

Dec., 2006

Dec. 12, 2006      **Kisubi Proverbs-Northwest Tanzania along the borders of Tanzania-Rwanda. by Nd Joseph Luba Nkumbulwa and Rev. Max Tertraos, Miss. of Africa. Sukoma Research Committee of Cultural Center of Bujora (Museum)**

□□□□□□□□□□□□□□□□□□□□□□□□□□□□ **Kisubi:** □ **Omwakitini ni bhaseka kimanzi ni balika.**

\* Kiswahili: Asiyegopa daima, hupata makubwa.

\* English: They never don't worry, so they get troubles.

\* Meaning: Young people , in these days dont agree any remonstrance coming from their elders neither to take in account their old age; they rush into all kinds of stupidity without prudence.

**Kisubi: Oyagoilwe tasigwa omulogi**

\* Kiswahili: Ukiwa na mukosi, kila ulifanyalo hufanyikishi.

\* English: You used to be a good luck., you always succeed!



□□□□□□□□□□□□□□□□□□□□□□□□ **Kisubi: Enkoni etile mkadhalo nagahale.**

\* Kiswahili: Fimbo iliyopiga mke mwenziyo, uitupe mbali.

\* English: You dared to use a whipcord on your wife. Better to throw it away.

\* Meaning: You wife was guilty today and you have been so severe. But we never know, tomorrow it can be your time to be corrected harshly.

**Nov., 2006**

Nov. 3, 2006 **Proverbs of the Nkundo-Mongo Tribes in Belgian Congo (Zaire)**

Wilma S. Jaggard Hobgood

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Mbole (bolili) aobunga nyang'elongi.

\*Explanation: The pointed red fruit of the "bosombo" was confused as to (which plant near the root from which it sprang was) its mother.

Oboz'ekucu;:botamba,--likuju aoy'obw'a ntaka!

\*Explanation: The one who broke the GOURD was the tree:--the abdomen is beaten with blows (of the excited hands of the carrier of the water gourd.)

Esongo aol'ekucu:--ofel'olaka lae?

\*Explanation: The snag broke the GOURD:--why scold the resin (used for mending it)?

Amby'ofel'ekae:--bokw'onko bobe.

\*Explanation: Stop finding fault with the GREENS:--that salt (used for seasoning is) bad.

Bonolu atanga bofaya ok'ise nk'okwala!

\*Explanation: The child considers his father's GUEST only a slave!

## Oct., 2006

Oct. 2, 2006

### **African Proverbs: Guide to Conduct**

(The Moral Value of Ewe Proverbs)

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**BaƆa medoa kalê ha ða o.**

\* Literal Translation: 'A cripple does not start a war song'.

\* Explanation: Usually when war songs are sung they arouse a fighting spirit in men or arouse them to do some daring deeds; thus the leader of the song must be strong enough to take part in any war-like activity that may follow the singing. A cripple can lead a war song but cannot take part in the war-like activities that may follow from it and this will expose his infirmity.

\* Moral Teaching: 'A Cripple starting a war song means a person who claims certain qualities that he does not have and such people's empty claims are exposed in due time. This proverb is, therefore, a warning against empty boasting and recommending the virtue of humility.

□□□□□□□□□□□□□□□□□□□□ □ **ÚtÇtrÇ ñue wotrÇa ýeðuðu ðo**

□ **Literal Translation: 'You change your steps according to the change in the rhythm of the drum'.**

□ \* **Explanation: During the course of drumming and dancing the rhythm of the leading drum causes the steps of the dancers to change.**

□ \* **Moral Teaching: Adapt yourself and your conduct to changing circumstances and do not be unreasonably rigid in your thinking and behaviour.**

□ **Detsi vivi ye hea zikpui.**

\* Literal Translation: 'Tasty soup (meal) draws seats (people) to itself'.

\* Explanation: Ewes like tasty and good smelling and spicy soup and so when a tasty meal is prepared it becomes inviting to people.

\* Moral Teaching: Good behaviour does not have to be advertised, because it is good for its own sake. Good behaviour is never denied a due social recognition and so it pays to be good.

