

A COLLECTION OF 100 RUFUMBIRA PROVERBS AND WISE SAYINGS



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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 indigeneous 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, Shobyoy, 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.

ETHNOGRAPHIC UGANDA



Based on Minority Rights Group International's 'Ethnic Groups and Tribes of Uganda', Uganda: The Marginalization of Minorities (2001). Boundaries are not definitive but are intended to show traditionally inhabited areas.

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 Bagahe.

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.



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 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.



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 "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 be 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



Split bamboo baskets

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.

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A COLLECTION OF 100 RUFUMBIRA PROVERBS AND WISE SAYINGS

1. **Rufumbira** : ***Agati gateretswe ni imana ntiga huhwa n'umuyaga***
 Kiswahili : Mti 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 : Les bras 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. **Rufumbira** : ***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 ntagira agakingirizo uyafite ntobwirwa kubora***
 Kiswahili : Macho hayana pazia; mwenye macho haambiwe tazama
 French : Les yeux n'out pas de rideaux celui quiales yeux ne pas demander
 English : Eyes have no curtains, they see all within view.
 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 un milieu familier on est reconnu même par les arbres
 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 bungurana ubwenge**
 Kiswahili : Wawili huongezeana ujuzi
 French : Deux personnes on brise la paresse.
 English : Two people break laziness
 Teaching : Two people can change ideas and build themselves
Biblical parallel: 1 Corinthians 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 choses qui goûtent bien ne restent pas longtemps dans la bouche
 English : Sweet things never remain in the mouth
 Teaching : Nice things 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'imbua bigyi mbere**
 Kiswahili : Mambo hubadiri na wakati
 French : Les choses changent avec 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'cogle 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 hushugulikiwa lazima
 French : Ce qui fait souffrir le Coeur fait voyager les jamba
 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 hushugulikiwa
 French : Ce qui fait souffrir le Coeur condemne les pieds a marcher

- English : 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** : **Imbutu zikurura zishingirwa ibiti**
 Kiswahili : Mmea utambaa hauwezi kuwa vyema ila uchimikiwe kijiti
 French : Une plante rampante a toujours 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 chochote 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** : ***Inkonoyumutindi iffuban inkwi***
Kiswahili : Nyungu ya maskini hukataa kuivisha ikiwa na kuni
French : Le pot du pauvre refuse de bouillir meme la presence du bois a
English : For a poor man, even if he has firewood his pot will refuse to cook
feil
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 ihmwa ni nryamirizi***
Kiswahili : Pwagu kapata pwaguzi
French : Celui quise croit ruse; renion – tre, un autre ruse' plus que 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 feull 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 kutojua, 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 huharibu
 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
Biblical parallel: Luke 16:12
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 : Mtoto mwenye hasikii mawaitha huu ndege yenye hailiwi
 French : Un enfant qui garde pas conseils, est comme un oiseau qui ne se
 English : A child who does not listen kills the bird which is forbidden to eat
 mangent pas
 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 : On n'a pas besoin de référence 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 hafai 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'l, 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
 ukikauka atavuka
 viedrea vous vous vencontrerer
 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 : On ne peut pas fermer la bouche du prochain
 English : You cannot gaggle the mouth of another person
 Teaching : You can have power on yourself but not on anybody else
Biblical parallel: Luke 6:41
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
 Kukitupa
 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 cadavre qui s'occupe de la 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 uhara 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
 Chose
 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 nuwapfuye**
Kiswahili : Mwenye hawezi kupata ng'ombe ni mwenye alie kufa
French : Celui qui n'a pas l'espoir d'ausiu la vaahe, 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 : Ce que tu mangeras demain Dieu passé la nuit 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 comprend 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 It's 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 ll'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 huondoa maarifa
French : Trop d'intelligency 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 exclusive des vieux mais aussi 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 courageux 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 ntikunva inkuba**
Kiswahili : Sikio la kufa halisikii radio
French : Une oreille 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'inondation 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 casher 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 : Ukikatia mkongwe kipande cha nyama, vyema msaidie kuchoma vile vile.
 French : Situ donne un nor ceau de viande'a un vieux, grille ocussi 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 garirwa 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 untravail avec colere; arrive aubone resiltat
 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 silaha ni chombo tu
 French : C'est le plan qui tue, mais l'arme n'est qu'un instrument
 English : It is the plan which kills but the weapon is just an 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
 English : A slave has no choice
 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**
 English : Do not say a day was bad while there is still day light
 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**
 you do not know where you are going.
 Kiswahili : Mtu hujua atokako hajui aendako
 French : L'homme connaitsa – provenance mais jamais sa destination
 English : You only know where you have come from means your past but
 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
 English : A person scratches where the hand reaches
 Teaching : A person does what he is able to do
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 auant of 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.
Biblical parallel: Prov. 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
Biblical parallel: Prov. 12:15
The way of a fool seems right to him, but a wise man listens to advice.
72. **Rufumbira** : **Umunyabwenge 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
Biblical parallel: Prov. 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
Biblical parallel: 2Kings 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 wigicucu 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.
Biblical parallel: 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 : Mtoto 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 peut 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.
Biblical parallel: Luke 19:10
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 : c est lui essaie de montrer l' amour 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 veut 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 veut exterminer l'ennemi doit le rassmber 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 un riche
 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 amenye**
 Kiswahili : Mwenye kukomaa bila maswali huzeeka bila kujua yaliopita
 French : Ce lui qui grandit sans vouloir, demander vieillera sans connaitre 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'appauvrit
 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
 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'entendra 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 veut 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 quittera 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 chier 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.).

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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 indigeneous 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, Shobyoy, 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.

ETHNOGRAPHIC UGANDA



Based on Minority Rights Group International's 'Ethnic Groups and Tribes of Uganda', Uganda: The Marginalization of Minorities (2001). Boundaries are not definitive but are intended to show traditionally inhabited areas.

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 Bagahe.

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.



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 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 marring 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 Bahuutu believed in a supreme being called the Imana or Rurema and was believed to be 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



Split bamboo baskets

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.