

**A COLLECTION OF 100 SOGA (UGANDA) PROVERBS AND WISE SAYINGS**



**By**

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## **DEDICATION**

I dedicate this work to almighty God the source of my life; my strength and inspiration. I also appreciate the moral contribution of my lovely wife Machozi Kesiya and all members of my family

Thanks.

## **ACKNOWLEDGEMENT**

I also like to acknowledge Mr. Amon mbwambale and Kaskile Mtembwa as my collaborators, my family members for supporting me by giving ample time to conduct this research; I also acknowledge the African proverb staff especially Mr. Elias for being cooperative in accomplishing this research.

## INTRODUCTION

### LOCATION

The Basoga people speak the language **Soga**, which is a Bantu language in the Niger-Congo family. Its alternative names are *Lusoga* or *Ohusoga*. The Basoga people live in Uganda's districts of Bugiri, Iganga, Jinja, Kamuli, and Mayuge (formerly known collectively as Busoga). This region is situated in eastern Uganda immediately north of the Equator, Busoga is bounded by Lake Kyoga to the north, the Victoria Nile to the west, the Mpologoma River to the east, and Lake Victoria to the south.

### ETHNOGRAPHICAL LOCATION OF THE BASOGA PEOPLE OF UGANDA



**Map 2 - Ethnological location of the Basoga in Uganda**

Lusoga is spoken in many dialects. These are *Tenga (Lutenga)*, *Lamogi (Lamoogi, Lulamogi)* *Siki (Lusiginyi, Lusiki, Siginyi)*, *Diope (Ludiope)*, *Nholo (Lunholo)*, *Kigulu (Lukigulu)*, *Gweri (Lugweri)*, *Luuka*, *Tembe (Lutembe)*, *Gabula (Lugabula)* and *Lukono*.

According to a census done in 2014, the language is spoken by approximately 2,960,000 people. The Basoga are the second largest ethnic group in Uganda.

### HISTORY AND ORIGIN

History relates the origin of the Basoga to that of the Bantu speakers who entered Uganda from northern Katanga (the current Democratic Republic of the Congo). Between 1250 and 1750, the Basoga migration and settlement in their present location is associated with two cultural heroes: *Kintu* (the Thing) and *Mukama* (the Milker). Migrations around the Lake Victoria area are associated with Kintu, who originated from the Mount Elgon area in the east; traveled through southern Busoga, where he founded states; and later moved to the neighboring state of Buganda to the west. The largely Bantu population in Busoga was affected by the arrival of Luo

immigrants between 1550 and 1700. The Luo migrations which affected parts of northern and eastern Uganda are associated in Busoga with the Mukama figure. Traditionally regarded as the provider of all things, Mukama was the most influential leader of the Luo immigrants who entered Busoga from different directions.

Originating from the east, Mukama traveled westward; stopped in Busoga, where he fathered children who founded important states in the north; and later continued on to the state of Bunyoro in the northwest. These migrations turned Busoga into differentiated cultural zones consisting of the largely Bantu-influenced region around Lake Victoria in the south and the Luo-influenced area in the north around Lake Kyoga and the Mpologoma River. These apparent differences were greatly minimized by cultural cooperation between the Basoga and their neighbors. Before the Kintu-Mukama migrations, the Basoga socioeconomic and political society was dominated by various clans, which determine blood relationships. The Basoga cemented their relationships through inter-clan marriages and over the years used that institution to become closer as a group and co-exist peacefully with their neighbors. Cultural relationships also were forged through the indigenous religious institutions that brought the Basoga together to worship. People all over Busoga would meet at religious shrines built for the founding figures Kintu and Mukama.

## **CULTURE AND SOCIAL STRUCTURE**

Their holdings were located in a given highland area between swamps (*omutala*). The *omutala* was sub-divided into sub-village (*ekisoko/kisoko*), which had an appointed or hereditary headman who distributed land. Land was available to both relatives of the headman and those who were not members of the clan. As long as the land occupant paid the initial dues and fulfilled the customary obligations, he had secure tenure.

A village consisted of dispersed homesteads, which had buildings or group of buildings. Traditional houses were round-shaped, beehive-shaped, and thatched with dry banana leaves from the top to the ground. During the twentieth century this building style was converted to grass roofing with walls made of mud. Each family unit consisted of many houses where both immediate and extended families resided. After the imposition of British rule, houses became more rectangular, were built with multiple rooms, and had white-washed walls. Other materials were used for construction: corrugated iron for roofs, cement for floors, and bricks for walls.

Today, behind each house there are various buildings that serve as a kitchen, grain store, a shed for young calves, and a pit latrine. As the boys matured, they establish their autonomy either by building their own homes nearby, or purchasing land elsewhere. In seeking their independence, girls are more diplomatic in maintaining a cordial relationship with their parents and brothers since they regard those individuals as a refuge if there are problems in their marriages.

The father is central to the clan system because all his children and those of his sons belong to his clan. One cannot marry a member of one's clan or one's mother's clan. A clan's identity is based on the name of its ancestors. Basoga clans were divided into two categories: *abakopi* (commoners) clans to which the majority belonged and *abalangira* (royal clans). Inter-marriages between commoners and royal families tended to close potential social gaps. Clans still play important roles in marriages, the naming of children, burials, succession, and land allocation.

In the countryside may have a household consisting of a father and his wife or wives, children, and relatives who cannot live by themselves. It is also common for individuals who are educated, are monogamous, have a few children of their own, and live in town to have eight people in their households. This is caused by the willingness of householders to help members of the extended family whose parents might have played a role in their upward mobility.

Women do most of the work central to the survival of the household. To provide food for the family, women and children look after the garden where they cultivate bananas, and ensure the availability of beans, cassava, potatoes, tomatoes, and green vegetables. Men help their wives in clearing thick bushes and felling large trees. Additionally, men protect their homes and provide necessities that cannot be produced from the family plot. Men hunt to provide meat for the family. For the Basoga women education was neglected. A majority ended up becoming homemakers or working at low-paying jobs. However, today this has changed. Many are highly educated and hold professional jobs.

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### **Marriage**

Polygamous marriages were encouraged because they increased a man's chances of having a large family. Since marriages are between families rather than individuals, relatives on both sides become interested in whom one is marrying. Once the two families reach an understanding, the man's side pays bride-wealth to his prospective in-laws in appreciation for raising his wife-to-be. A wife expects her husband to provide housing and clothing and to treat her and her relatives well. The husband expects his wife (or wives) to cook well and to work enough to provide daily food, bear children, and have good relations with his relatives. Failure by either party to meet these obligations may result in separation or divorce. Families try to intervene to prevent the dissolution of a marriage.

Bigwala music and dance is a cultural practice of the Basoga people of Uganda, performed during royal celebrations such as coronations and funerals and, in recent decades, on social occasions. It has a set of five or more monotone gourd trumpets blown to produce a melody for a specific dance. Usually a performance begins with one trumpet; other trumpets then join in followed by drummers, singers and dancers. The singers and dancers move in a circular formation around the drummers, swaying their waists gently and raising their hands with excitement in time with the music and rhythms. Women spectators ululate when a performance



nears its climax. Bigwala music and dance plays a significant role in contributing to the unity among the Basoga people. The lyrics of the songs usually narrate the history of the Basoga, focusing mainly on the achievements of their king, leadership, marriage problems and acceptable social norms and practices. It symbolizes their identity and links with their past.



### **Assorted gourd trumpets of the Basoga**

Drums are important instruments in this community. They generate dance rhythms and are played to accompany singing. Churches use drumbeats to announce services. Drums are a popular item for home decorative purposes and traditionally were used to announce a war, invite people to go hunting, and announce a death in a village. Norms and traditions were, and still are passed through use of songs, dances, folk lore, riddles and proverbs. In the village, most children still live with the elderly within a homestead. In schools they learn through these modes, and as they have fun they are able to remember the teachings.

### **Circumcision**

As the child grows up, he or she has to be initiated into adulthood through a circumcision ritual. In the past, many African communities practiced female circumcision, which has since been criminalized in many countries across the continent. Although some tribes still practice female genital mutilation, many have adopted new practices that are less harmful to girls. For boys; circumcision is almost unanimous across the continent. Although different communities celebrate this rite of passage differently, it involves the removal of foreskin from a boy's penis and is often done by village elders who use the ritual as an opportunity to pass down key traditions to younger generations. In Uganda, a number of communities still practice male circumcision, whereby the initiates are taken to a secluded place, usually in a forest, where their foreskins are removed by an appointed circumciser who uses a special knife for the procedure.

Among the **Soga** male circumcision is considered a teachable moment that prepares boys for the

enormous responsibilities of manhood.

### **Inheritance**

Basically in the boys and men are entitled to inheritance of their family property unlike girls although, they are sometimes entitled to inheritance, if given an opportunity. In the past particular locations became identified with each clan and were venerated with the title *obutaka* (ancestral lands). Clan members buried their dead in those lands. However, as a result of population growth, clashes within clans, catastrophes such as famines and sleeping sickness, and raids from neighboring states, many clans dispersed. The clans segmented into lineages known as *enda* which typically included individuals who traced their genealogies through the male line to a common ancestor. These segmented lineages either kept minimal contact with the original base or forgot it.

After the death of a clan member, the clan gathers to perform funeral rites and ensure the legitimate passage of the deceased's property, home, and family. Two forms of inheritance are followed: *omusika owénkoba* (heir of the belt) and *omusika owémbisi* (property heir). The former role is assigned to the deceased's (usually youngest) brother (real or collateral), who becomes the guardian of the family by adopting the children, taking the widow as his wife, and inheriting the belt, spear, stool, and other items that symbolize the personality of the deceased. Land, livestock, and other property were given to *omusika owémbisi*, normally the oldest son of the deceased. Succession is now largely based on primogeniture. The remaining property is divided equally among the other children. The youngest brother is still accorded the ceremonious title of *omusika owénkoba* and, depending on the education and economic well-being of the family, may take over the children and wife or wives of the deceased. If the widow or widows decide to remain independent, they either are provided for by their relatives, buy land elsewhere, or become employed.

