A COLLECTION OF 100 RUFUMBIRA PROVERBS AND WISE SAYINGS

BY

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My great appreciation goes to God Almighty for the protection and strength He gave me while undertaking this work.

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I say Glory Be To God!!!
DEDICATION

I dedicate this work to:

My lovely family including my sons, Ricardo, Etienne and their sisters and brothers. To the members of the Rufumbira tribe and the entire team of African Proverbs Working Group here in Nairobi and around the world.
INTRODUCTION

Location

The Bafumbira are a Bantu ethnic group from Kisoro within Uganda. They are of three indegeneous groups: Bahuutu, the Batutsi and the Batwa and speak a language called Fumbira. The language has other alternative names: Bafumbira, Banyarwanda, Kinyarwanda, Ruanda, Rufumbira, Runyarwanda, Rwanda. It has an intonation of Rukiga language of Uganda. The Fumbira language is spoken in various dialects, namely, Igikiga (Igishiru, Ikigoyi, Kiga, Tshiga), Bufumbwa, Hutu (Hera, Lera, Ndara, Ndogo, Shobyo, Tshogo, Ululera), Rutwa (Twa), Gitwa, and Ikinyanduga.

They thrive in Kisoro at the south western tip of Uganda boarding the Virunga volcanic mountains where the three volcanic peaks of Gahinga, Muhabura and Sabyinyo tower in Uganda. The area they currently occupy was part of Rwanda until the boundaries were adjusted in 1910. According to a census based on ethnic affiliation the Bafumbira speakers were estimated at 1,240,000 (2014 census)

History and Origin

The Bafumbira were part of Rwanda until 1910 when Kigezi was to Uganda by the colonialists. In Rwanda, they were governed by chiefs who were under the leadership of the King of Rwanda. The King of Rwanda used the agency system to govern. He used respected Tutsis and Hutus to govern.

Ethically, they are the same as the Banyarwanda of Rwanda and those who inhabit Kisoro District in the extreme southwest of Uganda are called Bafumbira. This is the only district that is inhabited almost exclusively by Banyarwanda. To their west, is Zaire and to their south is Rwanda. Bafumbira was part of Rwanda until the boundary adjustments of 1910. The actual inhabitants of Bafumbira, in descending order of numerical superiority, are the Bahuutu, the Batutsi and the Batwa. Essentially, they are Banyarwanda and they speak Kinyarwanda.

The Batwa are said to have been the original inhabitants of Bufumbira and they are closely related to the Bambuti of Mt. Rwenzori. The Bahuutu are believed to have been the second group to arrive in Bufumbira, and then the Batutsi before A.D 1500.

The Bafumbira are believed to be Rwandese immigrants, and by others as descendants of the Bakiga whose close association with the Rwandese emerged into the Kifumbira, a language 90% similar to Kinyarwanda. In addition to the almost Kinyarwanda dialect, this is probably brought about by their mixed cultures and tradition, which is a mixture of the Bakiga and Banyarwanda's cultures between whom the Mufumbiro mountains are located.
The Ethnographical location of the Bafumbira in South-West of Uganda

Culture

The Bafumbira are divided into clans. They have eight major clans. The clans were divided along different totems ranging from animals, plants and birds species. Each clan was identified by the hill they occupied. The Bafumbira do not name their children according to these clans. The clans are: Bazigaba, Abagahe, Abagesera, Abasigi, Abagiri, Abagara, Abarihira, Abungura. The clans have sub groups. There are the Basinga under the Bagaha.
They had homesteads and lived in round grass thatched huts smeared with white sand and unlike the Batwa, the responsibility of constructing houses were left to men. The Bafumbira built huts. The roofs were thatched with soghrum and grass from swamps. The walls were circular and were built with mud and sticks. Today they build brick houses with either iron sheet roofs or tiled roofs.

The single clans lived together and the families were extended. Although there seemed to be no taboos against marriage relationships, inter-marriages between the Bafumbira and other related ethnic groups were rare. Inter-marriages between close relatives were prohibited on the claim that this connection would render the resulting offspring weak and vulnerable to spiritual attacks. The boys were usually pressed to marry and the girls were closely watched by their mothers and aunts. In Bafumbira-Banyarwanda, premarital pregnancies were unwanted. A girl would be thrown into the forest and left to the mercy of wild animals if she conceived before marriage. Formerly, parents would arrange marriages for their children. But there was also what was known as Gufata or Gaturura. Gufata was an acceptable forced marriage in which a boy would conspire to and carry away a girl by force to become his wife. There was also what was known as ukwijana. This was a pre-arranged marriage in which the girl would sneak away from her parents and go to a boy’s home to get married. This occurred whenever a girl had a pre-marital pregnancy. Bride wealth was paid in the form of cows and goats. If a girl was forced into marriage, exorbitant bride wealth was paid. Thereafter, wedding arrangements would be entered into.

![A cultural way of expressing happiness at a joyous function](image)

On the wedding day, local sorghum beer and banana beer were served. The wedding celebrations took place at night and carried on into the morning hours. The Women would ululate while men sang and recited great historical events. The musical instruments are drums, harps and clapping. The Batwa were renowned harp players while the Bahuutu played the zither. Among the Batutsi the girls sang and danced in pairs while men danced in groups usually of more than ten people, called intore.
In Bafumbira-Banyarwanda, polygamy was an acceptable practice. Not only did it increase the man’s status, but it also increases the family size. Being monogamous was like marrying one's mother, so they said. Divorce was also acceptable and could occur in any of the following instances; Drunkenness, ill-treatment, adultery, gluttony, refusal or inability to offer sex and several other undesirable instances. Good brewers and beer would be brewed from Sorghum and this local brew carried a lot of names including *Umuramba*, *Nyirakabisi*, *Amarwa* and *Wutunda*. The elders used to smoke pipes that contained local tobacco.

The Bafumbira named their children depending on a family situation or the circumstances at hand. If a child was born in a period of brewing beer, that child was named "Senzoga". If the birth happened when the father of the child was on a journey, that child was named "Senzira". If there was a lot of food in the household at the time of the birth, the child was named "Nyirabakire". Once a Mufumbira died, he or she was buried on the same day of his or her death. In case the dead person was a bit old with daughters in law, the eldest son’s wife would dress the corpse and would be given one of the gardens of the deceased because of this task.

**Religion**

Regarding the religion, the Batutsi and the Bahuutu believed in a supreme being called the Imana or Rurema and was believed to the creator of all things on earth and heaven and was believed to have mediums called Nyabingi or Lyangombe Biheko. The sacrifice would be offered to Nyabingi and Biheko and every family had a traditional shrine called Indaro and was considered a sacred place. The head of the family offered offer sorghum, beer and bread to the gods depending on the circumstances and when he passed on, the first son would take up the role.

Today Christianity and Islam are the major faiths with most people being Christians.
Economy

Regarding the economy, they had a simple economy which depended on gathering and hunting. They had no great attachment to land as they never practiced crop cultivation. The Batwa would get beer and grains from the Bahutu and Batusti in exchange of wild animals’ trophies, skins, arrows and bows. They were perfect at basketry and pottery. The rich culture of the Bafumbira and Batwa people includes unique and diverse variety of crafts and souvenirs baskets and souvenirs beautifully woven to the last detail. These are a unique product that could enhance community tourism in Kisoro. The extensive papyrus swamp stretching from Kisoro to Lake Bunyonyi in Kisoro may sustainably be utilised to provide the raw materials.

Pottery

The economy of the Batusti was centered on the cattle and they kept long horned cows locally known as Inyambo. They were much respected as they had large herds of cattle. The land belonged to the King and as such, people utilized it communally. Every person could utilize the land that is within the reach of his home.

Split bamboo baskets

The Bafumbira are cultivators. Their staple food is sorghum. Sorghum grains can be cooked if harvested fresh or eaten raw if harvested dry. They can also be ground to make flour from which a variety of drinks are prepared. They also grow potatoes that do well in volcanic soils and legumes, mainly beans. The main foods are beans, peas, Irish potatoes, sweet potatoes, maize and millet.
Politics

Regarding political arrangement, the Banyarwanda had a traditional Monarchy and the Royal lineage ruled over their fellow Batutsi, the Bahutu and the Batwa. The leadership was monarchical thus hereditary. The King was locally referred to as Umwami and was assisted by the land Chief locally known as Umunyabutaka and the grass or cattle Chief locally referred to as Umunyamukene. The land Chief was helped upon by the sub chiefs Ibisonga and the Abakoresha. The King had an army comprising of all groups of the Batutsi, Bahutu and the Batwa.

