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Abstract

Riddling forms the basis for consensus building on agriculture and food security practices in Busoga. This style of discourse on agriculture and food contains symbols that build a collective knowledge base for the community to discuss, appreciate and deliberate on food security. For example, the precedent by Nanyange Agnes, K.36: “*Wansi mmere, wakati nku, waigulu iva – Below is food, the middle is firewood, above vegetable*” (Edhikolyoka: Nsinze, 24.08.2009) opens discussion on food, firewood and vegetal source. Allusion to the cassava plant increases the farmers’ awareness of the value of cassava as a food secure crop. It also draws attention to other crops with similar characteristics thereby increasing knowledge on food security. Using contextual linguistic enquiry, the study interprets 10 selected riddle acts from Nsinze Seed School and Edhikolyoka riddling sessions performed at Nsinze on August 21 and 24, 2009. The study concludes that, riddling refreshes the performers’ power of observation of the society’s agricultural practices. Such insight influences teamwork and value to the crop. This interaction raises the quality of farming and quantity of production as it critically evaluates the utility, developments and challenges facing the farmer. The social interaction in riddling sharpens the mind of the audience participants to (re)think broadly and act specially. The study shows how riddling serves the purpose of crafting deeper knowledge of agriculture and farming practices through agricultural entertainment (agri-tainment). The prevalence of Kisoga riddle acts on food, food production and agricultural science shows that the Basoga are keen on mimicking food in art, to enliven livelihoods and instil individual shared benefits. This therefore confirm that riddles are critical forms of literature that teach and delight people beyond the literary.

Key words: riddling, consensus building, knowledge creation, agri-tainment, agriculture, food security

BIO

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