### **Death**

Death is viewed differently depending on the community. While some tribes believe death is the end of a person's journey through life, others believe that those who've passed on are simply resting. Other communities believe that the spirits of the dead are always watching over them.

Individuals were granted land for daily use. Individuals seeking land for daily use would contact the relevant authority (the headman of the *ekisoko*), who would take them through the required steps before land could be allotted to them. Once one paid the required dues and fulfilled one's customary obligations, one could claim tenure over a piece of land.

### **RELIGION**

The Basoga believe in the existence of a spirit power that is omnipotent and timeless and influences activities in a way that is beyond human understanding. At the top of the religious hierarchy, is Kibumba (the Creator), who created the people and the earth, moved into the sky, and left behind the spirits as his representatives. These spirits are associated with marriage, birth, fertility, and death. Despite the introduction of Christianity and Islam, a significant number of people consciously or unconsciously observe "Indigenous Kisoga

Religious Beliefs." Communication with spirits was done through "religious professionals," the most important of whom were the *abaswezi* (*omuswezi*, singular), who act as mediums of various emisambwa.

They diagnose problems and provide solutions. They also make charms that people wear for protection from diseases and enemies. There are *abalogo* (*omulogo*, singular) who use mystical power to harm or kill people. This group is hated, and if anybody is caught in the act of *okuloga*, the public may kill that person

## **ECONOMY**

Every Kisoga homestead has a plantain garden that provides the staple food. Each house-hold farms seasonal crops such as peanuts, millet, corn, and potatoes. On the edge of the holdings are patches of uncleared bush used as a source of wood and grass. The availability of these foods is determined by where one lives. The south, which receives plenty of rain, grows plantains, beans, cassava, and potatoes, while the north, with somewhat drier conditions, grows famine-resistant crops such as finger millet and sorghum. Because of the region's varied ecology and geography, the Basoga engaged in the exchange of goods. Bark cloths from the north were exchanged for pots and food from the south. Similarly, the Buvuma islands in Lake Victoria, which specialized in fishing, exchanged their goods for food, clay, bowls, and pots from southern Busoga. In the nineteenth century the Bavuma introduced beads and cowrie shells as a medium of exchange.

Large-scale commercial economic activities among the Basoga were introduced after the British annexation in 1895. To generate government revenue commercial agriculture was introduced to grow coffee, rubber, and cocoa on European plantations as well as African-grown cotton. As a result of the labor-intensive nature of cotton cultivation and the closing of many factories in Jinja, the Basoga abandoned cotton to focus on growing cash-generating foodstuffs such as corn, peanuts, and rice. They contribute to internal trade by selling food items (bananas, cassava, beans, corn [maize], potatoes, peanuts [groundnuts], and soybeans).

Pottery was made by specialists and included everyday utensils such as *ebibya* (bowls), *entamu* (cooking pots), *ensuwa yomwenge* (beer pots), *ensuwa yamadhi* (pots for drawing water), and *emindi* (tobacco pipes). The Basoga make baskets, drums, and mats. The common items made with basketry include granaries, pot lids, trays, eating utensils, and storage vessels. Pots are made by both men and women from creepers, grasses, palm fronds, and papyrus bark. Largely made from the plaited fronds of the wild palm, mats are used as floor covers, partition screens, bedding, and wallhangings.

The opening of the Owen Fall Dam in 1954 catapulted Jinja to a position of potential economic leadership in Uganda. Jinja attracted several major industries, including textiles, blankets, spinning mills, copper smelters steel rolling mills, and breweries.

## **POLITICAL STRUCTURE**

Busoga is administered directly by the Uganda central government officials, who included a District Commissioner, a *Saza* (county) chief, a *Gombolola* (sub-county) chief, and Mutongole (parish) chiefs. The Kyabazinga institution was also restored in 1996, with its role limited to ceremonial and cultural functions. The administration is run by officials of Busoga's four districts: Bugiri, Iganga, Kamuli, and Mayuge. Each district is headed by a government-



appointed District Administrator (D.A.), who together with elected officials collectively known as "Local Councils" (L.C.'s) administers the region. This unique administrative arrangement has empowered the ordinary people.

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## A COLLECTION OF 100 SOGA (UGANDA) PROVERBS

**1. Abaamizi: abangi bazimaya embwa.**

**Kiswahili:** Waelekezaji wengi humpotosha mbwa.

**French:** Beaucoup d'instructions perdent le chien.

**English:** Many guidelines mislead a dog.

**Meaning:** Too much of something is poisonous.

**Biblical parallel:** Micah 7:5 *"Trust you not in a friend, put you not confidence in a guide, and keep the doors off".*

**2. Atyamiisa asekereraadaaga.**

**Kiswahili:** Anaye keti akila huwacheka wanao tseka kwa njaa.

**French:** Quelqu'un qui s'assoit en mangeant se moque de ceux-là qui ont faim.

**English:** He who sits while eating laughs at those starving.

**Meaning:** A satisfied person careless about those hungry.

**Biblical parallel:** Psalms 12:5 *"For the oppression of the poor, for the sighing of the needy, now will I arise, said the Lord; I will set him in safety from him that puffed at him."*

**3. Abanana bazaarha, nga mulimoakako.**

**Kiswahili:** Watoto wanacheza wako wakiwa miongoni mwao.

**French:** Les enfants jouent avec tes enfants parieur.

**English:** Children are playing with your children among them.

**Meaning:** If anything happens to others you will not be exceptional.

**Biblical parallel:** Galatians 4:31 *"So then, brethren, we are not children of the bondwoman, but of free,"*

**4. Abaavu bagalya makanto.**

**Kiswahili:** Maskini hula vingine kwakutamani.

**French:** Le pauvre mange, ceux dont il désire.

**English:** The poor eat something on wish.

**Meaning:** A poor person cannot afford all that he or she wishes.

**Biblical parallel:** *"He raises up the poor out of the dust, and lifted up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the lords and he hath set the world upon them."*

**5. Ababini bantu, omulala kisololo. Kiswahili:**

Wawili ni watu watatu nimnyama.

**French:** Deux personnes sont humains, mais une troisième un animal.

**English:** Two people are human beings the third person is an animal.

**Meaning:** Among humans there those that have a tender heart than others.

**Biblical parallel:** Exodus 8:15 *"But when pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said."*

6. **Abagaiga ni abagaiga bendagama,okirevu kirekerera amatama kyegema kunviiri.**

