

EKITONGOLE KYORUNYORO – RUTOORO
EKIGEZO KYOKUTANDIIKA ORUSOMA RWAKABIRI
MUKITEBE KYAKANA
ORUPAPURA RWOKUBANZA
ESAAHA IBIRI N’EKICWEKA

EBIRAHONDERWA ABAKUKAGUZIBWA

- Ebikaguzo binu biri omu bicweka bibiri A na B
- Ekicweka A kirimu 1(a) na 1(b) komami kimu
- Ekicweka B kirimu 2(a) na 2(b) kora byona

EKICWEKA A
GARUKAMU HALI BINU 1(A) RUNDI 1(B)

KINU

1. (a) Omu mitwe ehairwe ifo komamu gumu oguhandiikeho oruganikyo rw’ebigambo ebiri hagati ya 350 – 400
 - (i) Aswera akaguza
 - (ii) Obuli bw’enguzi busobora kumarwaho buta omu ihanga lyawe?
 - (iii) Handiika Orubazo nirumalirra ruti, “.....nkasiima Ruhanga habwekiyankolire.”
 - (iv) Nikyetagisa Abantu babuliki’ro kutwalira amateka mungaro?

RUNDI

- (b) Komamu emitwe ebiri ogihandiikeho ebigambo nkoku oraagiriirwe.
 - (i) Handiika orubazo orwogenda kuhereza Abeminyeto aba Kiryatete East habubi obuli mukukozesa ebibazibazi hali obwomezi bwabu. (Kozesa ebigambo 150 - 180)
 - (ii) Handiika Ebbaruha yobunywani hali omugonzebwa wawe nomusoborra ebizibu ebyorabiremu akasumi akomazire mutali hamu. (Kozesa ebigambo 120 – 150)
 - (iii) Handiika Orunyumyo rwabantu babiri ha simu hagati ya Dakitali hamu n’omurwaire owomuswija. (Kozesa ebigambo 100 – 120)
 - (iv) Handiika Ebbaruha yokweta aboruganda murukurato rw’ekiika iwe oli mikiti ekya Omukuru wa aboruganda rwa Ababito.

EKICWEKA B

Garukamu ebikaguzo byona hali binu 2(a) na 2(b)

2. (a) Omu bigambo ebitakuhingura 90 funza ekihandiiko kinu nooyolekya oburungi obwomwisiki owa kalyaki akuligira

Pita Kalyaki omusaija anyamibwa ou orukwija kusomsho omu mpapura z'akatabu kanu akaba ali musigazi w'emyaka abiri na musanju, w'emibiri ebiri, akaba akusire amatukire n'ekyemo kirungi w'ensaya z'emihoiho, n'amaino g'ensiika akaba aine omutwe gw'ebyeyera n'enyindo y'abahuma ayamuroraga weena yamuligiraga, musaija murungi, kandi oburungi bwe nawe akaba abwemanyire. Musigazi mwecumi, ayamaraga amwanya buli kiro naakoraho isoke rye, amaino ge, omuleju gwe ogw'eruguru y'omunwa, ogu yakuzaaga ebitarra. Okujwara kwe yakurolerraga nkooku ya rolerraga enzooka ye omu bantu. Yajwaraga empale eraihire, n'esaati ez'omulembe, n'ekooti ezirukwanguhirra ez'omusana, obundi yajwaraga enkufiira enungi nay o erukwanguhirra, ei yayetahoga kanyarubaju, hatali nk'abantu boona oku baijwara. Yagonzaaga kujwara gaarubindi ezirukwiragura ziroho akaguha akarukwiragura nako, ezaamulengiiziraga omu bikya obuzaabaga zitamuli ha nyido.

Akaba ali Mugweri mwihwa w'Ababiito,. Ise ha yaferiire akaba ahikire ha bunyoro bw'isaza. Kalyaki akaba asomere yahika omu masomero ga Sekendure. Ha kiro kimu omusigazi onu Kalyaki obu yagarukire omuka y'owanyina Bukwali orwebagyo ataire orupapura rw'amakuru omu nkwhaha, akwasire n'akapakiti ka bisikiti, akasanga owanyina Violeti Nyakaisiki amulindiriire yamugira ati: "Koowe Acaali"

Nawe yamugarukamu ati:

"Koowe Abwoli"

Yamujuna akaba akwasire namugira ati:

"Leero koiizire ojwahiireyo kundi kiki?"

Nandi Kalyaki ati:

"Banza ogende ontekanirizeeyo akakopo ka caai oije nkugambire."

Nyakaisiki ahingura hakaanyuma omu icumbiro ateekaniza caai enogere kurungi, nk'owanyina oku yagonzaaga, agimuleetera ha mulyango, aleteeraho n'ekikopo kye, habwokuba nawe akaba atakanywire. Obu yamazire kugimuteera omu kikopo, yakimwiriza haihi, amugira ati: "Mhu, gira turole, bintebeze ebikufwiireho kiro kinu omu rubuga."