**Du sia du kple efe koklokoko.**

\*Literal Translation: 'Every country with its way of dressing a chicken'.

\*Moral Teaching: The fact that people in different towns or localities kill and dress chickens differently is used to teach the general truth that people in different countries do things differently. For this reason, whenever you go to a foreign country or go into a new community take time to learn their ways of behaviour and adjust your behaviour accordingly.

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\* Literal Translation: 'The blacksmith in one village becomes a blacksmith's apprentice in another'.

\* Moral Teaching: As there are different grades of skills and they are relative to individuals and localities so social status is relative, and so if you go to another country or join another community learn to assess your relative status and behave yourself according to your new status. Do not take your knowledge and status for granted when you are in a new situation, but be prepared to re-evaluate them and let your new estimation of your status guide your conduct.

**Sep., 2006**



Sep. 21, 2006

**LUGBARA WISDOM**

Albert Dalfovo

African Proverbs Series, Volume 3

Series Editor, John S. Mbiti

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**Professor A. T. Dalfovo is Head of the Department of Philosophy at Makerere University, which he joined in 1973. He holds a Ph.D. in philosophy (Makerere, Kampala) and a Ph.D. in sociology (Brunel, London). His interest in Lugbara culture began in 1960 and has never abated. Among his publications: The Foundations of Social Life: Ugandan Philosophical Studies, Washington 1992; Lugbara Proverbs, Rome 1990; "Lugbara Personal Names and Their Relation to Religion" and "Lugbara Proverbs and Ethics" in Anthropos.**

**Lugbara (Uganda) Wisdom**

**Ayia nduri ozuku fi ni.**

\*A different mother is the intestine of the porcupine.

\*Explanation: The intestine of a porcupine is bitter. Likewise a stepmother: she tends to be harsh with the family children who are not her offspring.

**A'i-azi ni a'ya 'ipi.**

\*A co-wife is the owner of jealousy.

\*Explanation: The jealousy among co-wives is so visible and frequent that it may be regarded as their characteristic.

**A'i-azi pi edre okaru.**

\* The tongue of co-wives is bitter.

\* Explanation: Co-wives tend to use sour, offensive words among themselves.

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**A'i-azi ti mbili ru.**

\* The lips of co-wives are pointed

\* Explanation: The language of co-wives, particularly among themselves, is quite often caustic.

**A'i-azi ti ci, agalio ti ci dri ku.**

\* Co-wives are talkative, weaver-birds are not talkative.

\* Explanation: The incessant twittering of weaver-birds vanishes when compared to the talking of co-wives.

**Aug., 2006**

Aug. 24, 2006      **From 100 Chagga Sayings (Tanzania) compiled by Michael Mushi (May 2005).**

**Kichagga: Aikuwia shinga ni ulya ovo/Eekuvia shinga nyi ulya opfo/Ekuvia shinga nu uya wavo**

\* Kiswahili: Akuambiaye fungu ni yule wako

\* English: Who tells you too close is yours

**Kichagga: Andu harinio mono o mangi, hairinio o ngwera/Handu harinio mono mangi, herinio o ngora/Handu hetairia mwana wa mangi hetairia mwana wa ngwera**

\* Kiswahili: Mahali ambapo hutairiwa mtoto wa mfalme, patatairiwa wa maskini

\* English: A place where a king's child is circumcised, there will a poor man's also be circumcised

**Klchagga: A nkilyi kora ivo mcharenyi, kochaakia ivo mraraonyi?/An kiilyi oora ipfo mchareny, kocheakiya ipfo mraraony?/Nikih wata chamba cha maru a mshare kwaenda chamba cha maru a mtoto.**

\* Kiswahili: Kwa nini umeacha shamba la ndizi mshale (za kupika), ukaingia katika shamba la ndizi za mrarao? (za kuivisha)

\* English: Why did you pass the plantain garden and enter into the bananas garden?

**Klchagga: Ifumafuma ndeo na iramiya mmao/Ifumafuma nyi auyo na iramiya nyi wamoo/Iduka duka ni auyavo itamia handu hami ni mayo.**

\* Kiswahili: Kutokatoka ni baba yako na kukaa mahali pamajoa ni mama yako.