**Kiswahili:** Matajiri hupendana, sababu mandevu huacha uso kushikana na nywele.

**French:** Le riche aime un autre riche.

**English:** The rich and the rich love each other, the beard leaves the cheeks and attaches itself to the hair.

**Meaning:** Birds of the same feathers fly together.

**Biblical parallel:** Psalms37:16 *“A little that a righteous man hath is better than the riches of many wicked.”*

7. **Abakulu balya ebikalu,talwa kugwa nalusuubo.**

**Kiswahili:** Waze walao vitu vikavuvikavu huenda wakaanguka kwenye kamba.

**French:** Les vieux mangent, des choses sèches, risque de tomber.

**English:** The elders who eat dry things, may soon fall with the hanging line.

**Meaning:** Elders that take dry foods may slugger.

**Biblical parallel:** Jeremiah31:30 *“But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.”*

8. **Abalamu bigogo bisalire, ti byekukekarimu.**

**Kiswahili:** Watuwakiwa hai wako kama shamba la mandizi likiwa limepaliliwa,hauwezi uka jificha ndani.

**French:** Les hommes vivant comme le champ de bananes, une fois défriche, on ne peut pas se cacher.

**English:** The living are like thinned banana plantation it is difficult to hide.

**Meaning:** There can be no secret under the surface of the earth.

**Biblical parallel:** Deuteronomy29:29 *“The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.”*

9. **Abalamu tibasima,okutolaku nga afiire.**

**Kiswahili:** Walio hai hawatosheki mpakawafe.

**French:** Les vivants ne sont jamais satisfait, jusqu'à la morts.

**English:** The living are never satisfied until they are dead.

**Meaning:** Death is the end of everything that is living.

**Biblical parallel:** Revelation16:3 *“And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.”*

10. **Abalamu tipenda ya munaibwe ekubeibiri.**

**Kiswahili:** Wanadamu awapendezwi wakiona ya wenzao ikiza mbili.

**French:** Les hommes ne veulent pas, que leurs voisins réussissent.

**English:** The living never wish their friends to succeed.

**Meaning:** People do not like when others prosper in life.

**Biblical parallel:** Psams73:3 *“For I was envious at the foolish, when I saw the prosperity of the wicked.”*

11. **Abalungi ndagalannamu,tidhiwamubigogo.**  
**Kiswahili:** Waremboni kama matawi mazuri ya ndizi hayaishi shambani.  
**French:** La beauté est comme les feuilles de bananes dans la bananière, elles ne se finissent jamais.  
**English:** The beautiful are like good banana leaves they are never finished in their banana plantation.  
**Meaning:** Good things have no end.  
**Biblical parallel:** Psalms 1:3 *“And he shall be like a tree planted by the river of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”*
12. **Abasigulananaabakwangana.**  
**Kiswahili:** Wale wanaoongozana kwa mambo mengi huowana.  
**French:** Ceux qui marchent ensemble, se marient.  
**English:** Those who lead or support each other are those ones who marry each other.  
**Meaning:** Those that are always together end up in marriage.  
**Biblical parallel:** Deuteronomy 25:5 *“If brothers dwell together, and one of them dies, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her.”*
13. **Abasilika basilikakubingi.**  
**Kiswahili:** Wanaonyamaza hunyamanzia vitu vingi.  
**French:** Le silence renferme beaucoup de choses.  
**English:** Silence is golden.  
**Meaning:** Silence sometimes is eloquent than words.  
**Biblical parallel:** Ecclesiastes 3:7 *“A time to rend, and a time to sew; a time to keep silence, and a time to speak.”*
14. **Abataka bali oti mukusu,wa olwanabo bakwita.**  
**Kiswahili:** Wenzako kijijini ukiwakosea wanawezakukuuwa.  
**French:** Les gens de la même descendance, sont dangereux en cas de conflit, ils peuvent te tuer.  
**English:** Clansmen are sometimes very dangerous if you quarrel with them they can kill you.  
**Meaning:** Your closest allies are your own enemies.  
**Biblical parallel:** Mark 6:19 *“Therefore Herodias had a quarrel against him, and would have killed him; but she could not.”*
15. **Abatuuka beerabiraabatuuusa.**  
**Kiswahili:** Watu waliopanda juu huwasahau waliowapandisha juu.  
**French:** Les gens, qui promptement réussit, oublient facilement cela qui les ont aidés.  
**English:** Those that are successful easily forget those that helped them.  
**Meaning:** People that are successful easily forget their past life.  
**Biblical parallel:** Job 11:16 *“Because thou shall forget thy misery, and remember it as waters that pass away.”*

16. **Abazika abafu okumpi ,na ababaleeteraokululuma.**  
**Kiswahili:** Wale wanao wazika wafu karibu huwaletwa walio hai shida.  
**French:** Ceux qui enterrent le mort, attirent le tourment à ceux qui sont en vie.  
**English:** Those that bury the dead closer are the ones that make them torment the living.  
**Meaning:** Images of the dead bring misery to the living.  
**Biblical parallel:** Revelation20:10 *“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.”*
17. **Agamyuka omutezi naagamyuka nakasole.**  
**Kiswahili:** Mwindaji hutokwa na machozi vilevile mnyama hutokwa na machozi.  
**French:** Le chasseur aux yeux rouges, comme la bête aux yeux rouges.  
**English:** The hunters red eye is also the animals red eyes.  
**Meaning:** The hunter can become the hunted, and the hunted can become the hunter.  
**Biblical parallel:** Jeremiah16:16 *“Behold, i will send for many fishers, said the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.”*
18. **Agaghube agangi tigagheabwima.**  
**Kiswahili:** Panya wengi wanono hushindwa kuchimba shimo.  
**French:** Beaucoup de gras rats ne peuvent pas creuser untrou.  
**English:** Many fat rats cannot digholes.  
**Meaning:** Too much of something is poisonous.  
**Biblical parallel:** Job3:21 *“Which long for death, but it cometh not; and dig for it more than for hid treasures.”*
19. **Agatafumbye inhoko, olyamakagha.**  
**Kiswahili:** Chakula kisichopikwa na mamako kula kichache.  
**French:** Un repas qui n’a pas été préparé votre mère, on mange peu.  
**English:** What has not been cooked by your mother you only eat a bit.  
**Meaning:** Everything you do has its limits.  
**Biblical parallel:** Judges9:27 *“And they went out into the fields, and gathered their vineyards, and trade the grapes, and made merry, and went into the house of their god, and eat and drink, and cursed Abimelech.”*
20. **Agatali mamege gokyaengalo.**  
**Kiswahili:** Chakula kisichogawanywa huchoma mikono.  
**French:** Ce qui n’a pas été partagé, brule les mains.  
**English:** What is not shared burns the hands.  
**Meaning:** A mean person suffers his fate alone.  
**Biblical parallel:** Luke6:35 *“But love your enemies, and do well, and lend hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest: for he is kind unto the ungrateful and to the evil.”*

21. **Agatila mekobe tigaigusamugeni.**  
**Kiswahili:** Chakula ambacho hakijaandaliwa hakimshibishi mgeni.  
**French:** Ce qui n'a pas été préparé, ne satisfait pas les visiteurs.  
**English:** what is not prepared does not satisfy the visitor.  
**Meaning:** You do not welcome a visitor on an empty stomach.  
**Biblical parallel:** Mark 8:4 *“And his disciples answered him; from whence can a man satisfy these men with bread here in the wilderness.”*
22. **Agaya embwa, atoollogho iriba.**  
**Kiswahili:** Ukimdharau mbwa mtoleengozi.  
**French:** celui qui méprise un chien l'enlevé la peau.  
**English:** He who that disregards a dog removes the skin.  
**Meaning:** If you disrespect something you do not welcome it.  
**Biblical parallel:** Exodus29:14 *“But the flesh of the bullock, and his skin, and his dung, shall thou burn with fire without the camp: it is as sin offering.”*
23. **Agayirira ekitono,tatuna.**  
**Kiswahili:** Ukitharau vitu vidogo vidogo huwezi kuwa tajiri.  
**French:** Celui qui ne prend pas soins dd petites choses, ne sera jamais riche.  
**English:** He who that is careless with small things never gets rich.  
**Meaning:** it's not big things that matter in life but small things matters a lot.  
**Biblical parallel:** Matthew25:23 *“His Lord said unto him, well done, good and faithful servant; thou hast been faithful over a few things, I will make the ruler over many things: enter thou into the joy of the Lord.”*
24. **Agoraenslave, agorayeyalyaku.**  
**Kiswahili:** Ukisengenyana mnene pia utasengenyana ndogo.  
**French:** Celui qui dit des mauvais propos aux grands, le fera aux plus petits.  
**English:** He who that has tales on a fatty one, does so on small one.  
**Meaning:** Rumormongers pedal rumors on everything.  
**Biblical parallel:** Luke24:11 *“And their words seemed to them as idle tales, and they believed them not.”*
25. **Ageya gwe oyenda, akuleetera lugambo.**  
**Kiswahili:** Asengenyaye mtu unaye mjua huleta mgogoro.  
**French:** Celui qui maudit la personne dont tu connais t'apporte de romans.  
**English:** He that backbites the person that you know brings you rumors.  
**Meaning:** Mockers bring disputes among neighbors.  
**Biblical parallel:** Psalms35:16 *“With hypocritical mockers in feasts, they gnashed upon me with their teeth.”*
26. **Aghabi enkonko ghetoola omwiguto.**  
**Kiswahili:** Pahali pachafu kuku hutoka akiwa ameshiba.  
**French:** Dans une seule place, le spoulés en est satisfaites.  
**English:** In a dirty place the chicken goes satisfied.

**Meaning:** Another man food is another man poison.

**Biblical parallel:** Leviticus7:19 *“And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.”*

27. **Aghabi ghetoliwa na amaani.**

**Kiswahili:** Maisha mabaya huepukwa kwa kutia bidii.

**French:** On peut vaincre, par effort une mauvaise place.

**English:** You overcome a bad place with effort.

**Meaning:** Hard work pays.

**Biblical parallel:** Exodus5:13 *“And the taskmasters hastened them, saying, fulfill your works, your daily tasks, as when there was straw.”*

28. **Aghakula enume, tihakulandala.**

**Kiswahili:** Pahali palipo ndume, utampata ndume mwingine.

**French:** Là où Il ya de bœuf, on trouve un autre.

**English:** Where a bull is being breed it is where you find another that is grown.

**Meaning:** Birds of the same feathers fly together.

**Biblical parallel:** Deuteronomy32:14 *“Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.”*

29. **Aghalama katondo gume yawa, omwongeramikisa.**

**Kiswahili:** Anaye mlaani aliye barikiwa na Mungu humwongezea baraka.

**French:** Celui qui maudit une personne bénie par Dieu, augmente sa bénédiction.

**English:** **He who that curses the blessed one of God adds him blessings.**

**Meaning:** Nothing can be against God will.

**Biblical parallel:** Genesis12:3 *“And I will bless them that bless thee, and curse him that cursed thee, and in thee shall all families of the earth be blessed.”*

30. **Aghali abakulu ghoneka bitono.**

**Kiswahili:** Palipo na wazee hapaharibikijambo.

**French:** Là où il y a des vieux hommes, il n’y a pas de destructions.

**English:** Where elders are there is less spoils.

**Meaning:** Nothing goes wrong in the hands of the elderly.

**Biblical parallel:** Ezekiel20:3 *“Son of man, speak unto the elders of Israel, and say unto them, thus saith the lord God, are ye come to enquire of me? As I live, saith the lord, I will not be enquired by you.”*

31. **Aghali aghalala, nagahima emambaobaeigumba.**

**Kiswahili:** Umoja ni nguvu huvunjamifupa.

**French:** Sous l'unité avec la force, on peut casser un os.

**English:** With unity and strength a born can be crashed.

**Meaning:** United we stand divided we fall.



**Biblical parallel:** Psalms133:1 *“Behold how good and how pleasant it is for brethren to dwell together in unity.”*

32. **Aghaungi tighaba ghahgo,embwa tusulamukatale.**

**Kiswahili:** Pahali pazuri pasipokuwa kwako, si chochote, mbwa halali sokoni.

**French:** Une place meilleure, qui ne pas tienne, C’est rien, le chien ne dort pas au marché.

**English:** A good place that’s not yours is meaningless, even a dog never sleeps at the market.

**Meaning:** A another person property is not your own.

**Biblical parallel:** Ezekiel12:3 *“So, son of man, pack some things as if you are leaving on a trip. Pretend that you are a prisoner being taken far away. Do this during the day so that everyone can see. Even though these people refuse to listen to may be when they see you going away, they will understand what I have been trying to tell them.”*