The government of Uganda originally considered Bafumbira as Banyarwanda-Bafumbira until the 1995 Uganda Constitution, which recognized Bafumbira as an independent ethnic group of Ugandan.
TABLE OF CONTENTS

Dedication............................................................................................................................i
Acknowledgment ...................................................................................................................ii
Introduction ............................................................................................................................iii
The ethnographic location of the Rufumbira ethnic group in Uganda (map) .........................iv

1. Rufumbira: Agati gateretswe ni imana ntiga huhwa n’umuyaga
   English: The tree which was planted by God, the wind cannot blow it….1

2. Rufumbira: Ahumutindi yanitse ntiriva ao ntiryaka
   English: When the poor basks, the sun never reaches.........................1

3. Rufumbira: Amaboko y'imana, ni malemale
   English: God have long arms................................................................. 1

4. Rufumbira: Ama twi yuje amata ntiyumva
   English: The ear which is filled with milk never hear…………………….1

5. Rufumbira: Amasoso niyo ntangiro yuruhara
   English: The loss of hairs is the mark of the baldness....................1

6. Rufumbira: Amaso ntagira agakingirizo uyafite ntobwirwa kubora
   English: Eyes have no curtains, they see all within view…………………1

7. Rufumbira: Auzwi nibiti byaho birakumenya
   English: A place where you are known even the trees of that place are familiar with you………………………………………………. 2

8. Rufumbira: Babiri bungurana ubwenge
   English: Two people break laziness…………………………………………2

9. Rufumbira: Cyukunda ntugihorana
   English: Sweet things never remain in the mouth………………………..2

10. Rufumbira: Ibendera rigyanwa niyo umuyaga uhuhira
    English: A flag follows the direction of the wind………………………….2

11. Rufumbira: Ibirenge bigy'imbu bigyi mbere
    English: Things change with time..........................................................2

12. Rufumbira: Ibize nabi uyima ifu
    English: Never give attention to someone who has no manners..........3

13. Rufumbira: Igihe cyo kubyara bagira nao sunika umwana ukwaje
    English: During child birth the mother is being told to push the way the child has come..............................3

14. Rufumbira: Igisiga ntigipfa kumanya kibona ijoroliza
    English: An eagle does not die in the day, it sees the coming night........3
<table>
<thead>
<tr>
<th></th>
<th>Rufumbira</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>15.</td>
<td>Ijoribara uwalilaye</td>
<td>The owner of the shoe is the one that know where it hurts…………3</td>
</tr>
<tr>
<td>16.</td>
<td>Ikibaba je umutima urakizindukira</td>
<td>What troubles a heart you searches for a solation……………………......3</td>
</tr>
<tr>
<td>17.</td>
<td>Ikibabaje umutima gishakirwa umuti</td>
<td>What troubles the heart; one searches for an answer………………….4</td>
</tr>
<tr>
<td>18.</td>
<td>Imbaraga nke zitera imico myiza</td>
<td>A cool person is mistaken to be a weak person………………………………4</td>
</tr>
<tr>
<td>19.</td>
<td>Imbuto zikurura zisingirwa ibiti</td>
<td>A climbing plant with tendrils cannot grow on its own without a tree support……………………………………………………….4</td>
</tr>
<tr>
<td>20.</td>
<td>Imitunu yurukwavu ntibuza ishyamba gushya</td>
<td>The big eyes of a rabbit did not stop the burn-of the forest……………4</td>
</tr>
<tr>
<td>21.</td>
<td>Impunyi yishimura ifyiko</td>
<td>A blind man is satisfied with an oval kidney………………………………4</td>
</tr>
<tr>
<td>22.</td>
<td>Inda yakira buri kintu ihawe</td>
<td>The stomach consumes anything given to it……………………………………5</td>
</tr>
<tr>
<td>23.</td>
<td>Ingena zirya bamwe abandi bambuka</td>
<td>The crocodile eat people while others are still crossing………………5</td>
</tr>
<tr>
<td>24.</td>
<td>Inkonoyumutindi iffuban inkwi</td>
<td>For a poor man, even if he has firewood his pot will refuse to cook…………………………………………………………….5</td>
</tr>
<tr>
<td>25.</td>
<td>Inryarya ihimwa ni nryamirizi</td>
<td>A hypocrite needs one that beats them in the game…………………………5</td>
</tr>
<tr>
<td>26.</td>
<td>Insina ngufi niyo icibwa ama koma</td>
<td>A short banana is where people cut the banana leaves………………………5</td>
</tr>
<tr>
<td>27.</td>
<td>Intamenya irira kumugayo</td>
<td>Because you do not know, you eat under sabotage……………………………6</td>
</tr>
<tr>
<td>28.</td>
<td>Isazi yubute ntirya igisebe</td>
<td>A lazy fly cannot feed itself on a wound………………………………………6</td>
</tr>
<tr>
<td>29.</td>
<td>Isuri ugyana byinshi ntibisahaza</td>
<td>Although flood water may gather many things on the way, it doesn’t always take them to its destination……………………………6</td>
</tr>
<tr>
<td>30.</td>
<td>Itungo ritagira nyiraryo riribwa ni nyoni</td>
<td>A property without an owner it’s the birds of the air that will always destroy………………………………………………………6</td>
</tr>
</tbody>
</table>
31. Rufumbira: Iyounyere ye kandi ukagwa bagira mgokomera
   English: When you slide and fall you say sorry....................6

32. Rufumbira: Kugesorera mu rucaca
   English: Telling a deaf something does not help.....................7

33. Rufumbira: Kugira byinshi sugushira amerwe
   English: Living in the riches is not the end of the desire........7

34. Rufumbira: Mwana utunva yica inyoni itaribwa
   English: A child who does not listen, kills the bird which is forbidden
to eat.................................................................7

35. Rufumbira: Nimwiza uguha impanuro nziza yubuchuti kurusha ukuga burira
   Byishi
   English: A good advice of a friend is better than a copious food.......7

36. Rufumbira: Nkaka menyero inka zishorerwa nimwe. Izundi zigakurikira
   English: Cows are always led by one, and then others follow.........7

37. Rufumbira: Nta keneye kwelekwa kiyoborwa ahowabaye
   English: You do not need to be directed in a familiar place........8

38. Rufumbira: Niamugang wivura
   English: A medicine man does not cure himself.......................8

39. Rufumbira: Nta muntu ukwitiye kwisuzugura
   English: A person cannot undermine himself........................8

40. Rufumbira: Nta mutindi wimuka wenyine akeneye kwimukana nu mukire
   English: A poor person cannot migrate alone, he has to migrate with the
   rich man..............................................................8

41. Rufumbira: Ntawarwana nibikubaboje umwanya mlemle
   English: Nobody will live to defend your cause......................8

42. Rufumbira: Ntobare shya imitima
   English: God have not created people’s hearts in the same way........9

43. Rufumbira: Ntuka vuge nabi mugenzi wawe wohakurya yuruzi. Nirukama Azaza
   English: Do not back-bite the one who lives across the river because he might
come to you when the river is passable..........................9

44. Rufumbira: Ntushabora gufunga umunwa w’undi
   English: You cannot gaggle the mouth of another person............9

45. Rufumbira: Nubwo irutaki rwawe rumwe rukurya, ntiwaruca ngo urute
   English: If at all one of your fingers is ailing, you cannot cut it and throw it..9
46. Rufumbira: Nyirikibazo niwe ufata aharemereye  
English: He who owns the corpse touches the stinking part.................9

47. Rufumbira: Shitani wavyu ntakurya ngo akumare  
English: A devil that knows you cannot devour you completely...........10

48. Rufumbira: Sibyoroshe kubon uhera Ubuntu  
English: It’s not easy to find somebody who can help you..................10

49. Rufumbira: Ubugabo buta garuka, butera ububwa  
English: He who cannot stand for himself no one can respect him........10

50. Rufumbira: Ubur’inka nuwapfuye  
English: He who cannot get cows is the one who is dead....................10

51. Rufumbira: Ubuzima bwawe bwejo buzwi n’imana  
English: The Lord your God cares for what you will eat tomorrow..........10

52. Rufumbira: Ubwenge buboreka mundoro yuzi agaciro kabwo  
English: The wisdom is found in the sight of the one who has Understanding.................................11

53. Rufumbira: Ubwenge buruta imbaraga  
English: Wisdom is better than strength........................................11

54. Rufumbira: Ubwenge bwinshi bumara ubumenyi  
English: Great wit drives away wisdom........................................11

55. Rufumbira: Ubwenge subwabasaza gusa. Nabato barabufite  
English: It is not a matter of being old that you know how to talk or intelligent even a youth can be intelligent.........................11

56. Rufumbira: Uguhiga ubutwari muratabarana  
English: The one who shows his courage should show it in deeds..........12

57. Rufumbira: Ugutwi kutunva ntikunva inkuba  
English: A deaf ear never hear the thunder....................................12

58. Rufumbira: Ugyanywe numuvumba wuruzi, afato amacandwe yigi kere  
English: A drowning person clutches at flogs foam...............................12

59. Rufumbira: Uhoraho nta twikira indyadya  
English: God does not conceal a liar..............................................12

60. Rufumbira: Ukebeye umusaza ara mwokereza  
English: If you give a piece of meat to an old man help him to roast too....12

61. Rufumbira: Ukonje ntagereza guhoma garirwa kota  
English: A wet person never wait for an invitation to warm himself........13
62. Rufumbira: *Ukora ada shaka ntarangi za neza*
   English: The one who does the work without willing does not bring good result...

63. Rufumbira: *Ukose hasi yibutsa undi ibuye*
   English: He who provokes a fight gets his reward...

64. Rufumbira: *Ukozehasi yibutsa undi ibuye*
   English: He who touches down let another remember the stone...

65. Rufumbira: *Umugambi niwo wica*
   English: It is the plan which kills but the weapon is just an instrument...

66. Rufumbira: *Umugaraga ntatoranya*
   English: A slave has no choice...

67. Rufumbira: *Umugisha wumunsi uwuhebabwije*
   English: Do not say a day was bad while there is still day light....

68. Rufumbira: *Umuntu azi iyava ntazi iyo agya*
   English: You only know where you have come from means your past but you do not know where you are going...

69. Rufumbira: *Umuntu yishima aho ukuboko kugera*
   English: A person scratches where the hand reaches...

70. Rufumbira: *Umu hana avayo, ntumuhana agyayo*
   English: Train a child while they are still young, not when they grow old.

71. Rufumbira: *Umuntu wubwenge buke' ataha ayeboza aho aba*
   English: A foolish person always goes to the opposite direction whenever he goes home...

72. Rufumbira: *Umunyabwenge ako resha amagambo yumvikana kandi azikwi kwifata*
   English: A man of knowledge uses words with restraints and man of understanding is not hot tempered...