\* English: To go out often is your father and to sit in one place is your mother.

**Kichagga: Ikapo riso niura hgao/Ikapo risso nyiura ngao/Kwa kabwa iriso yekematia iula ngao**

\* Kiswahili:Kupigwa kwenye jicho ni kununua ngao

\* English: To be injured in the eye is to procure protection.

**Jul., 2006**

Jul. 09, 2006

**From 198 Proverbs of Kishubi Language North-West Tanzania along the borders of Tanzania-Rw**

Ulugo gumusazi luvfa mkitondo

- \* Kiswahili: Mtu mjinga hutoa maamuzi wakati wowote bila kufikiria huo uamuzi wake, huweza kuacha k
- \* English: If you are not responsible of the work, anyway when you talk of it, it is like nothing; so if you le
- \* Meaning: Responsibility gives you duties and infractions.

Umtajiri ntagira umsozi

- \* Kiswahili: Mtajiri, hana, mlima.
- \* Maelezo: Mtu tajiri anao uwezo wak kufanya atakalo, hata la kuwanyanyasa maskini. Huwaa mwepesi
- \* English: If you are rich, you are out of many problems whih are the lot of the majority of your fellow con
- \* Explanation: Itis so difficult for the richest to remain honest. Money multiplies your power in action and

\* Kiswahili: Maneno yaho hayaendi mbali kama pombe.

- \* Maelezo: Pombe, kama kaikuifaa vizuri wanywaji, hawainunui. Kutoa maneno au mawazo kwa watu ya
- \* English: You speech died like beer.
- \* Explanation: Beer doesn't bring profit to drinkers. To talk with people who don't pay attention it is like a

Kukarabila inyuma nkisazi.

- \* Kiswahili: Kunawia nyuma kama inzi.
- \* Maelezo: Unafanya kazi isiyo na faida, kwa mfano umelima na kuvuna, hamuna.
- \* English: The fly, after annoying you, washes her hands. You cultivate in vain. No harvest.

Ingoma ya abhana ivfa ningoga

- \* Kiswahili: Ngoma ya watoto inakufa ghafula
- \* Maelezo: Watoto wanapocheza husambaa bila mwafaka. Kufanya kazi ya zaidi wa nmoja lakini munaa
- \* English: Children play with drums and spread in no time.
- \* Meaning: People who are not mature begin any enterprise but they can't go on seriously, they abandon
- \* Meaning: People who are not mature begin any enterprise but they can't go on seriously, they abandon

Jul 02, 2006

**From 198 Proverbs of Kishubi Language North-West Tanzania along the borders of Tanzania-Rw**

Kishubi: Huta-huta uvyala umwana mubwisi

\* Kiswahili: Uharaka haraka uzaa mtoto mchanga

\* English: Any work you have to do, don't go so quickly without reflection, otherwise your work will be sw

Kishubi: Impene ivyala umgabho wayo

\* Kiswahili: Mbuzi huzaa bwana wake

\* English: The goat could give birth to her husband

\* Meaning: There are beaviors which are very bestial. Human beings cannot follow the animals who hav

Kishubi: Ikanga ntivyala kubhugenyi

\* Kiswahili: Kanga hazai ugenini

\* English: The partridge doesn't give birth far away from his won.

\* Meaning: You will be at ease only in your own home.

Kishubi: Inka yu-nwiki btuvtaka \* Kiswahili: Ngombe wa maskini hazai

\* English: The cow of a poor doesn't let profit

\* Meaning: If you are not one of the rich, your opinion will never be received or used.

Kishubi: Wavyaliwe munzara

\* Kiswahili: Umezaliwa kwenye njaa

\* English: IF you are counted among the members of the famly, there will be no part for you in the food.

\* Meaning: People put distinctions between you and the neighbors. Without a special invitation, you are

**Apr., 2006**

Apr 02, 2006

**Proverbs of the Nkundo-Mongo Tribes in Belgian Congo (Zaire)**

**Wilma S. Jaggard Hobgood**

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The pointed red fruit of the "bosoombo" was confused as to (which plant near the root from which it sprang)  
Mbole (bolili) aobunga nyang'elongi.