33. **Aghampi ghaalema eikere okutuuma.**

**Kiswahili:** Chura alishindwa kuruka pahalipafupi

**French:** Le crapaud a échoué de sauter une petite distance.

**English:** A frog failed to jump a short distance.

**Meaning:** Sometimes it is easy to fail on simple test than we thought.

**Biblical parallel:** Jeremiah51:30 *“The mighty men of Babylon have forth born to fight, they have remained in their holds: their might hath failed, they become as women, and they have burned their dwelling places; her bars are broken.”*

34. **Aghatali aghagho,okinamatyama.**

**Kiswahili:** Pasipokuwa kwako hucheze ukiwa umeketi.

**French:** Là où ce n'est pas ton domicile, on dance assis.

**English:** Where you are not the owner you dance while seated.

**Meaning:** In a strange place you need to be humble.

**Biblical parallel:** Deuteronomy 10:19 *“Love ye therefore the stranger: for ye were strangers in the land of Egypt.”*

35. **Aghara mwino,tighaira mwino,agharaelino ghaira ilibu.**

**Kiswahili:** Palipo ngolewa jino hubaki napengo.

**French:** Là où une dent est extraite, reste un vide.

**English:** Where a tooth is removed their remains a gap.

**Meaning:** Where there is a problem there is a need for a solution.

**Biblical parallel:** Ezekiel13:5 *“Ye have not gone up into the gaps, neither made up the hedge for the houses of Israel to stand in the battle in the day of the Lord.”*

36. **Aghazira inhoko baruma teoolya.**

**Kiswahili:** Pahali mamako hayupo hupewa chakula kwa matusi.

**French:** Quand ta mère n'est pas présente, on est marginalisé devant le repas

**English:** When your mother is not around they abuse while eating.

**Meaning:** When you are away from you home no one regards you.

**Biblical parallel:** Isaiah66:13 *“As one who his mother comforted, so will I comfort you, and ye shall be comforted in Jerusalem.”*

37. **Agya embi, agya ewume.**

**Kiswahili:** Unaweza kudharau kwakotu.

**French:** Quand une place t'appartient, elle n'est pas mauvaise.

**English:** You can only call a place bad when it's yours.

**Meaning:** You can only disregard what you own.

**Biblical parallel:** Deuteronomy2:37 *“Only unto the land of the children of Ammon thou camest neither, nor unto any place of the river jabbok, nor unto the cities in the mountains, nor unto whatsoever the Lord our God for bad us.”*

38. **Agya niomulungi,taira.**

**Kiswahili:** Atembeae na mrembo harudi naye.

**French:** Celui qui sort avec une belle fille, ne rentre pas avec elle.

**English:** The one that goes with a beautiful-one does not return.

**Meaning:** no one wishes something useful to him away.

**Biblical parallel:** Genesis29:17 *“Leah was tender eyed; but Rachel was beautiful and well devoured.”*

39. **Agya kuloba emale aira nekindiba?**

**Kiswahili:** Ukivua samaki hurudi na mto.

**French:** Qui va à la pêche rentre avec unétang.

**English:** He/who that goes to fish for mad fish, do return with a pond.

**Meaning:** If you knock you shall find.

**Biblical parallel:** John21:6 *“And he said unto them, cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.”*

40. **Agya te ayaagha, akira naalibonaeyo.**

**Kiswahili:** Heri yule anaye enda akiokota kuliko yule anaye ngojea yamkute chini.

**French:** Mieux-vaut celui qui va ramasser, que celui qui attend assis.

**English:** He who that goes picking is better than I that wait for something to come his way.

**Meaning:** it's better to be hard-working than to be lazy.

**Biblical parallel:** Exodus5:9 *“Let there more work be laid upon the men that they may labor therein; and let them not regard vain words.”*

41. **Akali kutumkatiyetwikala.**

**Kiswahili:** Mtu hautuwi mzigo wake ikiwa hajafika mahali aendapo.

**French:** Quand tu n'as pas encore atteint la destination ne dépose pas tes effets.

**English:** If you have not reach your destination then you should not put your load down.

**Meaning:** You should not give up on your ambitions and target.

**Biblical parallel:** Genesis11:4 *“And they said, go to let us build up a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad*

*upon the face of the whole earth.”*

42. **Akaami akatano, akanhomera kwitale.**

**Kiswahili:** Mfalme hudharaulika pasipokuwakwake.

**French:** Un roi est petit, en dehors de son royaume.

**English:** A king is small when is not in his kingdom.

**Meaning:** There is no respect to a stranger.

**Biblical parallel:** Exodus 12:49 *“One law shall be to him that is home born, and unto the stranger that sojourned among you.”*

43. **Akafaomwiguto, tikaluluma.**

**Kiswahili:** Aliyekufa kwa shibe hapigi kelele.

**French:** Celui qui meurt ventre plein, ne se lamente pas.

**English:** He who that dies of a full stomach does not complain.

**Meaning:** A satisfied fellow cares less on anything.

**Biblical parallel:** 1 Timothy 3:8 *“Likewise must the deacons be grave, not double-tongued, not given too much wine not greedy of filthy lucre.”*

44. **Akagya ebuko tikaira busa kairan ni enkonko empango.**

**Kiswahili:** Kile kiendacho ushemejini hakirudi mikono mitupu.

**French:** Celui qui va à la belle famille, retourne mains chargés.

**English:** What goes to the in-laws does not return empty handed.

**Meaning:** Any one that visits the in laws does not return empty handed.

**Biblical parallel:** Genesis 29:19 *“And said, it is better that I give her to thee than I should give her to another man: abide with me. And Jacob served years for Rachel; and they seemed unto him but a few days, for the love he had to her.”*

45. **Akali kulunga mu kibya tayata mugarii.**

**Kiswahili:** Usimwalike mgeni ikiwa haujaandachakula.

**French:** Celui qui n'a pas examiné les assiettes, ne peut pas inviter un visiteur.

**English:** He who has not checked the plate does not invite a visitor.

**Meaning:** Do not welcome a visitor and let them leave on an empty belly.

**Biblical parallel:** Proverbs 19:22 *“The desire of a man is his kindness and a poor man is better than a liar.”*

46. **Akali mu hino tikaganha hilimi kutyanisha chakula.**

**Kiswahili:** Kile kilicho kwenye meno hakiruhusu ulimi kutulia.

**French:** Ce qui est sur la dent ne permet pas la langue de sereposer.

**English:** What is in the tooth does not allow the tongue to rest.

**Meaning:** no one can rest in time of problems.

**Biblical parallel:** *“Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.”*

47. **Akalimo akabi kasinga okutyamira agho.**

**Kiswahili:** Heri kazi mbaya kulikoni bure.

**French:** Mieux vaut un mauvais travail qu'rien.

**English:** its better a bad job than none.

**Meaning:** Better one than none.

**Biblical parallel:** Matthew 25:27-28 *“Thou tighest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents.”*

48. **Akhya amawa, naakamanha bwe kagakyuusa.**

**Kiswahili:** Kile kilacho miba kinajuakuitoa.

**French:** Celui qui connait manger les épines du poisson, doit commencer avec la floraison.

**English:** That which eats thorns knows how to turn them out.

**Meaning:** There is a solution for any problem that one faces.

**Biblical parallel:** Psalm 58:9 *“Before your posts can feel the thorns; he shall take them away as with a whirlwind, both living, and in his wrath.”*

49. **Akanaabala kasokaitundwe.**

**Kiswahili:** Mmea unazaa matunda huanza kwa maua.

**French:** Ce qui produit les fruits commence avec la floraison.

**English:** What yields fruits start with flowering.

**Meaning:** Successes does not come overnight.

**Biblical parallel:** Ezekiel 34:27 *“And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.”*

50. **Akanakulya, kakwidha naighoyo.**

**Kiswahili:** Anayetaka kukuu huanza kwaurafiki.

**French:** Celui qui te mange, se fait ton ami.

**English:** What eats you be friends you.

**Meaning:** You closest friend is your worst enemy.

**Biblical parallel:** Isaiah 32:6 *“For the vile person will speak villainy, and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.”*

51. **Akanhima akataya ngana, tikalwa kufuuka nsagho ya muyizi.**

**Kiswahili:** Sungura asiyeogopa barabara kuu, hujipata mfukoni mwamganga.

**French:** Un lapin qui ne craint pas la route principale, se retrouve aux mains du féticheur.

**English:** The hare that does not fear the main road soon it will become a bag of a medicine men.

**Meaning:** Is better to be cautious than to be all-knowing.

**Biblical parallel:** 1 Peter 5:8 *“Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour.”*

52. **Akanhonhi akaala amooya, tikaala mamba.**

**Kiswahili:** Ndege mwenye manyoa mengi hawi na nyama nyingi.

**French:** Un oiseau qui a beaucoup de plumes n'a pas.

**English:** A bird with many feathers does not yield more

meat.