73. Rufumbira: *Umu shitsi ni nkuruze ruhita mughe gito*
   English: Visitors are like streams that pass for a while...

74. Rufumbira: *Umurose wigicucu ababaza ababyeyi*
   English: A foolish son brings grief to his parents and bitterness to the one who bore him...

75. Rufumbira: *Umwana uhora munfuruka, ntaho ataniwe numupfu*
   English: A child who stays too long on a verandah shall be compared to a dead person...

76. Rufumbira: *Umwogoshi ntiyi yogsha kandi yiye GASHE avitema*
   English: A barber does not shave himself and if he does, he will cut...
77. Rufumbira :  
**Upfiye bucike nusize ubusa. Aribagirwa**  
He who is forgotten is the one who dies with no off-springs……16

78. Rufumbira :  
**Urugorwabo nitrusaba umunyu**  
Their house never asks for salt (no man is an island)…………….16

79. Rufumbira :  
**Urupfu rwi sazi ruba mumata**  
The death of a fly is found in milk………………………………..16

80. Rufumbira :  
**Urusha nyina wumwana imbahazi aba ashaka kumudya**  
The one who tries to show much love more than the mother of a child is the one who want to devour him………………16

81. Rufumbira :  
**Ushaka amahoro ayaha abandi**  
One who seeks for peace gives peace to others…………………..17

82. Rufumbira :  
**Ushaka amahoro, ayaha abandi**  
The one who need peace give others peace………………………17

83. Rufumbira :  
**Ushaka gutwika ishingwe alirunda haewe**  
The one who wants to finish his enemies gather them together…17

84. Rufumbira :  
**Usunz’ukize ara mufasha**  
He who looks for help from a rich get it from him or her………..17

85. Rufumbira :  
**Utabaakura ntacyoasaza amenye**  
The one who grow up without asking will become old without knowing things of the past………………………………………..17

86. Rufumbira :  
**Utangira gushimwa arirata kumuhero agatindahara**  
One who gives to earn praise will impoverish himself…………..18

87. Rufumbira :  
**Utekera honze, ahanze, ahasigivu**  
The one, who cooks his food outside, leaves the ashes there…… 18

88. Rufumbira :  
**Utekerera ibyingoma zubwa arabihabwa**  
A person whose dream is about royal drawn, will be brought where he will find it……………………………………………..18

89. Rufumbira :  
**Utinze mumusarane yikuru rira umuniko**  
He who delays in the latrine will smell badly……………………18

90. Rufumbira :  
**Utunvise uko inkoko ibika, Ntazunva ijambo vyanyumba**  
He who does not hear the cock crows will not hear the last word..19

91. Rufumbira :  
**Uwagaje ubukombe arabusinda**  
The one who need something from a powerful one must approach him with humbleness………………………………………19
92. Rufumbira :  
   **Uwavutse niwe upfa**  
   English :  Whoever was born must die………………………………………19

93. Rufumbira :  
   **Uwiba ajetse yegesa uwi mugomgo**  
   English :  He who steals with a baby on his back teaches him to steal……19

94. Rufumbira :  
   **Uwihemukira wenyine, ntiyibura**  
   English :  A person who wants to suffer himself suffers……………………19

95. Rufumbira :  
   **Uwitonze atora icyabuze**  
   English :  Patience pays………………………………………………………20

96. Rufumbira :  
   **Uwitura inabi kuneza, inabi ntishira nunzu ye**  
   English :  Whoever rewards evil for good, evil will not leave his house……20

97. Rufumbira :  
   **Uwiyishe ntoririkwa**  
   English :  The one who kills himself, no one cries for him………………….20

98. Rufumbira :  
   **Uwu mutwe munini, niweremerwa mibiti**  
   English :  A person whose head is on top will be the most victim of tree…..20

99. Rufumbira :  
   **Wewererwa ukuri nyuma yuko utsinda**  
   English :  The mistakes of a man are his lessons.  ………………………………..20

100. Rufumbira :  
    **Wirukaa imbwa kera uka yimara ubwoba.**  
    English :  When you chase a dog so many times it gets used to you and no longer fears you  …………………………………………………………21
A COLLECTION OF 100 RUFUMBIRA PROVERBS AND WISE SAYINGS

1. **Rufumbira** : *Agati gateretswe ni imana ntiga huhwa n’umuyaga*
   - Kiswahili: Miу uliopandwa na Mungu, haupepetwi na upepo
   - French: sera ebranle par l’arbre
   - English: The tree which was planted by God, the wind cannot blow it
   - Teaching: God comforts His weak creation
   - Biblical parallel: Isaiah 51:12
   - *I, even I, am He who comforts you, who are you that you fear mortal men, the sons of men, who are but grass.*

2. **Rufumbira** : *Ahumutindi yanitse ntiriva ao ntiryaka*
   - Kiswahili: Kwenye maskini aa anika jua haliwaki.
   - French: La ou le pauvre et ale ses biens le soleil n’y arrive pas
   - English: When the poor basks, the sun never reaches
   - Teaching: Anything poor man tries to do go wrong
   - Biblical parallel: Proverbs 14:20
   - *The faithless will be fully repaid for their ways, and the good man rewarded for his.*

3. **Rufumbira** : *Amaboko y'imana, ni malemale*
   - Kiswahili: Mikono yake Mungu ni ndefu
   - French: Lesbras de dieu sont longs
   - English: God have long arms
   - Teaching: God is able to do many things
   - Biblical parallel: Joshua 23:3
   - *You yourselves have seen everything the Lord your God has done to all these nations for your sake; it was the Lord your God who fought for you.*

4. **Rufumbira** : *Ama twi yuje amata ntiyumva*
   - Kiswahili: Masikio yenye kujaa maziwa hua haisikii
   - French: Les oreilles a’ mourir sont remplies du lait et viennent a’la mort
   - English: The ear which is filled with milk never hear
   - Teaching: Some rich people do not hear the poor cry
   - Biblical parallel: Proverbs 21:13
   - *If a man shuts his ears to the cry of the poor, he too will cry out and not be heard*

5. **Kufumbira** : *Amasoso niyo ntangiro yuruhara*
   - Kiswahili: Kupoteza nywele ndio mwanzo ukipala
   - French: Les de’but du calvis est marque par la perte, du cheveux
   - English: The loss of hairs is the mark of the baldness
   - Teaching: Everything has the beginning
   - Biblical parallel: Eccl. 3:14
   - *I know that everything God does will endure forever; nothing can be added to it and nothing taken from it, God does it so that men will revere Him.*

6. **Rufumbira** : *Amaso ntangira agakingirizo uyañtse ntabwiriwa kubora*
   - Kiswahili: Macho hayana pazia; mwenye macho haambiwe tazama
   - French: Les yeux n’out pas de rideaux celui quiales yeux ne pas demander de voir.
Teaching: Eyes can see any visible things. Good or bad; it depend on how we use them.

Biblical parallel: Mark 4:12

So that, “they may be ever seeing but never perceiving, and ever hearing but never understanding; otherwise they might turn and be forgiven.

7. Rufumbira: Auzwi nibiti byaho birakumenya
Kiswahili: Pahali wajulikana vyema hata miti zahuko zina kutambua
French: Dans unmilieu familier on est recommu meme par lesarbres
English: A place where you are known even the trees of that place are familiar with you
Teaching: Where you are known don’t do bad things
Biblical parallel: Deut. 8:1

Be careful to follow every command I am giving you today so that you may live and increase

8. Rufumbira: Babiri burgurana ubwenge
Kiswahili: Wawili huongezeana ujuzi
French: Deux personnes onbrise la paraisse.
English: Two people break laziness
Teaching: Two people can change ideas and build themselves
Biblical parallel: 1Corinthians 6:9

Do you not know that the wicked will not inherit the Kingdom of God? Do not be deceived;

9. Rufumbira: Cyukunda ntugihorana
Kiswahili: Kitu kitamu hakikawie mdomoni
French: Les chose qui goatent bien nerestew pas longtemps dans la bouch
English: Sweet things never remain in the mouth
Teaching: Nice thing fade away quickly
Biblical parallel: Rev. 3:16

So, because you are lukewarm — neither hot nor cold — I am about to spit you out of my mouth.

10. Rufumbira: Ibendera rigyanwa niyo umuyaga uhuhira
Kiswahili: Bendera hufuata upepo
French: Le drapeau suit le vent
English: A flag follows the direction of the wind
Teaching: A person with no stand goes with any decision
Biblical Parallel: Job 23:13

But he stands alone, and who can oppose him? He does whatever he pleases.

11. Rufumbira: Ibirenge bigy'imbu bigyi mbere
Kiswahili: Mambo hubadiri na wakati
French: Les choses changent avel le temps
English: Things change with time
Teaching: Things change with time
Biblical parallel: Eccl. 3:15

Whatever has already been, and what will be has been before; and God will call the past to account.
12. **Rufumbira** : *Ibize nabi uyima ifu*
   
   **Kiswahili** : Usimpe huduma asie na tabia  
   **French** : Nassiste pas celui qui na pas de caractere  
   **English** : Never give attention to someone who has no manners  
   **Teaching** : Someone whose tongue is reckless needs no attention  

   **Biblical parallel:** Gal 6:7
   **Do not be deceived:** God cannot be mocked. A man reaps what he sows.

13. **Rufumbira** : *Igihe cyo kubyara bagira nao sunika umwana ukwaje*
   
   **Kiswahili** : Wakati wakujifungwa, mama huambiwa asukume jinse motto Amekuja  
   **French** : Pendant l’accouchement femme est demande de se preparer pour recevoir l’enfant  
   **English** : During child birth the mother is being told to push the way the child has come.  
   **Teaching** : Sometimes we have to take life as it is  

   **Biblical parallel:** Psalms 37:5  
   **Commit your way to the Lord;**

14. **Rufumbira** : *Igisiga ntigipfa kumanya kibona ijoroliza*
   
   **Kiswahili** : Tai hafi mchana; huona usiku ukujae  
   **French** : L’égole ne meurt pas pendant a journey. Il voit la nuit venir  
   **English** : An eagle does not die in the day, it sees the coming night  
   **Teaching** : What kills a hunter is not what he sees for the hunter sees even in dark night  

   **Biblical parallel:** Acts 16:6  
   **Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia.**

15. **Rufumbira** : *Ijororibara uwalilaye*
   
   **Kiswahili** : Ajuaye uchungu wa kiatu ni aliye kiva  
   **French** : Celui qui porte les sourliers connait sa peine  
   **English** : The owner of the shoe is the one that know where it hurts  
   **Teaching** : A person going through a situation is the only one who can tell how it feels.

