paul
Munganga Cirhulwire Bulala Richard

Chefdom Ijwi / Idjwi-South

Bamanyirwe
Kabwika
Mwendanga
Kabego (+ 1877)
Kango Mihigo (+ 1928)
Ntambuka Barhakanaka Prosper (+ 1981)
Ntambuka Nsibula Kabego II Pascali (+ 1980)
Ntambuka Balekage Mihigo II Roger (1990–)

Chefdom Ijwi / Idjwi-Nord

Balekage Mwedanga gwa Kabwika
Tabaro
Bera
Rubenga Jorji (+ 1993)
Ntawendirungu Jervazi

Chefdom Buloho (Kalehe Territory)

Batahakana
Muloho
Mbeba Eri-Maza
Ngulube Nyenye
Chifunyuchawalanga
Misachi
Mwalyiya
Lukisa
Webasi Chitabunganwa
Mwandula Musinganya
Kalimuchima Mwandula
Mwandula Bilyibwalyibwa

Angalia Mwandula Bilyibwalyibwa
Kitenge Bengeya Mwandula Iwa Mafundo
Amisi Mbokani Kitenge Mwandula Venant

Chefdom Ninja

Tanganyika (Rhanganyika) Erhi Matunguru
Mazangalimbera (Malimbera)
Majembere (Ekwira Iya Mongongo)
Mushimba Ngoyi
Mukengere Mwirhira
Mujombola
Tanganyika II
Mukumbwe
Muganza (Luganza)
Lubaka (Shalikimbi)
Cihugo (Cigaka) (1936–1949)
Maheshe Mukenge (1949–2016)
Muganga Cihugo ca Nnaninja XIII Marcel (2017–)

Chefdom Buhavu (Kalehe)

Muhande Kanyirhambi
Nyangobera Mbeba Eri-Maza
Kamirogosa
Bihako
Lukara
Nsibula
Nyabitorire
Mbakayekalemera Birhahirhwa Ntale
Nyamushanja
Mbalambala
Kamirogosa II
Bamanyirwe
Ntale II
Nsibula II
Ntale III (+ 1900)
Lushombo Bamanyirwe II

Muhigirwa Bahole Boniface (+ 1942)
Manegabe Kamirogosa III Andrey (+ 1961)
Hamuli Ntale IV Didier (2004)
Shosho Kamirogosa IV
Ntale Shosho Kamirogosa V Franck

Hymn of Bushi (bilingual mashi–English)

1. Olwimbo lwa Bushi — Hymn of Bushi

Bushi cihugo cinja bwenene — Bushi is a very beautiful land
N'obworhe bwage bwinja — Its customs are good
Abarhegesi n'abashizi bali binja — The rulers and the governed are good
Basîma, bakuza — They love, they praise
Bayubak'okurhurhondo rhwage — They build upon its hills
Akonkwa Nnâmahanga — Thanks be to God
Oku minja goshiarhuhîre — For all the goods he has given us

2. Ishanja lya Bushi — The Nation of Bushi

Bantu ba bushi binja bwenene — The inhabitants of Bushi are very good
Ishanja lyabo liguma — Their nation is united
Owalâlîka, abûhe omushekera — The one who summons blows the horn
Bahâya, Bagweshe, Abahavu, Abarhinyinyi — Bahâya, Bagweshe, Abahavu, Abarhinyinyi
Bahwinja, n'Abalinja, Bazibaziba, Barongeronge — Bahwinja, Balinja, Bazibaziba,
Barongeronge
Boshi Bakonkwa — May all be blessed

3. Ebintu bya Bushi — The Livestock of Bushi

Bintu bya Bushi binja bwenene — The livestock of Bushi is very beautiful
Enkafu zirhankaganjwa — The countless cows
Ebibuzi, mpene, empanzi n'amanina gazo — The sheep, goats, bulls and their calves
Engoko, enkoma, neci — The chickens and the banana plantations
Rhucîshinge — Let us rejoice
Akonkwa nyâmà, Bushi, haguma — Thank you, homeland Bushi
N'ébintu byage byoshi — With all its livestock

4. Omulimo gwa Bushi — Work in Bushi

Bushi wahinga, ye wanashenya — Bushi that ploughs and gathers wood

Emikolo, buli budaka — The tasks are many
 Alâlika boshi, abalume n'abakazi — It summons men and women
 Bayishe, bakole, bayubake, mâshi — Come work, build, oh!
 Bwo bugale, bo bakonkwa — This is wealth, may they be blessed
 N'aban'omumasomo — And the children at school
 Babone obulezi bwimâna — To receive a sound education
 Aaaaaaaaaaaaaaaaaaaaaaaaaaaaaa — Aaaaaaaaaaaaaaaaaaaaaaaaaaaaaa

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