**Meaning:** Too much of something is poisonous.

**Biblical parallel:** Lamentation3:52 *“Mine enemies chased me sore, like a bird, without cause.”*

53. **Akatali kaibe egumba okula kuluya.**

**Kiswahili:** Nyama ambayo hujaiba tupa mifupa karibu.

**French:** Ce qui n'a pas été' vole, est jeté' devant la concession.

**English:** What is not stolen throw the burns in the compound?

**Meaning:** If you go to court go with clean hands.

**Biblical parallel:** Deuteronomy5:19 *“Neither shalt thou steal.”*

54. **Akezimbira tikabakato.**

**Kiswahili:** Kinacho jijengea si kichanga, kimekomaa.

**French:** Celui qui construit par lui-même, n'est plus un jeune.

**English:** What builds for its self is never young.

**Meaning:** Any one that is able to provide for himself can be independent.

**Biblical parallel:** 1Kings12:8 *“But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him.”*

55. **Akolola awulaeyeyaga.**

**Kiswahili:** Heri yule anayekohowa badala ya yule anayejikunakuna.

**French:** Mieux vaut celui qui tousse, que celui qui se gratte.

**English:** He that coughs is preferred to the one that scratches.

**Meaning:** It is better bad than worse.

**Biblical parallel:** 1Kings17:17 *“And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was sore, that there was no breath left in him.”*

56. **Akuba owume,akuba taawumba engalo.**

**Kiswahili:** Yule anayempiga wake hukunjavidole.

**English:** The one that beats his own folds fingers.

**French:** Celui qui bat le sien, plie ses doigts.

**English:** The one that beats his own folds fingers.

**Meaning:** Who ever corrects is own does it with tender care.

**Biblical parallel:** Proverbs 29:15 *“The rod and reproof given wisdom: but a child left to himself bring then his mother to shame.”*

57. **Akubonabona takwetamugeni.**

**Kiswahili:** Yule akuonaye kila mara hakuiti mgeni.

**French:** Celui qui te voit souvent n'e t'appelle pas comme un visiteur.

**English:** The one that sees you often does not regard your visit.

**Meaning:** A frequent visit makes you familiar and not so welcomed.

**Biblical parallel:** Jeremiah30:21 *“And their nobles shall be of themselves, and their governors shall proceed from the midst of them; and he shall approach unto me: for who is*

*this that engaged his heart to approach unto me? Saith the Lord.”*

58. **Akufumbira ogwa omutwe, omufumbira gwabigere.**

**Kiswahili:** Yule akupikiae mkichwa mpikiemiguu.

**French:** Celui qui prépare la tête pour toi, prépare les pattes pour lui.

**English:** The one that cook a head for you, cook the legs for them.

**Meaning:** Tit for tat is a fair game.

**Biblical parallel:** 1Samuel9:23 *“And Samuel said unto the cook, bring the portion which I gave thee, of which I said unto thee, set it by thee.”*

59. **Akugha amagenzi,awula akughaempiya.**

**Kiswahili:** Heri akupaye hekima na maarifa kuliko akupeaye pesa.

**French:** Celui qui te donne la sagesse est plus utile que celui qui te donne l'argent.

**English:** He/who gives you wisdom is better than the one who gives you money.

**Meaning:** A person that teaches you how to get something is better than the one that gives you that thing.

**Biblical parallel:** Proverbs3:13 *“Happy is the man that findeth wisdom, and the man that getteth understanding.”*

60. **Akugoba, nakughaamagenzi.**

**Kiswahili:** Ule mwenye kukufukuza,hukupa hakili.

**French:** Celui qui te chasse, te donne l'intelligence.

**English:** The one, who expels you, gives you wisdom.

**Meaning:** A person that corrects you when wrong teaches.

**Biblical parallel:** Job28:20 *“Whence then cometh wisdom? And where is the place of understanding.”*

61. **Akunama, yesiga mpaleye.**

**Kiswahili:** Aliyetayari kuinama anaamini nguo zake za ndani.

**French:** Quel qu'un qui te prêt des s'incliner a confiance de son sous vêtement.

**English:** The one who is ready to bend, trust their clothes (inner wear).

**Meaning:** If you want something then you should be ready to pay the price.

**Biblical parallel:** Psalms49:6 *“They that trust in their wealth, and boast themselves, in the multitude of their riches.”*

62. **Akunhampira nga obona bwe ogodha okuria mu kanhiwa.**

**Kiswahili:** Mwenye kunyamba mbele yako, atakunyea usoni ukiwa umelala.

**French:** Celui qui défèque devant toi, le fera sur ton visage une fois endormi.

**English:** One who parts for you while you are seeing, when you sleep he defects in your mouth.

**Meaning:** Pretenders are worse than murderers.

**Biblical parallel:** Psalms35:16 *“With hypocritical mockers in the feasts, they gnashed upon me with their teeth.”*

63. **Aukusinja enku akusinja nieivu.**

**Kiswahili:** Aliye na kuni nyingi pia ana jivu nyingi.



**French:** Celui qui a beaucoup de bois de feu, a aussi beaucoup de cendres.

**English:** The one who has more firewood than you also has more ashes.

**Meaning:** Too much of something is too much of everything:

**Biblical parallel:** Psalms 132:15I *“Will abundantly bless her provision: I will satisfy her poor with bread.”*

64. **Akutetenkereza, takwahiza mugabo.**

**Kiswahili:** Akupaye kwa masharti hukupa vichache.

**French:** Celui qui te donne l'argent, te donne peu.

**English:** He who gives you with many conditions gives you little.

**Meaning:** Much conditions imposed on something is even makes it more expensive.

**Biblical parallel:** 2Corinthians 9:7 *“Every man according as he purposed in his heart, so let him give not grudgingly, or of necessity: for God loveth a cheerful giver.”*

65. **Akutwaala obwire, omusima te bukyeire.**

**Kiswahili:** Anayekusindikiza usiku mshukurumchana.

**French:** Quelqu'un qui t'accompagne la nuit, le remercie pendant le jour.

**English:** The one that escorts you during the night thank him during the day.

**Meaning:** We should be grateful to those that help us and do the same when they need us.

**Biblical parallel:** Act 24:3 *“Accept it always, and in all places, most noble Felix, with all thankfulness.”*

66. **Akwatulira awaulaakugeya.**

**Kiswahili:** Heri akwambiaye hadharani kuliko anaye kusengenywa.

**French:** Celui qui te parle en présence, est mieux que celui qui te jour.

**English:** The one that tells you on your face is better than the one that backbites.

**Meaning:** It's better to be frank than to be hypocrite.

**Biblical parallel:** Psalms 15:3 *“He that walketh uprightly, and walketh righteousness, and speaketh the truth in his heart.”*

67. **Akwendera mukazi wo, osiima nga afiire.**

**Kiswahili:** Yule anaye mpenda bibi yako shukuruakifa.

**French:** Quelqu'un aime ton épouse, tu vas l'apprécier juste après sa mort.

**English:** The one who loves your wife, you appreciate him when he is dead.

**Meaning:** We should be happy when relied on something.

**Biblical parallel:** Lamentations 1:11 *“All her people sigh, they seek bread; that have given their pleasant things for meat to relieve the soul: see things for meat to relieve the soul: See o Lord, and consider for I am become vile.”*

68. **Akwiza mubya eira nga takwendaghaka.**

**Kiswahili:** Mwenye kukumbusha makosa ya zamani, uwa hakutaki nyumbani.

**French:** La personne qui te rappelle ton erreur dans le passé ne veut pas de toi, dans sa maison.

**English:** He who that reminds you of your past mistakes does not want you at home.

**Meaning:** A person that lives on you past does not want anything to do with you.

**Biblical parallel:** 2Corinthians5:17 *“Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new.”*

69. **Amagenzi tigamalikaya,eisubi lituyana bwire.**

**Kiswahili:** Hekima huendelea nyasi hutoka jashousiku.

**French:** La sagesse est continuelle, mais l'herbe prend de l'eau pendant la nuit.

**English:** Wisdom cannot be exhausted, grass sweats at night.

**Meaning:** Wisdom has no end.

**Biblical parallel:** Proverbs24:7 *“Wisdom is too high for a fool: he opened not his mouth in the gate.”*

70. **Amagenzi tigaba ga mwilala.**

**Kiswahili:** Hekima si ya mtummoja.

**French:** La sagesse n'est pas pour une seule personne.

**English:** Wisdom is never for one person.

**Meaning:** Everyone has his day.

**Biblical parallel:** Proverbs4:5 *“Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.”*

71. **Akwenzimbira balo, akuendeza migugu.**

**Kiswahili:** Anaye msengenya mumeo anakutakiatalaka.

**French:** Celui qui te raconte à propos de ton mari, veux ton divorce.

**English:** He who tells you stories about your husband, wishes you divorce.

**Meaning:** Whoever tells of rumors about your husband wishes your marriage breakup.

**Biblical parallel:** Hebrews13:4 *“Marriage is honorable in all, and the bed undefiled: but warmongers and adulterers God will judge.”*

72. **Ali ni enku alyaebiyiire.**

**Kiswahili:** Mwenye kuni hula chakula kilichoiva.

**French:** Celui qui a le bois, est prêt à manger un repas déjà cuit.

**English:** He/who has firewood eats readymade food.

**Meaning:** if you have everything you do not lack anything.

**Biblical parallel:** 1Timothy6:8 *“And having food and raiment let us be therewith content.”*

73. **Ali ni olubwa tasuula igumba.**

**Kiswahili:** Aliye na mbwa hatupimifupa.

**French:** Celui qui a un chien, ne jette pas un os, au cours de routes.

**English:** He who owns a dog does not throwaway a bone.

**Meaning:** A person with more responsibilities preserves everything.

**Biblical parallel:** Mathew7:6 *“Give not that is holy unto the dogs neither cast you your pearls before swine, lest they trample them under their feet, and turn again and rend you.”*

74. **Alikibona, tokimukobera.**

**Kiswahili:** Mjuajihaambiwi.

**French:** Quelqu'un qui a l'expérience, n'a pas besoin d'explications.

**English:** He/who has the experience may not need explanation.

**Meaning:** Experience is the best teacher.

**Biblical parallel:** Genesis30:27 *“And Laban said unto him, I pray thee, if I have found favor in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake.”*