   **Biblical parallel:** Eccl 4:3  
   **But better than both is he who has not yet been, who has not seen the evil that is done under the sun**

16. **Rufumbira** : *Ikibaba je umutima urakizindukira*
   
   **Kiswahili** : Haja ikiwa jambo hushuguluiwa lazima  
   **French** : Ce qui fait souffrir le Coeur fait voyager les jambs  
   **English** : What troubles a heart you searches for a solation  
   **Teaching** : What matters is the heart’s concern  

   **Biblical parallel:** Philippians 4:7  
   **And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.**

17. **Rufumbira** : *Ikibabaje umutima gishakirwa umuti*
   
   **Kiswahili** : Kukiwa haja, jambo hushuguluiwa  
   **French** : Ce qui fait souffrir le Coeur condemne les pieds a marcher
What troubles the heart; one searches for an answer
Teaching: What matters is the heart’s concern
Biblical parallel: James 5:13
Is any one of you in trouble? He should pray, Is anyone happy? Let him sing songs of praise.

18. Rufumbira: Imbaraga nke zitera imico myiza
Kiswahili: Mwenye hana nguvu hua mpole wakati wote
French: Le faible est toujours un taciturne a tous moment
English: A good person is mistaken to be a weak person
Teaching: Those who have no strength never provoke others
Biblical parallel: 1Cor. 1:27
But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong.

19. Rufumbira: Imbuto zikurura zishingirwa ibiti
Kiswahili: Mmea utambao hauwezi kuwa vyema ila uchimikiwe kijiti
French: Une plante rampante a toujour besoin d’une tige de support pour Grandir
English: A climbing plant with tendrils cannot grow on its own without a tree support.
Teaching: As humans we need each other to survive
Biblical parallel: Deut. 10:18-19
He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing.

20. Rufumbira: Imitunu yurukwavu ntibuza ishyamba gushya
Kiswahili: Macho kubwa ya sungura haikukataza msitu kuungua
French: Les gros yeux du lapin noat pas empeche la foret dese bruler
English: The big eyes of a rabbit did not stop the burn-of the forest
Teaching: It is not the way you look at people which will stop them to do what they want
Biblical parallel: 1Tim 4:12
Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity.

21. Rufumbira: Impunyi yishimura ifyiko
Kiswahili: Kipofu hurithika na figo
French: Unaveugle est satisfait par un rein oval
English: A blind man is satisfied with an oval kidney
Teaching: A blind man can tell by touch whether food is intact or whether someone has taken some bite out of it.
Biblical parallel: Hebrew 5:14
But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.

22. Rufumbira: Inda yakira buri kintu ihawe
Kiswahili: Tumbo hupokea chocbote hupewa
French: Leventre refoit tout ce qu'on lui donne
English: The stomach consumes anything given to it
Teaching: The stomach does not complain but takes what has been given
Biblical parallel: 1Tim 6:6
But godliness with contentment is great gain

23. Rufumbira : Ingena zirya bamwe abandi bambuka
Kiswahili : Mamba hula watu wengine wakivuka
French : Le crocodile devore les uns, pendant que les autres traversent
English : The crocodile eat people while others are still crossing
Teaching : When others are enjoying on other side, others are crying
Biblical parallel: Romans 12:15
Rejoice with those who rejoice; mourn with those who mourn

24. Rufumbira : Inkonyumutindi ifsuban inkwi
Kiswahili : Nyungu ya maskini hukataa kuivisha ikiwa na kuni
French : Le pot du pauvre refuse de bouillir meme la presence du boise a feil
English : For a poor man, even if he has firewood his pot will refuse to cook
Teaching : Nothing go well with a poor man, he is used to bad life
Biblical parallel: Prov. 19:7
A poor man is shunned by all his relatives –how much more do his friends avoid him, though he pursues them with pleading, they are nowhere to be found.

25. Rufumbira : Inryarya ihimwa ni nryamirizi
Kiswahili : Pwagu kapata pwaguzi
French : Celui qui se croit ruse; renion – tre, un autre ruse’ plusque celui
English : A hypocrite needs one that beats them in the game.
Teaching : Someone can think they knew something until they find one who knows than them
Biblical parallel: 1Corinthians 8:2
The man who thinks he knows something does not yet know as he ought to know.

26. Rufumbira : Insina ngufi niyo icibwa ama koma
Kiswahili : Kwa ndizi fupi ndiko watu hukata majani
French : Les geus coupent les feuill d’une course bananeraie
English : A short banana is where people cut the banana leaves
Teaching : It is the cool people who help more people
Biblical parallel: Rom 12:13
Share with God’s people who are in need. Practice hospitality. Practice hospitality

27. Rufumbira : Intamenya irira kumugayo
Kiswahili : Kwa kutoju, mtu hula chini ya madharau
French : par l’ignorance, on mange sous le mepris
English : Because you do not know, you eat under sabotage
Teaching : Doing things without knowledge is bad, can put you into frustration
Biblical parallel: Prov. 14:18
The simple inherit folly, but the prudent are crowned with knowledge.

28. Rufumbira : Isazi yubute ntirya igisebe
Kiswahili : Nzi mvivu hali kidonda
French : La paresseuse mouche ne mange pas la plaie
English : A lazy fly cannot feed itself on a wound
Teaching: He who fear suffering cannot do great things nor help himself
Biblical parallel: Joshua 1:9
Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the Lord the your God will be with you wherever you go

29. Rufumbira: Isuri ugyana byinshi ntibisahaza
Kiswahili: Maji ya mvua hukusanya vitu vying na haizifikishi
French: Leau de la pluie amene beaucoup de chose, mais qui n’arrivent pas
English: Although flood water may gather many things on the way, it doesn’t always take them to its destination
Teaching: He who likes all misses all
Biblical parallel: Prov. 1:19
Such is the end of all who go after ill-gotten gain; it takes away the lives of those who get it.

30. Rufumbira: Itungo ritagira nyiraryo riribwa ni nyoni
Kiswahili: Mali bila mwenyewe, ni ndege wa angani hiharibu
French: Un bien sans proprietaire sera de’truit par oiseaux du ciel
English: A property without an owner it’s the birds of the air that will always destroy
Teaching: A property without the owner any can misuse it
And if you have not been trustworthy with someone else’s property, who will give you property of your own?

31. Rufumbira: Iyounyere ye kandi ukagwa bagira mgokomera
Kiswahili: Iwapo umetereza na kuanguka unasema pole
French: Quand l’on glisse et tombe on presente des excuses
English: When you slide and fall you say sorry
Teaching: After making a mistake you must ask for forgiveness
Biblical parallel: Colossians 3:13
Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.

32. Rufumbira: Kugesorera mu rucaca
Kiswahili: Sikio lakufa halisikii dawa
French: L’oreille qui est prete a mourir n’accepte le medicament
English: Telling a deaf something does not help
Teaching: Do not struggle with someone that is not willing to take your advice
Biblical parallel: Eccl. 9:16
So I said, “Wisdom is better than strength”, But the poor man’s wisdom is despised, and his words are no longer heeded.

33. Rufumbira: Kugira byinshi sugushira amerwe
Kiswahili: Kuishi ndani ya wingi wa vitu sio kumaliza tama
French: Etre dans, labondamce ne jutifie pas la findu desire
English: Living in the riches is not the end of the desire
Teaching: Living in the river is not the end of dirt
Biblical parallel: Psalms 21:2
You have granted him the desire of his heart and have not withheld the request of his lips
34. **Rufumbira** : *Mwana utunva yica inyoni itaribwa*

   **Kiswahili** : Moto mwenye hasikii mawaitha huua ndege yene ye hai liwi
   **French** : Un enfant qui garde pas conseils, est comme un oiseau qui ne se mangeant pas
   **English** : A child who does not listen kills the bird which is forbidden to eat
   **Teaching** : A child who does not listen brings himself into trouble
   **Biblical parallel** : Deuteronomy 21:18
   *If a man has a stubborn and rebellious son who does not obey his father and mother and will not listen to them when they discipline him*

35. **Rufumbira** : *Nimwiza uguha impanuro nziza yubuchuti kurusha ukuga burira* **Byishi**

   **Kiswahili** : Rafiki mzuri ni yule anayekupa mawaidha nzuri kuliko kukupa chakula kingi.
   **French** : Mieux vaut un conseil amical qu’un repas copieux
   **English** : A good advice of a friend is better than a copious food.
   **Teaching** : The person who gives you an advice is better than he who gives you a copious food.
   **Biblical parallel** : Prov. 1:14-15
   *Throw in your lot with us, and we will share a common purse – my son, do not go along with them, do not set foot on their paths;*

36. **Rufumbira** : *Nkaka menyero inka zishorerwa nimwe. Izundi zigakurikira*

   **Kiswahili** : Ng’ombe kawaida huongozwa na moja, kasha wenzake humfwata
   **French** : Il ya toujours une vache devant pour conduire les autres
   **English** : Cows are always led by one, and then others follow
   **Teaching** : Team always has a leader who leads and others follow
   **Biblical parallel** : 1Cor. 11:3
   *Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.*

37. **Rufumbira** : *Nta keneye kwelekwa kiyoborwa ahowabaye*

   **Kiswahili** : Hauhitaji ramani pahali uliwahi kuishi
   **French** : Onn’a pas besoin d’emplacement dans un endroit du l’on vecu
   **English** : You do not need to be directed in a familiar place
   **Teaching** : You cannot get hurt, lost in the place you have lived
   **Biblical parallel** : Isaiah 30:31
   *The voice of the Lord will shatter Assyria; with His scepter He will strike them down*

38. **Rufumbira** : *Ntamugang wivura*

   **Kiswahili** : Mganga hajigangi
   **French** : Lefetieheur he se soigne pas
   **English** : A medicine man does not cure himself
   **Teaching** : Some things you are unable to do, you need someone to do it for you.
   **Biblical parallel** : John 3:16
   *For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.*
39. **Rufumbira** : *Nta muntu ukwitiye kwisuzugura*
Kiswahili : Mtu hafa kujidharau
French : Personne ne peut pas se mepriser lui-meme
English : A person cannot undermine himself
Teaching : Each person knows his own values
*Biblical parallel: Rom 8:9*
You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ.