The one who broke the GOURD was the tree:--the abdomen is beaten with blows (of the excited hands)  
Oboz'ekucu;:botamba,--likuju aoy'obw'a ntaka!

The snag broke the GOURD:--why scold the resin (used for mending it)?  
Esongo aol'ekucu:--ofel'olaka lae?

Stop finding fault with the GREENS:--that salt (used for seasoning is) bad.  
Amby'ofel'ekae:--bokw'onko bobbe.

The child considers his father's GUEST only a slave!  
Bonolu atanga bofaya ok'ise nk'okwala!

**Mar., 2006**

Mar 26, 2006

**Proverbs of the Nkundo-Mongo Tribes in Belgian Congo (Zaire)**

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Moonlight does not (enable one to) see (to gather) RAFFIA  
Weji ntenaka mpeka.

The SALT (we have for seasoning) the chicken is insufficient, and you (go and) kill a goat (besides)!  
Bokwa wa nsoso bofokoke k'ooma nta!

The tiny antelope is smearing his fur with SOOT; the elephant says, "Give me some, to scatter (over my  
Mboloko abis'eliyo; njoku te: "Onka emi,--mpatangai." Mboloko te: "Beliyo befosile."

The foolish little ANTELOPE cut firewood for the leopard.  
Mboloko ea bolole,--ebunekeji nkoi nkuni.

The small spotted wild CAT mistook the leopard for a relative!  
Bowane aotanga nkoi eoto!

Mar 19, 2006

**Proverbs of the Nkundo-Mongo Tribes in Belgian Congo (Zaire)  
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An ANTELOPE wouldn't be strong enough to carry the tusks an elephant bears.  
Nboloko afaikusa bionjo becw'a njoku.

A small (person's) BACK can not carry (a heavy basket of) supplies (for camping);--it is only strong enough  
Ikokongo a factomba mbengo:--ikoka l'ifofole kika.

One does not set out for a hunting CAMP with bananas (only).  
Ntacwaka ifele l'anko.

FIRE can soften iron.  
Tsa ifotekya loolo.

The beauty of moonlight won't (enable one to) pick up CATERPILLARS.--(OR: --a needle.)  
Lituk'a weji ntambolaka mpifiji. (---ntonga.)

Mar 11, 2006

### **Three Thousand Six Hundred Ghanaian Proverbs (From the Asante and Fante Language)**

**J.G. Christaller**

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- \* If you have some food in your mouth, and you are roasting something, it becomes well roasted.
- \* There is something better somewhere.
- \* If something doesn't please you, it makes everything else bitter to you.
- \* If someone is going to prepare really good food for you, he gives you "ampesi" - boiled yam first.
- \* If someone's corn planted in the second rainy season does not grow well, no one passes through it with a hoe.
- \* If someone curses you saying, "Let him die", it is not as painful as saying, "Let him become poor."
- \* If someone makes a comforting charm for you and later only besmears your mouth with mere words to comfort you.
- \* One man's curse is another man's fortune.
- \* One man's enemy is another man's friend.
- \* However rich a man is, it is not right to plunder his things with big pans.

Mar 04, 2006

**Three Thousand Six Hundred Ghanaian Proverbs  
(From the Asante and Fante Language)**

**J.G. Christaller**

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- \* The old woman looks after her hens and the hens look after the old woman.
- \* When an old woman goes to fetch water she will return, but we want someone who will return quickly.
- \* If the old lady knows so much, let her make her own fence. (If the old lady is quarrelsome, she makes her own fence.)
- \* Old woman, if you are quarrelsome, make your own fence!
- \* The old lady doesn't wear properly the rag that is tied about one's chest when mourning for a close relative.
- \* The old woman's meat is vegetables.
- \* If you collect peppers one by one, the plant grows well; but if you break the stem, it dies.
- \* Grumbling causes the slave to be sold.
- \* Misfortunes do not have set times for coming.
- \* Misfortunes do not come only to slaves.