75. **Alima ni iba,tabamunafu.**

**Kiswahili:** Mwanamkeanayelima na mumewe si mvivu.

**French:** La femme qui cultive avec son mari, n'est pas paresseuse.

**English:** The woman who cultivates with the husband is never lazy.

**Meaning:** Unity is strength.

**Biblical parallel:** 1Corinthians4: *“And labor, working with our own hands: being revilledwe bless; being persecuted, we suffer it.”*

76. **Amaadhi galegama ghe gaali galegaimo ku.**

**Kiswahili:** Mto hausahau mahali ulipowaikupitia.

**French:** La rivière n'oublie jamais sa route.

**English:** A river never forgets where it once passed.

**Meaning:** No one gets lost in a familiarplace.

**Biblical parallel:** Proverb5:16 *“Let thy fountains be dispersed abroad, and rivers of waters in the streets.”*

77. **Atuma omukulu tamagamaga.**

**Kiswahili:** Ukituma mzeehausikitiki.

**French:** Celui qui envoie un vieux, ne regrette pas.

**English:** He who sends an elder (Adult) does not worry.

**Meaning:** The elderly are more considerate than the teenagers.

**Biblical parallel:** Act15:6 *“And the apostles and elders came together for to consider of this matter.”*

78. **Amaino masiru, gasisinaliraanagakontaku.**

**Kiswahili:** Meno ni majinga hucheka hata kwa yule atakaye yangoa.

**French:** Les dents sont sottes, elles rient, même devant celui qui va les arracher.

**English:** The teeth are silly they laugh for the one who will strike them.

**Meaning:** Do not judge a book by its cover.

**Biblical parallel:** Psalms37:12 *“The wicked plotteth against the just, and gnasheth upon him with his teeth.”*

79. **Amalala, gakulembere ekigwo.**

**Kiswahili:** Majivuno huja kabla ya kuanguka.

**French:** L'orgueil précède la chute.

**English:** Pride comes before a fall.

**Meaning:** Everything as an end.

**Biblical parallel:** Proverbs29:23 *“Amman’s pride shall bring him low: but honor shall uphold the humble in spirit.”*

80. **Amangu mangu,galobera enkoko kwetyetya.**

**Kiswahili:** Haraka haraka ilimfanya kuku ashindwe kujisafisha.

**French:** Trop pressé, la poule a manqué à se préparer.

**English:** Quick quick, made a hen not to clean itself.

**Meaning:** Hurry hurry has no blessings.

**Biblical parallel:** Ecclesiastes7:8 *“Better is the end of a thing than the beginning thereof and the patient in spirit is better than the proud in spirit.”*

81. **Amazima geyogera,tigekweeka.**

**Kiswahili:** Ukweli utambulika.

**French:** La vérité se prouve elle-même.

**English:** The truth speaks for itself.

**Meaning:** The truth is like a broad day light.

**Biblical parallel:** Proverbs 12:19 *“The lips of truth shall be established for ever: but a lying tongue is but for a moment.”*

82. **Amagezi muliro,bwe gukughaku ogya ewa mwimo wanora.**

**Kiswahili:** Hekima ni kama moto ukipungukiwa hutoa kwa jirani.

**French:** La sagesse c'est comme un feu, on peut demander unvoisin.

**English:** Wisdom is like fire when you run short of it you can get it from a friend.

**Meaning:** You can get advice to your neighbors.

**Biblical parallel:** Proverbs8:11 *“For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.”*

83. **Asubira awulaaloota.**

**Kiswahili:** Mwenye matarajio ni bora kuliko anaye ota.

**French:** Rester dans les atteintes, vaut mieux que celui qui rêve.

**English:** he who hopes is better than adreamer.

**Meaning:** It’s much better to be hopeful than not.

**Biblical parallel:** Psalms71:14 *“But I will hope continually, and will yet praise thee more and.” More.*

84. **Ataidhibya kusogaa empube bwe emusaba ekigwo aleetamwigo.**

**Kiswahili:** Asiyejua utaanii panya akimwomba vita huletafimbo.

**French:** Celui qui ne connaît pas badiner, quand le rat lui d'édclare la guerre, il s'amène avec un bâton.

**English:** He /who that do not know jokes when charged by a rat for wrestle bring a stick.

**Meaning:** You should note jokes with non-mediocre people.

**Biblical parallel:** Psalm38:2 *“For thin arrow stick fast in me and thy hand pressed me sore.”*

85. **Ataidhi kiita, akunamiraomuliro.**  
**Kiswahili:** Atakaye kufa huketi vibaya kwenye moto.  
**French:** Celui qui va mourir, se pose mal devant le feu.  
**English:** One who wants death does not seat well in fire.  
**Meaning:** You do not know the importance of something until you lost it.  
**Biblical parallel:** Proverbs12:15 *“The way of a fool is right in his own eyes: but he that hearkened unto counsel is wise.”*
86. **Atakubonabuto, aghakubona obukaire akusegula.**  
**Kiswahili:** Mwenye hakukuona ujanani mwako ndiyehukudharau.  
**French:** Quelqu'un qui n'avait pas vu ta jeunesse, teméprise.  
**English:** He/who that never saw you in your youthful over looks you.  
**Meaning:** People that never so you in your youth may despise you.  
**Biblical parallel:** 1Timothy4:12 *“Let no man despise thy youth; but be thou an example of the believers, in words, in conversation, in charity, in spirit, in faith, in purity.”*
87. **Akanafa, tikaghulira ngombe.**  
**Kiswahili:** Hatima ni hatima haiwezi kuepukwa.  
**French:** On ne peut pas dévier le destin.  
**English:** Fate is fate it cannot be avoided.  
**Meaning:** No one can change the future.  
**Biblical parallel:** Matthew6:31 *“Therefore take no thought, saying what shall we eat? Or drink or where shall we be clothed.”*
88. **Atakwenda akanaza endala.**  
**Kiswahili:** Atakaye ufe hukunyimachakula.  
**French:** Celui qui veut ta mort, ne te donne pas le repas.  
**English:** He who wants you dead denies you food.  
**Meaning:** A person that hates you does not wish you well.  
**Biblical parallel:** Proverbs 19:7 *“All the brethren of the poor do hate him: how much more do his friends go far from him? He pursuit them with words, yet they are wanting to him.”*
89. **Atalya katano awunha mukahnwa.**  
**Kiswahili:** Mwenye kula chakula kingi hunuka mdomo.  
**French:** Quelqu'un qui ne mange pas, sent la bouche.  
**English:** He, who does not eat little, stinks the mouth.  
**Meaning:** It's better to be moderate.  
**Biblical parallel:** Isaiah 56:11 *“Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.”*
90. **Atambula empola,atuuka ghala.**  
**Kiswahili:** Atembeaye polepole hufikambali.

**French:** Quelqu'un qui marche lentement, va loin.

**English:** He who that moves slowly reaches far.

**Meaning:** It's better to be late than never.

**Biblical parallel:** Genesis 11:4 *“And they said, go to let us build us a city and a tower, who's top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.”*

91. **Atatambulanguku naghaana inhiinha okufuumba.**

**Kiswahili:** Asiyetembea humsifu mamake kuwa mpishibora.

**French:** Celui qui n'a pas voyagé, croit que sa mère est la meilleure cuisinière.

**English:** The one that does not move praises her mother to be the best cook.

**Meaning:** If you stay at a single place you may not gain more life experience.

**Biblical parallel:** Romans 5:4 *“And patience, experience; and experience, hope.”*

92. **Atatyaama niise ku kisiki, ti yamanha byaira.**

**Kiswahili:** Asiyeketi na babaye kuota moto hajui yakale.

**French:** Celui qui ne s'assoit pas avec son père au feu ne connaît pas le passé.

**English:** He/who never sat with the father at the fire place never knows the past.

**Meaning:** Anybody, who never gets time to share life experience, knows nothing about his past.

**Biblical parallel:** 2Chronicles 10:14 *“And answered them after the advice of the young men, saying, my father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions.”*

93. **Akwenda omusana,takwenda bwire.**

**Kiswahili:** Akupendaye mchana hukuchukiausiku.

**French:** Celui qui vous aime le jour, vous haïra pendant, la nuit.

**English:** He who loves during the daytime may hate you during the night.

**Meaning:** A person may pretend to be good to you, but he may be very bad.

**Biblical parallel:** Matthew 23:28 *“Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.”*

94. **Akyenda ni akigya, omutonto ti gusitukuranhonhi.**

**Kiswahili:** Mwenye kutaka kituhukita futa.

**French:** Celui qui aime quelque chose trouve ça, en mauvais état.

**English:** The one that wants something finds it so badly.

**Meaning:** If you have an objective you will work hard to achieve it.

**Biblical parallel:** Matthew 7:7 *“Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you.”*

95. **Ali aghagha, asekerera adaaga.**

**Kiswahili:** Mwenye mali humdharaumaskini.

**French:** Le bailleur de la maison, se moque de son locataire.

**English:** He/who that is a landlord laughs at tenants or squatters.



**Meaning:** No one regards a poor man in the society.

**Biblical parallel:** Proverbs 14:20 *“The poor is hated even of his own neighbor: but the rich hath many friends.”*

96. **Atawulira kangoi agho awuhira gologosaomutwe.**

**Kiswahili:** Asiyesikia maonyo hujipatatani.

**French:** Celui qui n'a pas accepté la mise en garde se trouve aux enfers.

**English:** The one that does not hear warnings find himself in hell.

**Meaning:** Who ever that not listen to advice lands in trouble.

**Biblical parallel:** Proverbs 15:5 *“A fool despises his father instruction: but he that regardeth reproof is prudent.”*