40. **Rufumbira** : *Nta mutindi wimuka wenyine akeneye kwimukana nu mukire*
Kiswahili : Maskini hawezi kugura pekee yake. Lazima agure na tajiri
French : Une personne pauvre ne peut demenager sans l’ppui d’un riche
English : A poor person cannot migrate alone, he has to migrate with the rich man
Teaching : Both poor and rich need each other
*Biblical parallel: Prov. 22:2*
Rich and poor have this in common: The Lord is the Maker of them all

41. **Rufumbira** : *Ntawarwana nibikubaboje umwanya mlemle*
Kiswahili : Hakuna atakae ishi kupigania anaokuhusu
French : personne ne peut longtemps pour defender ta cause
English : Nobody will live to defend your cause
Teaching : There is nobody who will remain your permanent defender
*Biblical parallel: John 8:3-11*
The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus, Teacher, this woman was caught in the act of adultery, in the law Moses commanded us to stone such woman, now what do you say?

42. **Rufumbira** : *Ntobare shya imitima*
Kiswahili : Roho za watu haziku umbwa kwa hali moja
French : Dieu n’apas cree leshome deta meme facon
English : God have not created people’s hearts in the same way
Teaching : People are not created in the same manner
*Biblical parallel: 1 Cor. 15:39*
All fresh is not the same; men have one kind of flesh, animals have another, birds another and fish another.

43. **Rufumbira** : *Ntuka vuge nabi mugenzi wawe wohakurya yuruzi. Nirukama Azaza*
Kiswahili : Uwache kumsengenya mwenzio anaye ishi ng’ambo yam to,
French : Ne provoquez pas celui qui vit a’, autre cote de la livier, car un jour
English : Do not back-bite the one who lives across the river because he might come to you when the river is passable
Teaching : This is used to discourage those who like to talk ill about others.
*Biblical parallel: Titus 3:2*
To slander no one, to be peaceable and considerate, and to show true humility toward all men.
44. Rufumbira : Ntushabora gufunga umunwa w’undi
Kiswahili : Hutaweza kufunga mdomo ya mwenzio
French : Onne peut pas fermer la bouche du prochain
English : You cannot gag the mouth of another person
Teaching : You can have power on yourself but not on anybody else
Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye?

45. Rufumbira : Nubwo irutaki rwawe rumwe rukurya, ntiwaruca ngo urute
Kiswahili : Ingawa kidole chako kimoja cha kuuma huwezi kukikata na
French : On ne peut pas couper et jeter ses doigts mem s’ils font mal
English : If at all one of your fingers is ailing, you cannot cut it and throw it
Teaching : No matter how bad you are, be yourself
Biblical parallel: Eph. 4:16
From Him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

46. Rufumbira : Nyirikibazo niwe ufata aharemereye
Kiswahili : Mwenye maiti ndio hugusa penye kunuka
French : C’est las maître du cadavrequi s’occupe dela partie qui pue
English : He who owns the corpse touches the stinking part
Teaching : The owner of the problem gives himself more
Biblical parallel: Matthew 8:10
When Jesus heard this, He was astonished and said to those following Him, “I tell you the truth, I have not found anyone in Israel with such great faith.

47. Rufumbira : Shitani wi wanyu ntakurya ngo akumare
Kiswahili : Zimwi likujualo halikuli lika kumaliza
French : Un demon quite connait, ne te devore pas completement
English : A devil that knows you cannot devour you completely
Teaching : The one who knows you treat you mercifully.
Biblical parallel: Eph. 4:32
Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

48. Rufumbira : Sibyoroshe kubon uhera Ubuntu
Kiswahili : Sioraisi kupata mwenye kuku saidia
French : On ne trouve pas facilement celui qui peut te donner quelque
English : It’s not easy to find somebody who can help you
Teaching : Good Samaritans are not available when we need them
Biblical parallel: John 4:40
So when the Samaritans came to Him, they urged Him to stay with them, and He stayed two days.

49. Rufumbira : Ubugabo buta garuka, butera ububwa
Kiswahili : Mwenye hajisimamie haheshimiwi na yeyote
French : Celui quine se prend pas en charge est meprise par l’aute
English: He who cannot stand for himself no one can respect him
Teaching: If you want to be respected, stand on yourself or respect yourself
Biblical parallel: Rom 13:7
Give everyone what you owe him; If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honour, then honour.

50. Rufumbira: Ubur'inka nuwapafuye
Kiswahili: Mwenye hawezi kupata ng’ombe ni mwenye alie kufa
French: Celui qui n’a pas l’espoir d’ausiu la vaah, est un sujet mort
English: He who cannot get cows is the one who is dead
Teaching: A poor man is one who is dead
Biblical parallel: Psalms 115:17
It is not the dead who praise the Lord, those who go down to silence;

51. Rufumbira: Ubuzima bwawe bwejo buzwi n’imana
Kiswahili: Mungu hujali maisha yako yakesho
French: Ceque tu mangeras demain Dieu passé la muit pour te le procurer
English: The Lord your God cares for what you will eat tomorrow
Teaching: The Lord God ensures for your tomorrow
Biblical parallel: Psalms 54:4
Surely God is my help; the Lord is the one who sustains me.

52. Rufumbira: Ubwenge buboreka mundoro yuzi agaciro kabwo
Kiswahili: Welevu huwa kwa yule anaye elewa dhamani yake, na umuhimu wake
French: La sagesse, a celui qui comprent sa valeur, et son utilite
English: The wisdom is found in the sight of the one who has understanding
Teaching: It is the people who has wisdom who will understand its value or its use
Biblical parallel: Proverb 1:23
If you had responded to my rebuke, I would have poured my heart to you, and made my thoughts known to you.

53. Rufumbira: Ubwenge buruta imbaraga
Kiswahili: Welevu ni mzuri kuliko nguvu
French: L’intelligence est mieux que la force il’energie
English: Wisdom is better than strength
Teaching: Nothing better like wisdom, you can have strength but without wisdom your strength cannot do excellent things.
Biblical parallel: Prov. 28:11
A rich man may be wise in his own eyes, but a poor man who has discernment sees through him.

54. Rufumbira: Ubwenge bwinshi bumara ubumenyi
Kiswahili: Welevu mwingi huondoaa maraifaa
French: Trop d’intelligence enleve la connaissance
English: Great wit drives away wisdom
Teaching: Those who boast for much knowing are those who knows nothing because great wit without wisdom means nothing.
Biblical parallel: James 4:6
But he gives us more grace. That is why Scripture says: God opposes the proud but gives grace to the humble.

55. Rufumbira : Ubwenge subwabasaza gusa. Nabato barabufite
Kiswahili : Sio lazima uwe mzee ndio ujue kuongea sana bali hata ukiwa kijana unaweza kuwa na maalifa
French : Leloquence ne pas seulement un don excuseive des vieux maise ainsi des jeunes.
English : It is not a matter of being old that you know how to talk or intelligent even a youth can be intelligent

Teaching : Sometimes it’s wise to listen to the young also never despise them or their ideas

Biblical parallel: 1Tim 4:12

Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity.

56. Rufumbira : Uguhiga ubutwari muratabarana
Kiswahili : Mwenye kuonyesha bidii, nimwenye huonyesha kwa vitendo
French : Celui qui est courageous ie prouve par ses actes
English : The one who shows his courage should show it in deeds.

Teaching : Never show your courage through speeches but through deeds

Biblical parallel: 1John 3:18

Dear children, let us not love with words or tongue but with actions and in truth.

57. Rufumbira : Ugutwi kutunva nkunva inkuba
Kiswahili : Sikio la kufa halisikii radio
French : Une oreillee mieet n’entend pas le tonnerre
English : A deaf ear never hear the thunder

Teaching : A person in need does not listen to advice

Biblical parallel: Hebrews 12:16

See that no one is sexually immoral, or is godless like Esau, who for a single meal sold his inheritance rights as the oldest son.

58. Rufumbira : Ugyanywe numuvumba wuruzi, afato amacandwe yigi kere
Kiswahili : Mtu anaye bebwa na maji ya mafuliko hubaki akiishi mate ya Chura
French : Celui qui est victim d’inondata fimit par agiter les larves de Crapaud

English : A drowning person clutches at flogs foam

Teaching : When your life is messed up sometimes there is nothing to hold on to

Biblical parallel: Eph. 2:12

Remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.