Akasibura ebohiire, habwokuba Kalyaki akaba anyina ekihika okutebya ekimu eki yaboine, nkooku n'owanyina Nyakaisiki akaba aine ekihika ky'okuhuliriza. Agira owanyina ati:

“Abwooli mmugwireho anyakuntaaha ha mutima, ou ndora buli kiro omu birooto byange, murungi nk’amata, naanuliirra nk’obwoki, kandi amagezi ga Ruhanga goona omukubumba omutu akagamaliza ha ngingo ze. Akamuha omutwe gw;ekisorongyo n’obuso bitiire empuuga, amaiso ge oti rundi gararagara, akamuha akanyido k’engusuuru, n’amaino g’obutaagi, yamutaho ekyemo ky’omu bantu, n’omubiri ogurukumuliikana. Akamuha niraka erirukuheheera, eriijuliriza oburungi bw’omukazi weena. Ebyokujwara bye ni bimufubata kurungi, by’ecumi nk’omujwazi wabyo.”

Obu akaba nabaza ebi byona n’ekihika nk’omuntu oku aba naatebya ebyokulya ebi yaliire byamunurra muno, Nyakaisiki amutaireho abiri n’ebimwemwe ha maiso n’ekikopo kya caai eki akaba naasa kwimukya kuta ha munwa abandize yakyegeka ha meeza, nkooku Kalyaki na uwe akaba akozire, nubwo yamukagwize naaseka n’okuhunirra ati:

“Deero nooha ogu anyakukumaziremu omutima ati; tomugamba tukamuhurra?”

Nyakaisiki akeyongera okutangaara obu yahulire owanyina naamugarukamu ati:

“Abwooli timumanyire! Omulimo gwawe ndukwija okuha nukwo kumundondeza okuhikya omuzoire.”

Nandi Nyakaisiki ati “Deeru nyowe ninsobora nta kuronza omwisiki anyakukutaaha hamutima, kandi oworora omu birooto byawe, baitu owotakaboneraga kimu, kandi owotangambiire ibara!”

Hanu Nyakaisiki aimuka ekikopo kye kukita ha munwa naaseka habwokuba akaba naagenderra kisisana nk’arukuburangabiza owanyina Kalyaki. Kalyaki ayanguha kugarukamu bwango ati:

“Onu hati ou ndukukusubirirra mmoboine n’amaiso gange kio kya hati. Mmusangiriize omu posita; twaba nitugenda Kilembe na Sebi, yayemerraho kake ha posita kwihayo ebberuha ye ya Regisita, na nyowe namukurata omuposita offiisi. Nyikaire ninkyatamu nti okuguru gaanyoleka omwisiki onu ou naruga kukutebeza nabaza na mmutaahi we, naikara mmurolerire uwe atamboine, namwiha ha nono namuta ha kasoke eruguru, nagira omunda yange nti mwana wa muhuma we okasemera” deeru obu baikaire nibaija kuturuka nubwo twitiraitarainege omu mulyango namuramukya, yangarukamu n’okusemererwa nk’anyakuumanyire; baagenda. Sebi aikaire amazire kwihayo ebbaruha ye omu posita, arugayo naayanguhiriza tukungura motoka yaitu tugenda. Obu mmukagwize nawe obu araaba amanyire omwisiki ogu yahakana. Kuruga obu Abwoli n’okuhikya hati buli kintu kyona eki rukunyija ha mutima omwisiki tarukukiikiriza kwikaramu.

Nyakaisiki ayongera kumukaguza nk’atarukwikiriza owanyina ebi amugambiire byona ati: “Deeru onu barungi naasisana ki anyakukumaziremu omutima ati?”

Kalyaki: “Nkugambire nti naasisa amata, kandi naajwa nk’obwoki, nooragirwa kumunserurra obu oraaba otali w’kwikara noncumbira caai, noonyarra n’ekitabu ebiro byawe byona.”

Kalyaki yagira ati:

“Obu twikaire nitumubazzaho na Sebi yagira ati.” ‘Naasobora kuba mwegesakati’.”

Kandi nyowe ngenderiire okurora ha nkumu ze tiharoho mpeta, noobuhookuba ey’okujumbirwa noobuhookuba ey’okuswerwa.”

Nandi Nyakaisiki ati:

“Obu araaba alimwikazi wa munu turaamumanya, obu araaba ali mugenyi nabwo turaamwetegereza. Akasi kaitu kake n’orubuga rwaitu rukyali rutoito omutu tasobora kuburramu; n’abantu b’omwaitu munu bakwima byona tibakeima ngambo, obu baraba baamuboineho kandi bamanyire okuligira balingambira, kyonka omurungi omu maiso g’omuntu omu asobora kutaba murungi omu g’ondi, rundi nkooku abandi bagamba:

“Tikinurra matama abiri.”

(b) Soma ekihandiiko kinu ifo kandi okihindule okite omu Runyoro – Rutooro

Kamu leaves his wife in Kenya and proceeds to America for further studies. He leaves her with two children, a boy and a girl. In America, he finds life very comfortable and is soon ensnared in the net of American social life. He leads a life of alcoholism, drugs and loose morals. Consequently, he fails his university examinations and has to buy a fake degree certificate. He also gets involved with a Black American girl who craves to marry an African so as to go back to her roots. Kamau agrees to marry her and fails to disclose the lie that he has a wife and children in Kenya.

Back home, Kamau’s wife lives a life of hardship. Her primary teacher’s salary is stretched to the maximum in an effort to provide not only for herself and the children but also for Kamu’s brother and aging mother.

The men in the village start harassing her in an effort to win her love she rejects their approaches and remains faithful to him. She lives for the day when Kamau will come home with his American degree – their passport to the good life.

Her dreams are shattered when kamau comes back home ten years later, a drunken failure, addicted to drugs and with his black American wife, Carol. Kamau’s wife ends up in a mental home.

BIHOIREYO