97. **Atunda ngayolesa, ateraokumaza.**

**Kiswahili:** Auzaye Kwa kutumia sampuli huuza vingi.

**French:** Celui qui vend en offrande un modèle, vendra plus.

**English:** He who sells as he gives a sample sells a lot.

**Meaning:** If you attract a large market to you services they gain much.

**Biblical parallel:** Proverbs 14:23 *“In all labor there is profit: but the talk of the lips tended only to penury.”*

98. **Bukya nagandi.**

**Kiswahili:** Kila siku na habari zake.

**French:** Chaque jour a des nouvelles informations.

**English:** Every day with its new news.

**Meaning:** Every day will care for its self.

**Biblical parallel:** Matthew 6:31 *“There take no thought, saying What we shall eat? Or what shall we drink? Or, wherewithal shall we be clothed.”*

99. **Nze nambulamukazi,ensolimo dhii ndya.**

**Kiswahili:** Aliye kaperi ataliwa nasiafu.

**French:** Une personne non mariée, sera mangée par les fourmis.

**English:** A wifeless person will be eaten by ants.

**Meaning:** A lonely person will not get when in trouble.

**Biblical parallel:** Jacob 34:20 *“In a moment shall they die, and the people shall be troubled at midnight.”*

100. **Obulamu noobugaiba ti senti.**

**Kiswahili:** Maisha Ni Mali sipesa.

**French:** La vie c'est la richesse, mais pas l'argent.

**English:** Life is wealth not money.

**Meaning:** Wealth is pressures than money.

**Biblical parallel:** Psalms 112:3 *“Wealth and riches shall be in his house: and his righteousness Endures forever.”*

## **SUMMARY**

History relates the Basoga to that of the Bantu speakers who entered Uganda from north Katanga (currently DRC) between 1250 and 1750, they settled in their present location associating themselves with two cultural heroes: Kintu their king and Mukama the milker, they are Bantu speakers but intermarried with the Luo between 1550 and 1700, their socio-economic and political society was dominated by various clans which was determined by blood relations. Their holdings were located in a given highland area between swamps (Omutala) which was subdivided into villages (Ekisoko/Kisoko) with an appointed or hereditary headman who distributed the land. The father is central to the clan system because all his children and those of his son belong to the clan, one cannot marry a member of one's clan or one's mother's clan, a clan identity was based on the name of its ancestors. Polygamous marriages were encouraged because they increased a man's chances of having a large family, as a child grew up he or she was initiated into adulthood through circumcision ritual although female genital mutilation has criminalized worldwide, men and boys are entitled to inheritance of their family property unlike girls who are entitled to property if they are given a chance. Death is viewed differently depending on the community while some communities believe death is the end of a person's journey, others believe that those that have passed on are simply resting, they also believe in the existence of a spirit power that is omnipotent and timeless and influence activities in a way that is beyond human understanding. Every Kisoga homestead has a plantation garden that provides the staple food, i.e. seasonal crops such as peanuts, millet, corn and potatoes, Busoga is administered directly by the Uganda central government officials who include district commissioner Saza (county) chief, Gombolola (Sub-county) chief and a Mutongole (Parish) chief.

## **CONCLUSION**

The research will enable people to get more information and knowledge on proverbs and wise sayings that are translated into local dialects and make it easy to communicate, this will eradicate any language barriers as locals will be able to read and write the proverbs and wise sayings in their own local dialects, this will also encourage writers and readers familiarize with several local languages due to exposure to many local languages, making it easy to integrate themselves into different cultural beliefs hence gaining in wisdom which is very beneficial in the African community.

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## APPENDIX

### A RESEARCH PROPOSAL FOR THE COLLECTION SOGA (UGANDA) PROVERBS AND WISE SAYINGS.

By Alimas Kaluta

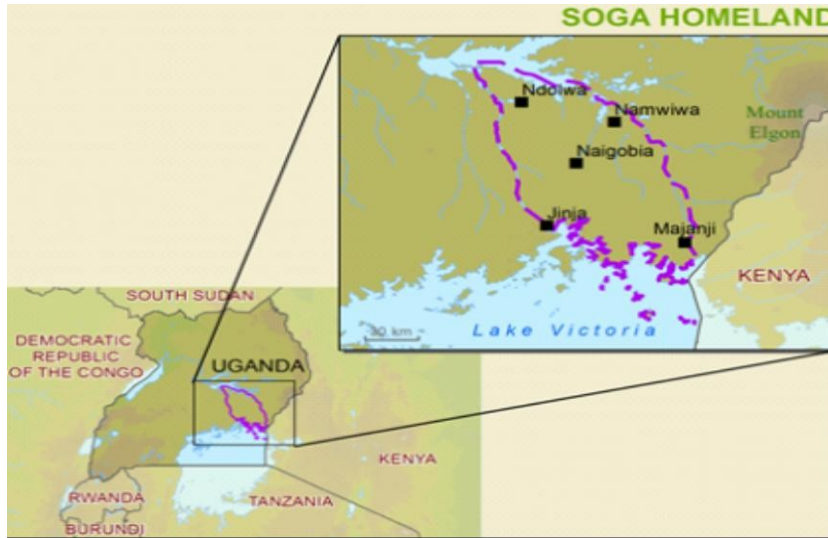
## INTRODUCTION

### LOCATION

The Basoga people speak the language **Soga**, which is a Bantu language in the Niger-Congo family. Its alternative names are *Lusoga* or *Olusoga*. The Basoga people live in Uganda's districts of Bugiri, Iganga, Jinja, Kamuli, and Mayuge (formerly known collectively as Busoga). This region is situated in eastern Uganda immediately north of the Equator, Busoga is bounded by Lake Kyoga to the north, the Victoria Nile to the west, the Mpologoma River to the east, and Lake Victoria to the south.

### ETHNOGRAPHICAL LOCATION OF THE BASOGA PEOPLE OF UGANDA





**Map 2 - Ethnological location of the Basoga in Uganda**

Lusoga is spoken in many dialects. These are *Tenga (Lutenga)*, *Lamogi (Lamoogi, Lulamogi)*, *Siki (Lusiginyi, Lusiki, Siginyi)*, *Diopé (Ludiope)*, *Nholo (Lunholo)*, *Kigulu (Lukigulu)*, *Gweri (Lugweri)*, *Luuka*, *Tembe (Lutembe)*, *Gabula (Lugabula)* and *Lukono*.

According to a census done in 2014, the language is spoken by approximately 2,960,000 people. The Basoga are the second largest ethnic group in Uganda.

## **HISTORY AND ORIGIN**

Historical relates the origin of the Basoga to that of the Bantu speakers who entered Uganda from northern Katanga (the current Democratic Republic of the Congo). Between 1250 and 1750, the Basoga migration and settlement in their present location is associated with two cultural heroes: *Kintu* (the Thing) and *Mukama* (the Milker). Migrations around the Lake Victoria area are associated with Kintu, who originated from the Mount Elgon area in the east; traveled through southern Busoga, where he founded states; and later moved to the neighboring state of Buganda to the west. The largely Bantu population in Busoga was affected by the arrival of Luo immigrants between 1550 and 1700. The Luo migrations which affected parts of northern and eastern Uganda are associated in Busoga with the Mukama figure. Traditionally regarded as the provider of all things, Mukama was the most influential leader of the Luo immigrants who entered Busoga from different directions.

Originating from the east, Mukama traveled westward; stopped in Busoga, where he fathered children who founded important states in the north; and later continued on to the state of Bunyoro in the northwest. These migrations turned Busoga into differentiated cultural zones consisting of the largely Bantu-influenced region around Lake Victoria in the south and the Luo-influenced area in the north around Lake Kyoga and the Mpologoma River. These apparent differences were greatly minimized by cultural cooperation between the Basoga and their neighbors. Before the Kintu-Mukama migrations, the Basoga socioeconomic and political society was dominated by various clans, which determine blood relationships. The Basoga cemented their relationships through inter-clan marriages and over the years used that institution to become closer as a group and co-exist peacefully with their neighbors. Cultural relationships also were forged through the indigenous religious institutions that brought the Basoga together to worship. People all over Busoga would meet at religious shrines built for the founding figures Kintu and Mukama.

### **CULTURE AND SOCIAL STRUCTURE**

Their holdings were located in a given highland area between swamps (*omutala*). The *omutala* was sub-divided into sub-village (*ekisoko/kisoko*), which had an appointed or hereditary headman who distributed land. Land was available to both relatives of the headman and those who were not members of the clan. As long as the land occupant paid the initial dues and fulfilled the customary obligations, he had secure tenure.

A village consisted of dispersed homesteads, which had buildings or group of buildings. Traditional houses were round-shaped, beehive-shaped, and thatched with dry banana leaves from the top to the ground. During the twentieth century this building style was converted to grass roofing with walls made of mud. Each family unit consisted of many houses where both immediate and extended families resided. After the imposition of British rule, houses became more rectangular, were built with multiple rooms, and had white-washed walls. Other materials were used for construction: corrugated iron for roofs, cement for floors, and bricks for walls. Today, behind each house there are various buildings that serve as a kitchen, grain store, a shed for young calves, and a pit latrine. As the boys matured, they establish their autonomy either by building their own homes nearby, or purchasing land elsewhere. In seeking their independence, girls are more diplomatic in maintaining a cordial relationship with their parents and brothers since they regard those individuals as a refuge if there are problems in their marriages.

The father is central to the clan system because all his children and those of his sons belong to his clan. One cannot marry a member of one's clan or one's mother's clan. A clan's identity is based on the name of its ancestors. Basoga clans were divided into two categories: *abakopi* (commoners) clans to which the majority belonged and *abalangira* (royal clans). Inter-marriages between commoners and royal families tended to close potential social gaps. Clans still play important roles in marriages, the naming of children, burials, succession, and land allocation.