59. Rufumbira : Uhoraho nta twikira indyadya
Kiswahili : Mungu hamfichi mnafiki
French : Dieu ne d’eux cashier l’hypocrite

English : God does not conceal a liar
Teaching: No one knows more than God. God is the source of everything that is why He knows everything. We can’t hide anything from God.

Biblical parallel: John 1:1
In the beginning was the Word, and the Word was with God, and the Word was God

60. **Rufumbira**: Ukebeye umusaza ara mwokereza
Kiswahili: Uzikatia mkongwe kipande cha nyama, vyema msaidie kuchoma vile vile.
French: Situ donne un nor ceau de viande’a un vieux, grille oucussi pour lui
English: If you give a piece of meat to an old man help him to roast too.
Teaching: If you help somebody, help him completely.
Biblical parallel: Exodus 4:13
But Moses said, “O Lord, please send someone else to do it.”

61. **Rufumbira**: Ukonje ntategereza guhoma gariwra kota
Kiswahili: Mwenye baridi hangoje kuitwa kuota motor
French: unhomme qui a froid n’attend pas qu’on l’invite au feu
English: A wet person never wait for an invitation to warm himself
Teaching: A needy person creates occasion, nobody can invite a hungry person for food, he will invite himself.
Biblical parallel: 2Sam 15:14
Then David said to all his officials who were with him in Jerusalem, come we must flee or none of us will escape from Absalom

62. **Rufumbira**: Ukora ada shaka ntarangi za neza
result
Kiswahili: Mwenyekufanya kazi bila kutaka haikamilishi vyema
French: Celui qui fait un travail avec colere; arrive au bon results
English: The one who does the work without willing does not bring good
Teaching: The one who fetches water without good will fetches dirty water
Biblical parallel: 2Kings 3:18
This is an easy thing in the eyes of the Lord; He will also hand Moab over to you.

63. **Rufumbira**: Ukose hasi yibutsa undi ibuye
Kiswahili: Aanzishae vita huona cha mutema kuni
French: Celui qui commence la querre subit de grands effets
English: He who provokes a fight gets his reward
Teaching: Do not provoke an act when you are not ready for it
Biblical parallel: Song of songs 8:4
Daughter of Jerusalem, I charge you: Do not arouse or awaken love until it so desires.

64. **Rufumbira**: Ukozehasi yibutsa undi ibuye
Kiswahili: Mwenye kugusa chini, hukumbusha mwingine jiwe
French: Celui qui touch la terre, rappelle la pierre a lautre
English: He who touches down let another remember the stone
Teaching: Fight me and I will fight you too
Biblical parallel: Exodus 21:24
Eye for eye, tooth for tooth, hand for hand, foot for foot.
65. **Rufumbira**: Umugambi niwo wica

- **Kiswahili**: Ni mpango ndio huua, lakini l’arme n’est qu’un instrument
- **French**: C’est le plan qui tue, mais l’arme n’est qu’un instrument
- **Teaching**: The conception of the plan is the most important thing to have

_Biblical parallel: Matthew 5:2-22_

But I tell you that anyone who is angry with his own brother will be subject to judgment. Again anyone who says to his brother, Raca, is answerable to the Sanhedrin. But anyone who says you fool! Will be in danger of the fire of hell.

66. **Rufumbira**: Umugaraga ntatoranya

- **Kiswahili**: Mtumwa hana chaguo
- **French**: L’esclave n’a pas de choix
- **Teaching**: Whatever a slave is told to do must do it because he or she has an obligation to submit

_Biblical parallel: Matthew 8:9_

Which of you, if his son asks for bread, will give him a stone?

67. **Rufumbira**: Umugisha wumunsi uwuhebabwije

- **Kiswahili**: Baraka za siku, haupotezi tumaini nazo mpaka jua lizame
- **French**: Le chemin pendant le jour, donne, l’espoir, jusqu’ala tombee dujour
- **Teaching**: Never lose hope while there is still a chance

_Biblical parallel: Psalms 71:14_

But as for me, I will always have hope; I will praise you more and more

68. **Rufumbira**: Umuntu azi iyava ntazi iyo agya

- **Kiswahili**: Mtu hujua atokako hajui aendako
- **French**: L’homme connaitsa – provenance mais jamais sa destination
- **Teaching**: God is the only one who knows our future path not the fortune tellers, this is used to insist on the existence of God for the non-believers

_Biblical parallel: Jeremiah 29:11_

For I know the plans I have for you, plans to prosper you and not to harm you, plans to give you hope and a future.

69. **Rufumbira**: Umuntu yishima aho ukuboko kugera

- **Kiswahili**: Mtu hujikuna kwenye mkono inafikia
- **French**: On se grate, sur la partie ou se limite sa main
- **Teaching**: A person scratches where the hand reaches

_Biblical parallel: 1Peter 4:11_

If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever.
70. **Rufumbira** : *Umu hana avayo, ntumuhana agyayo*

Kiswahili : Funza motto akiwa mdogo, sio akikomaa
French : Eduque un petit enfant avant qu’il ne devienne adulte
English : Train a child while they are still young, not when they grow old
Teaching : Train a child in the way they should go.

*Proverbs 22:6*

*Train a child in the way he should go, and when he is old he will not turn from it.*

71. **Rufumbira** : *Umuntu wubwenge buke’ ataha ayeboza aho aba*

Kiswahili : Mtu mwenye akili pungufu huenda nyumbani kama anapotea
French : Un four entre a la maison par plusieurs chemins
English : A foolish person always goes to the opposite direction whenever he goes home
Teaching : A foolish person does not always listen to directions/instructions

*Proverbs 12:15*

*The way of a fool seems right to him, but a wise man listens to advice.*

72. **Rufumbira** : *Umunyaabwenge ako resha amagambo yumvikana kandi azikwi kwifata*

Kiswahili : Mtu mwenye maalifa hutumia maneno akipima. Nae mtu mwenye kuelewa hufumbua haraka.
French : Lesage pese ses paroles. Le malin compreu facilument
English : A man of knowledge uses words with restraints and man of understanding is not hot tempered.
Teaching : A wise person knows what to talk and a person of understanding controls his temper

*Proverbs 12:16*

*A fool shows his annoyance at once, but a prudent man overlooks an insult.*

73. **Rufumbira** : *Umu shitsi ni nkuruze ruhita mugihe gito*

Kiswahili : Mgeni ni kama mto inayopita tu kwa mda
French : Unvisiteur est comme l’eau de la rivier qui coule et passé
English : Visitors are like streams that pass for a while
Teaching : Visitors come and go just like passerby

*2 Kings 4:10*

*Let’s make a small room on the roof and put in it a bed and a table, a chair and a lamp for him. Then he can stay there whenever he comes to us.*

74. **Rufumbira** : *Umurose wигicucu ababaza ababyeyi*

Kiswahili : Mwana mjinga huwaletea wazazi huzuni na uchungu kwa mamae
French : un enfant idiot amene la tristesse aux parents et la ristesse a sa Mere
English : A foolish son brings grief to his parents and bitterness to the one who bore him
Teaching : A good son prospers and makes his parents happy but a stubborn son always brings trouble and the parents are not happy.

*Proverbs 15:20*

*A wise son brings joy to his father, but a foolish man despises his mother.*
75. Rufumbira: Umwana uhora munfuruka, ntaho ataniwe numupfu
Kiswahili: Moto akaae kwa veranda mda mlefu huhesabiwa au kufananishwa na mfu
French: Un enfant qui reste souvent sur le veranda n’est pas different d’un mort
English: A child who stays too long on a verandah shall be compared to a dead person.
Teaching: A child who is exposed to the outside cold will expose himself to sickness which can lead to death.
Biblical parallel: Rom 6:23
For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

76. Rufumbira: Umwogoshi ntiyi yogsha kandi yiyegashe avitema
Kiswahili: Kinyozi hajiwezi, akijinyoa hujikata
French: Le coiffeur ne peux pas se coiffer seul, et si li ose il va couper
English: A barber does not shave himself and if he does, he will cut himself.
Teaching: For some work, people need help of others. Nobody is able in everything as we need salvation of Jesus Christ.
For the Son of Man came to seek and to save what was lost.

77. Rufumbira: Upfuye bucike nusize ubusa. Aribagirwa
Kiswahili: Mwehuhesabiwa kufa kabisa, niule hakuzaa motto yeyote. Ndio husahaulika
French: celui qui meurt eternellement, est celui qui ria pas d’enfant
English: He who is forgotten is the one who dies with no off-springs
Teaching: He who gave birth will never be forgotten for people see him through his generation.
Biblical parallel: Psalms 112:2
His children will be mighty in the land; the generation of the upright will be blessed.

78. Rufumbira: Urugorwabo ntirusaba umunyu
Kiswahili: Mwana damu sio kisiwa
French: Un humain ne pas un ilot
English: Their house never asks for salt (no man is an island)
Teaching: Always know that all human-beings need each other
Biblical parallel: Galatians 5:13
You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather serve one another in love.

79. Rufumbira: Urupfu rwi sazi ruba mumata
Kiswahili: Kifo cha nzi hupatikana kwa maziwa
French: La mort de la mouch trouvez dans le lait
English: The death of a fly is found in milk
Teaching: Whatever the person likes most will be caught in it for sure
Biblical parallel: Eccl. 9:2
All share a common destiny – the righteous and the wicked, the good and the bad, the clean and the unclean, those who offer sacrifices and those who do not. As it is with the good man, so with the sinner, as it is with those who take oaths, so with those who are afraid to take them.
80. **Rufumbira**: Urusha nyina wumwana imbabazi aba ashaka kumudya

**Kiswahili**: Mwenye kujaribu kupea mtoto penzi kuliko mamake nimwenye anataka kumumeza

**French**: e est lui essaie de montrer l’mour de la mere a un enfant voudrais l’Avaler

**English**: The one who tries to show much love more than the mother of a child is the one who want to devour him.

**Teaching**: No one can love a child more than his/her mother. If he does, then he wants to devour the child.

**Biblical parallel**: Isaiah 49:15

*Can a mother forget the baby at her breast and have no compassion on the child she has borne?*

81. **Rufumbira**: Ushaka amahoro ayaha abandi

**Kiswahili**: Mtaka amani hupea wengine amani

**French**: La personne pacifique procure la paix aux autres

**English**: One who seeks for peace gives peace to others

**Teaching**: If you cannot give others peace, don’t expect to receive peace from them.

**Biblical parallel**: Luke 6:38

*Give; and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure your use, it will be measured to you.*

82. **Rufumbira**: Ushaka amahoro, ayaha abandi

**Kiswahili**: Mpenda amani, hopea wengine amani

**French**: Celui qui veux la paix, offre la paix aux autres

**English**: The one who need peace give others peace

**Teaching**: If you need peace, let others have peace

**Bible parallel**: James 3:18

*Peacemakers, who sow in peace, raise a harvest of righteousness.*

83. **Rufumbira**: Ushaka gutwika ishingwe alirunda haewe

**Kiswahili**: Ukitaka kuchoma taka hulikusanya pamoja

**French**: Celui qui veux exterminer l’ennemi doit le rassembler en une seule Place

**English**: The one who wants to finish his enemies gather them together

**Teaching**: For finishing enemies you gather them together.

**Biblical parallel**: Zephaniah 2:12

*You too, O Cushites, will be slain by my sword*

84. **Rufumbira**: Usunz’ukize ara mufasha

**Kiswahili**: Mwenye kutegemea tajire, hupata msaada kwake

**French**: Celui qui compte sur unrice

**English**: He who looks for help from a rich get it from him or her

**Teaching**: He who counts on a rich gets support from him or her

**Biblical parallel**: Eccl. 10:9

*Whoever quarries stones may be injured by them; whoever splits logs may be endangered by them.*
85. **Rufumbira**: Utabaakura ntacyoasaza amenywe

Kiswahili: Mwenye kukomaa bila maswali huzeeka bila kujua yaliopita
French: Ce lui qui grandit sans vouloir, demander vieillera sans connaître
ou sans connaissance
English: The one who grow up without asking will become old without
knowing things of the past.
Teaching: If a child does not ask about the past will never know about things
of the past, will not have what to tell his/her own children.

*Biblical parallel:* James 1:5
*If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him.*

86. **Rufumbira**: Utangira gushimwa arirata kumuhero agatindahara

Kiswahili: Mtu anaye peana vitu ili asifiwe hujigamba mwisho hugeuka
Masikini
French: Celui qui donne pour sa gloire s’appauvrira
English: One who gives to earn praise will impoverish himself
Teaching: Do not praise yourself unless people do for pride comes before a fall

*Biblical parallel:* Prov. 27:2
*Let another praise you, and not your own mouth; someone else, and not your own lips*

87. **Rufumbira**: Utekera honze, ahanze, ahasigivu

Kiswahili: Mwe kupikia inje, huacha jivu huko
French: One who cooks his food outside, leaves the ashes there
English: The one, who cooks his food outside, leaves the ashes there
Teaching: Things are better done where it started, what started in public
will end in public.

*Biblical parallel:* John 2:11
*This, the first of His miraculous signs, Jesus performed in Cana of Galilee, He thus revealed His glory, and His disciples put their faith in Him.*

88. **Rufumbira**: Utekereza ibyingoma zubwa arabihabwa

Kiswahili: Mwenye kuota kuhusu mambo ya ufalme atapelekwa kwenye
atayapata.
French: Une person oni pense autamtam royal, on le lui apportera
English: A person whose dream is about royal drawn, will be brought
where he will find it
Teaching: What you have faith in you must reach it

*Biblical parallel:* Romans 4:17
*As it is written; “I have made you a father of many nations, he is our father in the sight of God in whom he believed the God who gives life to the dead and calls things that are not as though they were.*

89. **Rufumbira**: Utinze mumusarane yikuru rira umuniko

Kiswahili: Anayekawia chooni hunuka vibaya
French: Qui tarde dans une toilette sentire la mauraise odeur
English: He who delays in the latrine will smell badly
Teaching: Bad company corrupts good manners

*Biblical parallel:* 1Cor. 15:33
*Do not be misled; “Bad company corrupts good character”.*
90. **Rufumbira**: Utunvise uko inkoko ibika, Ntazunva ijambo vyanyumba  
**Kiswahili**: Mwehasiki kuwika kwa jogoo hatasikia neon la mwisho  
**French**: Celui qui n’entend pas les cris du, cok n’entadra jamais le dernier mot.  
**English**: He who does not hear the cock crows will not hear the last word.  
**Teaching**: A person who sleep deeply will not hear the crow of a cock nor the voice of those who are talking around him. A warrior must be alert, he should not sleep like a dead, this may endanger his life.  
**Biblical parallel**: Proverbs 10:5  
*He who gathers crops in summer is a wise son, but he who sleeps during harvest is a disgraceful son.*

91. **Rufumbira**: Uwagaje ubukombe arabutsinda  
**Kiswahili**: Kwakuweza ndume huipapasa  
**French**: Ce luis qui veux recevoir quelque chose au pre’s d’um puissante, cherche a yaller avec humilite  
**English**: The one who need something from a powerful one must approach him with humbleness  
**Teaching**: He who seeks help from a powerful one must reduce himself  
**Biblical parallel**: Exodus 18:15  
*Moses answered him, because the people come to me to seek God’s will.*

92. **Rufumbira**: Uwavutse niwe upfa  
**Kiswahili**: Alie zaliwa yeyote lazima afe  
**French**: Celui qui est ne doit mourre ou meurt  
**English**: Whoever was born must die  
**Teaching**: Death is a must for those who were born  
**Biblical parallel**: John 11:25-26  
*Jesus said to her, I am the resurrection and the life. He who believes in Me will live, even though he dies; and whoever lives and believes in Me will never die. Do you believe this?*

93. **Rufumbira**: Uwiba ajetse yegesa uwi mugomgo  
**Kiswahili**: Mwenye kuimba na motto mgongoni, humfunza kuimba  
**French**: Celui qui vole avec les bebe au dos entraine cetteenfant a voles  
**English**: He who steals with a baby on his back teaches him to steal  
**Teaching**: The one who commits bad act in front of children coaches/teaches them to do so  
**Biblical parallel**: Matthew 5:16  
*In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.*

94. **Rufumbira**: Uwihemukira wenyine, ntiyibura  
**Kiswahili**: Mtu akitaka kujitesa mwenyewe hatajikosa  
**French**: Celui qui veut se punir ne peut pas se manqué  
**English**: A person who wants to suffer himself suffers  
**Teaching**: Your life depends on how you want to handle it  
**Biblical parallel**: Deut. 30:19  
*This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live.*
95. **Rufumbira** : *Uwitonze atora icyabuze*
Kiswahili : Subira huvuta heri
French : La patience, attire le Bonheur
English : Patience pays
Teaching : It is good to be patience because you will get what you want
Biblical parallel: *Psalms 37:30-31*
*The mouth of the righteous man utters wisdom, and his tongue speaks what is just. The law of his God is in his heart; his feet do not slip.*

96. **Rufumbira** : *Uwitura inabi kuneza, inabi ntishira nunzu ye*
Kiswahili : Alipaye ubaya kwa uzuri, ubaya hautatoka nymbani mwake
French : Celui qui le mal aubien, le mal heur ne quitera jamais sa maison
English : Whoever rewards evil for good, evil will not leave his house
Teaching : Do good to people, because bad days follows the owner, and dwell in his house.
Biblical parallel: *Psalms 38:20*
*Those who repay my good with evil slander me when I pursue what is good.*

97. **Rufumbira** : *Uwiyishe ntoririkwa*
Kiswahili : Mwenye kujiua mwenyewe, hakuna atakae mlilia
French : Celui qui se suicide, ne pas pleure par queiqu’um autre
English : The one who kills himself, no one cries for him
Teaching : If you have no mercy for yourself, no one will have mercy on you
Biblical parallel: *Mark 12:31*
*Love your neighbor as yourself.*

98. **Rufumbira** : *Uwu mutwe munini, niweremerwa mibiti*
Kiswahili : Mwenye kichwa kubwa ndie huathirika zaidi
French : Une personne qui une grosse tete est celle qui est grand victure d’arbre
English : A person whose head is on top will be the most victim of tree
Teaching : Some people are probe to trials than others, just because of the social position they may hold.
Biblical parallel: *Job 23:10*
*But He knows the way that I take; when He has tested me, I will come forth as gold.*

99. **Rufumbira** : *Wewererwa ukuri nyuma yuko utsinda*
Kiswahili : Kosa la mwana umw ndio haki yake
French : Les erreurs, d’un home, font ses raisons
English : The mistakes of a man are his lessons
Teaching : It’s after succeeding people give reasons to the issues
Biblical parallel: *Matthew 7:8*
*For everyone who asks receives, he who seeks finds, and to him who knocks, the door will be opened.*
100. **Rufumbira** : *Wirukaa imbwa kera uka yimara ubwoba*

**Kiswahili** : Ukifukuza mbwa kwa mda mlefu huimaliza uoga

**French** : En chassant souvent, un chien ca l’ui enleve la peur

**English** : When you chase a dog so many times it gets used to you and no longer fears you

**Teaching** : A repeated act causes the recipient of the act to gain immunity to it

**Biblical parallel:** *James 1:2-3*

*Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance.*
SUMMARY

While enjoying the collection of the 100 Rufumbira proverbs, I admit that the task was not an easy one. It was accompanied with excitement as well as with challenges. There was need to clearly explain why I was there and the objective of my research to clear any doubt. Since this work could not be done from far, I had to travel to Uganda and meet the Bafumbira in their village. It was for me an opportunity to come across their culture and share their preferred food “matoke” made from banana. The above proverbs were collected from different people (about 60, mainly old people and elders of the village). Since the contributors were met in different places, they could give the same proverbs at some point. To avoid repetition, I had to select and come up with what we have presented here. We are grateful to everybody who gave his time to collect these rich proverbs.