In the countryside may have a household consisting of a father and his wife or wives, children, and relatives who cannot live by themselves. It is also common for individuals who are educated, are monogamous, have a few children of their own, and live in town to have eight people in their households. This is caused by the willingness of householders to help members of the extended family whose parents might have played a role in their upward mobility.

Women do most of the work central to the survival of the household. To provide food for the family, women and children look after the garden where they cultivate bananas, and ensure the availability of beans, cassava, potatoes, tomatoes, and green vegetables. Men help their wives in clearing thick bushes and felling large trees. Additionally, men protect their homes and provide necessities that cannot be produced from the family plot. Men hunt to provide meat for the family. For the Basoga women education was neglected. A majority ended up becoming homemakers or working at low-paying jobs. However, today this has changed. Many are highly educated and hold professional jobs.

### **Marriage**

Polygamous marriages were encouraged because they increased a man's chances of having a large family. Since marriages are between families rather than individuals, relatives on both sides become interested in whom one is marrying. Once the two families reach an understanding, the man's side pays bride-wealth to his prospective in-laws in appreciation for raising his wife-to-be. A wife expects her husband to provide housing and clothing and to treat her and her relatives well. The husband expects his wife (or wives) to cook well and to work enough to provide daily food, bear children, and have good relations with his relatives. Failure by either party to meet these obligations may result in separation or divorce. Families try to intervene to prevent the dissolution of a marriage.

Bigwala music and dance is a cultural practice of the Basoga people of Uganda, performed during royal celebrations such as coronations and funerals and, in recent decades, on social occasions. It has a set of five or more monotone gourd trumpets blown to produce a melody for a specific dance. Usually a performance begins with one trumpet; other trumpets then join in followed by drummers, singers and dancers. The singers and dancers move in a circular formation around the drummers, swaying their waists gently and raising their hands with excitement in time with the music and rhythms. Women spectators ululate when a performance nears its climax. Bigwala music and dance plays a significant role in contributing to the unity among the Basoga people. The lyrics of the songs usually narrate the history of the Basoga, focusing mainly on the achievements of their king, leadership, marriage problems and acceptable social norms and practices. It symbolizes their identity and links with their past.





*Assorted gourd trumpets of the Basoga*

Drums are important instruments in this community. They generate dance rhythms and are played to accompany singing. Churches use drumbeats to announce services. Drums are a popular item for home decorative purposes and traditionally were traditionally used to announce a war, invite people to go hunting, and announce a death in a village.

Norms and traditions were, and still are passed through use of songs, dances, folklore, riddles and proverbs. In the village, most children still live with the elderly within a homestead. In schools they learn through these modes, and as they have fun they are able to remember the teachings.

As the child grows up, he or she has to be initiated into adulthood through a circumcision ritual. In the past, many African communities practiced female circumcision, which has since been criminalized in many countries across the continent. Although some tribes still practice female genital mutilation, many have adopted new practices that are less harmful to girls. For boys; circumcision is almost unanimous across the continent. Although different communities celebrate this rite of passage differently, it involves the removal of foreskin from a boy's penis and is often done by village elders who use the ritual as an opportunity to pass down key traditions to younger generations. In Uganda, a number of communities still practice male circumcision, whereby the initiates are taken to a secluded place, usually in a forest, where their foreskins are removed by an appointed circumciser who uses a special knife for the procedure.

Among the **Soga** male circumcision is considered a teachable moment that prepares boys for the enormous responsibilities of manhood.

### **Inheritance**

Basically in the boys and men are entitled to inheritance of their family property unlike girls although, they are sometimes entitled to inheritance, if given an opportunity. In the past particular locations became identified with each clan and were venerated with the title *obutaka* (ancestral lands). Clan members buried their dead in those lands. However, as a result of population growth, clashes within clans, catastrophes such as famines and sleeping sickness, and raids from neighboring states, many clans dispersed. The clans segmented into lineages known as *enda* which typically included individuals who traced their genealogies through the male line to a common ancestor. These segmented lineages either kept minimal contact with the original base or forgot it.

After the death of a clan member, the clan gathers to perform funeral rites and ensure the legitimate passage of the deceased's property, home, and family. Two forms of inheritance are followed: *omusika owénkoba* (heir of the belt) and *omusika owémbisi* (property heir). The former role is assigned to the deceased's (usually youngest) brother (real or collateral), who becomes the guardian of the family by adopting the children, taking the widow as his wife, and inheriting the belt, spear, stool, and other items that symbolize the personality of the deceased. Land, livestock, and other property were given to *omusika owémbisi*, normally the oldest son of the deceased. Succession is now largely based on primogeniture. The remaining property is divided equally among the other children. The youngest brother is still accorded the ceremonious title of *omusika owénkoba* and, depending on the education and economic well-being of the family, may take over the children and wife or wives of the deceased. If the widow or widows decide to remain independent, they either are provided for by their relatives, buy land elsewhere, or become employed.

## **Death**

Death is viewed differently depending on the community. While some tribes believe death is the end of a person's journey through life, others believe that those who've passed on are simply resting. Other communities believe that the spirits of the dead are always watching over them.

Individuals were granted land for daily use. Individuals seeking land for daily use would contact the relevant authority (the headman of the *ekisoko*), who would take them through the required steps before land could be allotted to them. Once one paid the required dues and fulfilled one's customary obligations, one could claim tenure over a piece of land.

## **RELIGION**

The Basoga believe in the existence of a spirit power that is omnipotent and timeless and influences activities in a way that is beyond human understanding. At the top of the religious hierarchy, is Kibumba (the Creator), who created the people and the earth, moved into the sky, and left behind the spirits as his representatives. These spirits are associated with marriage, birth, fertility, and death. Despite the introduction of Christianity and Islam, a significant number of people consciously or unconsciously observe "Indigenous Kisoga Religious Beliefs."

Communication with spirits was done through "religious professionals," the most important of whom were the *abaswezi* (*omuswezi*, singular), who act as mediums of various *emisambwa*. They diagnose problems and provide solutions. They also make charms that people wear for protection from diseases and enemies. There are *abalogo* (*omulogo*, singular) who use mystical power to harm or kill people. This group is hated, and if anybody is caught in the act of *okuloga*, the public may kill that person.

## **ECONOMY**

Every Kisoga homestead has a plantain garden that provides the staple food. Each household farms seasonal crops such as peanuts, millet, corn, and potatoes. On the edge of the holdings are patches of uncleared bush used as a source of wood and grass. The availability of these foods is determined by where one lives. The south, which receives plenty of rain, grows plantains, beans, cassava, and potatoes, while the north, with somewhat drier conditions, grows famine-resistant crops such as finger millet and sorghum. Because of the region's varied ecology and geography, the Basoga engaged in the exchange of goods. Bark cloths from the north were exchanged for pots and food from the south. Similarly, the Buvuma islands in Lake Victoria, which specialized in fishing, exchanged their goods for food, clay, bowls, and pots from southern Busoga. In the nineteenth century the Buvuma introduced beads and cowrie shells as a medium of exchange.

Large-scale commercial economic activities among the Basoga were introduced after the British annexation in 1895. To generate government revenue commercial agriculture was introduced to grow coffee, rubber, and cocoa on European plantations as well as African-grown cotton. As a result of the labor-intensive nature of cotton cultivation and the closing of many factories in Jinja, the Basoga abandoned cotton to focus on growing cash-generating foodstuffs such as corn, peanuts, and rice. They contribute to internal trade by selling food items (bananas, cassava, beans, corn [maize], potatoes, peanuts [groundnuts], and soybeans).

Pottery was made by specialists and included everyday utensils such as *ebibya* (bowls), *entamu* (cooking pots), *ensuwa yomwenge* (beer pots), *ensuwa yamadhi* (pots for drawing water), and *emindi* (tobacco pipes). The Basoga make baskets, drums, and mats. The common items made with basketry include granaries, pot lids, trays, eating utensils, and storage vessels. Pots are made by both men and women from creepers, grasses, palm fronds, and papyrus bark. Largely made from the plaited fronds of the wild palm, mats are used as floor covers, partition screens, bedding, and wallhangings.

The opening of the Owen Fall Dam in 1954 catapulted Jinja to a position of potential economic leadership in Uganda. Jinja attracted several major industries, including textiles, blankets, spinning mills, copper smelters steel rolling mills, and breweries.

### **POLITICAL STRUCTURE**

Busoga is administered directly by the Uganda central government officials, who included a District Commissioner, a *Saza* (county) chief, a *Gombolola* (sub-county) chief, and Mutongole (parish) chiefs. The Kyabazinga institution was also restored in 1996, with its role limited to ceremonial and cultural functions. The administration is run by officials of Busoga's four districts: Bugiri, Iganga, Kamuli, and Mayuge. Each district is headed by a government-appointed District Administrator (D.A.), who together with elected officials collectively known as "Local Councils" (L.C.'s) administers the region. This unique administrative arrangement has empowered the ordinary people.

### **WRITING OBJECTIVES**

The objectives of this research are:

1. To collect 100 proverbs and wise sayings from the Basoga ethnic group.
2. To translate these proverbs and wise sayings into English, Kiswahili and French.
3. To find biblical parallels which explain and support proverbs?
4. To find visual materials that further explain and illustrate the proverbs.

### **JUSTIFICATION**

To help people enrich their communication skill, by using Lusoga proverbs and wise sayings more frequently and to help them value their origin.

### **METHODOLOGY**

The writer will interview Basoga elders from Uganda and other people with good understanding of the proverbs and wise sayings. He will record them for translation into Kiswahili, English and French and produce ten booklets.

**BUDGET**

Data gatheringandprocessing	\$ 180
Typingand printing	\$ 100
Binding	\$ 70
Transport	\$100
Miscellaneous	\$ 050
<b>TOTAL</b>	<b>\$ 500</b>