CONCLUSION

These proverbs in Rufumbira come from the Bafumbira tribe in South of Uganda. Bafumbira are mainly potters and crafts, they make beautiful souvenir baskets, which no one can avoid buying. They are among the respected people in Uganda. While many of them are rich people, their culture is based on respect that young people and women have to show to the older people. Proverbs and wise saying are used to educate the household and the community. Sometimes it is hard for young people to understand what the elders say. To get the correct message, there is need to seek for explanation from the elders. The proverbs and wise saying cover all area of daily life (education, advice, warning, etc.).

REFERENCES


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A RESEARCH PROPOSAL FOR THE COLLECTION OF 100 FUMBIRA (UGANDA) PROVERBS AND WISE SAYINGS

INTRODUCTION

Location

The Bafumbira are a Bantu ethnic group from Kisoro within Uganda. They are of three indigenous groups: Bahuutu, the Batutsi and the Batwa and speak a language called Fumbira. The language has other alternative names: Bafumbira, Banyarwanda, Kinyarwanda, Ruanda, Rufumbira, Runyarwanda, Rwanda. It has an intonation of Rukiga language of Uganda. The Fumbira language is spoken in various dialects, namely, Igikiga (Igishiru, Ikigoyi, Kiga, Tshiga), Bufumbwa, Hutu (Hera, Lera, Ndara, Ndogo, Shobyo, Tshogo, Ululera), Rutwa (Twa), Gitwa, and Ikinyanduga.

They thrive in Kisoro at the south western tip of Uganda boarding the Virunga volcanic mountains where the three volcanic peaks of Gahinga, Muhabura and Sabyinyo tower in Uganda. The area they currently occupy was part of Rwanda until the boundaries were adjusted in 1910. According to a census based on ethnic affiliation the Bafumbira speakers were estimated at 1,240,000 (2014 census).

History and Origin

The Bafumbira were part of Rwanda until 1910 when Kigezi was to Uganda by the colonialists. In Rwanda, they were governed by chiefs who were under the leadership of the King of Rwanda. The King of Rwanda used the agency system to govern. He used respected Tutsis and Hutus to govern.

Ethically, they are the same as the Banyarwanda of Rwanda and those who inhabit Kisoro District in the extreme southwest of Uganda are called Bafumbira. This is the only district that is inhabited almost exclusively by Banyarwanda. To their west, is Zaire and to their south is Rwanda. Bafumbira was part of Rwanda until the boundary adjustments of 1910. The actual inhabitants of Bafumbira, in descending order of numerical superiority, are the Bahuutu, the Batutsi and the Batwa. Essentially, they are Banyarwanda and they speak Kinyarwanda.

The Batwa are said to have been the original inhabitants of Bufumbira and they are closely related to the Bambuti of Mt. Rwenzori. The Bahuutu are believed to have been the second group to arrive in Bufumbira, and then the Batutsi before A.D 1500.

The Bafumbira are believed to be Rwandese immigrants, and by others as descendants of the Bakiga whose close association with the Rwandese emerged into the Kifumbira, a language 90% similar to Kinyarwanda. In addition to the almost Kinyarwanda dialect, this is probably brought about by their mixed cultures and tradition, which is a mixture of the Bakiga and Banyarwanda’s cultures between whom the Mufumbiro mountains are located.
The Ethnographical location of the Bafumbira in South-West of Uganda

**Culture**

The Bafumbira are divided into clans. They have eight major clans. The clans were divided along different totems ranging from animals, plants and birds species. Each clan was identified by the hill they occupied. The Bafumbira do not name their children according to these clans. The clans are: Bazigaba, Abagahe, Abagesera, Abasigi, Abagiri, Abagara, Abarihira, Abungura. The clans have sub groups. There are the Basinga under the Bagaehe.

They had homesteads and lived in round grass thatched huts smeared with white sand and unlike the Batwa, the responsibility of constructing houses were left to men. The Bafumbira built huts. The roofs were thatched with soghurm and grass from swamps. The walls were circular and were built with mud and sticks. Today they build brick houses with either iron sheet roofs or tiled roofs.

The single clans lived together and the families were extended. Although there seemed to be no taboos against marriage relationships, inter-marriages between the Bafumbira and other related...
ethnic groups were rare. Inter-marriages between close relatives were prohibited on the claim that this connection would render the resulting offspring weak and vulnerable to spiritual attacks. The boys were usually pressed to marry and the girls were closely watched by their mothers and aunts. In Bafumbira-Banyarwanda, premarital pregnancies were unwanted. A girl would be thrown into the forest and left to the mercy of wild animals if she conceived before marriage. Formerly, parents would arrange marriages for their children. But there was also what was known as Gufata or Gaturura. Gufata was an acceptable forced marriage in which a boy would conspire to and carry away a girl by force to become his wife. There was also what was known as ukwijana. This was a pre-arranged marriage in which the girl would sneak away from her parents and go to a boy’s home to get married. This occurred whenever a girl had a pre-marital pregnancy. Bride wealth was paid in the form of cows and goats. If a girl was forced into marriage, exorbitant bride wealth was paid. Thereafter, wedding arrangements would be entered into.

![Image](https://via.placeholder.com/150)

*A cultural way of expressing happiness at a joyous function*

On the wedding day, local sorghum beer and banana beer were served. The wedding celebrations took place at night and carried on into the morning hours. The Women would ululate while men sang and recited great historical events. The musical instruments are drums, harps and clapping. The Batwa were renowned harp players while the Bahuteru played the zither. Among the Batutsi the girls sang and danced in pairs while men danced in groups usually of more than ten people, called intore.

In Bafumbira-Banyarwanda, polygamy was an acceptable practice. Not only did it increase the man’s status, but it also increases the family size. Being monogamous was like marrying ones mother, so they said. Divorce was also acceptable and could occur in any of the following instances; Drunkenness, ill-treatment, adultery, gluttony, refusal or inability to offer sex and several other undesirable instances. Good brewers and beer would be brewed from Sorghum and this local brew carried a lot of names including Umuramba, Nyirakabisi, Amarwa and Wutunda. The elders used to smoke pipes that contained local tobacco.
An elderly person smoking a pipe

The Bafumbira named their children depending on a family situation or the circumstances at hand. If a child was born in a period of brewing beer, that child was named "Senzoga". If the birth happened when the father of the child was on a journey, that child was named "SenziraW. If there was a lot of food in the household at the time of the birth, the child was named "Nyirabakire". Once a Mufumbira died, he or she was buried on the same day of his or her death. In case the dead person was a bit old with daughters in law, the eldest son’s wife would dress the corpse and would be given one of the gardens of the deceased because of this task.

Religion

Regarding the religion, the Batutsi and the Bahutu believed in a supreme being called the Imana or Rurema and was believed to the creator of all things on earth and heaven and was believed to have mediums called Nyabingi or Lyangombe Biheko. The sacrifice would be offered to Nyabingi and Biheko and every family had a traditional shrine called Indaro and was considered a sacred place. The head of the family offered offer sorghum, beer and bread to the gods depending on the circumstances and when he passed on, the first son would take up the role.

Today Christianity and Islam are the major faiths with most people being Christians.

Economy

Regarding the economy, they had a simple economy which depended on gathering and hunting. They had no great attachment to land as they never practiced crop cultivation. The Batwa would get beer and grains from the Bahutu and Batusti in exchange of wild animals’ trophies, skins, arrows and bows. They were perfect at basketry and pottery. The rich culture of the Bafumbira and Batwa people includes unique and diverse variety of crafts and souvenirs baskets and souvenirs beautifully woven to the last detail. These are a unique product that could enhance community tourism in Kisoro. The extensive papyrus swamp stretching from Kisoro to Lake Bunyonyi in Kisoro may sustainably be utilised to provide the raw materials.
The economy of the Batusti was centered on the cattle and they kept long horned cows locally known as **Inyambo**. They were much respected as they had large herds of cattle. The land belonged to the King and as such, people utilized it communally. Every person could utilize the land that is within the reach of his home.

The Bafumbira are cultivators. Their staple food is sorghum. Sorghum grains can be cooked if harvested fresh or eaten raw if harvested dry. They can also be ground to make flour from which a variety of drinks are prepared. They also grow potatoes that do well in volcanic soils and legumes, mainly beans. The main foods are beans, peas, Irish potatoes, sweet potatoes, maize and millet.

**Politics**

Regarding political arrangement, the Banyarwanda had a traditional Monarchy and the Royal lineage ruled over their fellow Batutsi, the Bahutu and the Batwa. The leadership was monarchical thus hereditary. The King was locally referred to as Umwami and was assisted by the land Chief locally known as Umunyabutaka and the grass or cattle Chief locally referred to as Umunyamukenke. The land Chief was helped upon by the sub chiefs Ibisonga and the Abakoresha. The King had an army comprising of all groups of the Batutsi, Bahutu and the Batwa.

The government of Uganda originally considered Bafumbira as Banyarwanda-Bafumbira until the 1995 Uganda Constitution, which recognized Bafumbira as an independent ethnic group of Ugandan.