

A COLLECTION OF 100 RENDILLE (KENYA) PROVERBS AND SAYINGS



BY

BENON BENJAMIN CHELO

Nairobi, Kenya

MAY 2017

ACKNOWLEDGEMENT

I wish to give my sincere appreciation to everyone that contributed towards the successful completion of this document. My gratitude goes to Fr. Joseph G. Healey, for the moral and financial support. My heartfelt appreciation goes to the African Working Group Committee members who took me through each and every step of the project with the main inputs being from Cephas Agbemenu and Margaret Ileri who have been of great assistance towards the completion of the collection of 100 Rendille proverbs.

I also appreciate the support of the African Working Group in Nairobi who reviewed the progress of this work during the meetings.

DEDICATION

I dedicate this work to:

My late adopted father, Dr. Calvin Chelo Katarwa who was one of the pioneer members of the African Proverbs Working Group (Nairobi, Kenya)

My instructor and mentor, the late Lydia Achien'g Abura, a legendary Kenyan musician and activist who always believed in my hard work.

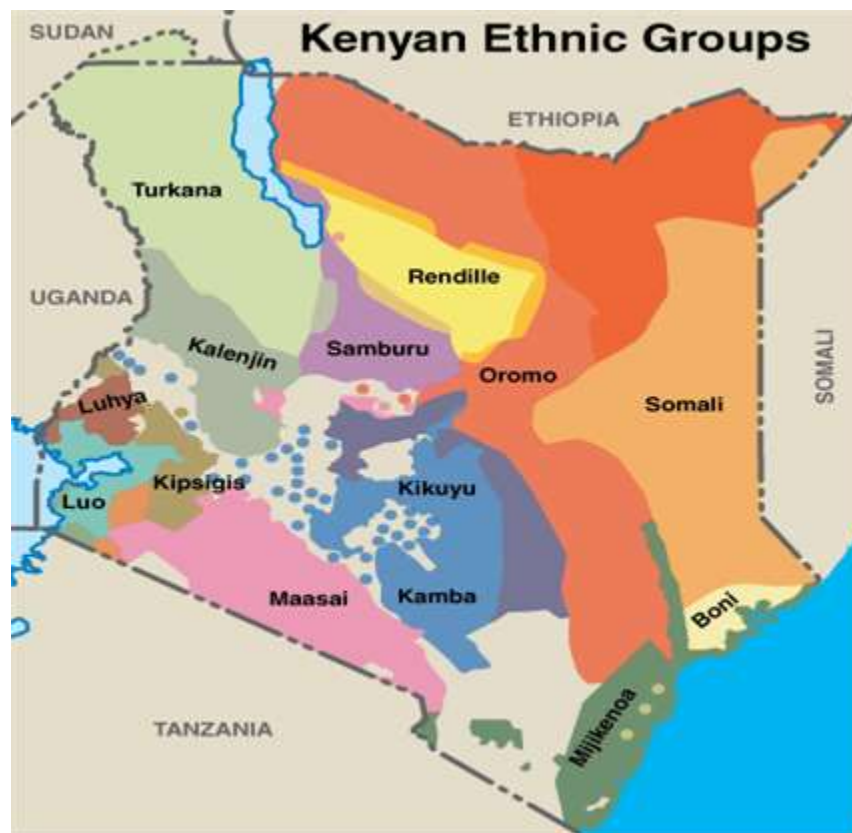
AND

To ALL the readers of African literature.

INTRODUCTION

Location

The Rendille are believed to have originally migrated down into the Great Lakes area from Ethiopia in the more northerly Horn region, following southward population expansions by the Oromo and later the Somali. The Rendille lead a peaceful nomadic life in north central Kenya. They now live their lives and raise their livestock in almost 9000 sq miles (14,500 sq km) of very arid semi-desert in southern Marsabit District, bordered on the north by the Chalbi Desert. In his doctoral thesis on the Rendille, A. Beaman comments that "Rendille-land constitutes one of the most forbidding human habitats in all of East Africa in terms of heat, climatic aridity, and the scarcity of water points". According to Ethnologue, there were approximately 34,700 Rendille speakers in 2006. Most are concentrated in the Kaisut Desert and Mount Marsabit in the Marsabit District of Kenya's northern Eastern Province.



The Ethnographic Location of the Rendille in Kenya

Myth of Origin

The Rendille do not have a myth of creation, and a variety of stories exist regarding their origins. What all these stories have in common is that some individuals, who were wandering around, met others and they then joined forces against common threats; "...the various segments

frequently suggest that they originally became members of the Samburu or Rendille through migrating from some other tribe."

Linguistic evidence shows a high degree of similarity between the Rendille and Somali languages. This evidence indicates that the ancestors of the Rendille were part of the same people and speaking the same "Somaloid" or Proto-Somali language with the ancestors of the Somali, Sakuye and Gabbra people. This people were already organized round a complex camel culture at that time. This included an extensive ritual calendar, based on dual lunar and solar calendars involving ceremonies for the well-being of camels and humans. This leads to the conclusion that the roots of Rendille culture were brought to the region of Lake Turkana by people migrating westward from the homeland of the Proto-Somali before the Cushitic Rendille/Somali came into contact with Nilotes such as the Samburu.

Their long-standing alliance with the Samburu developed in this area of their ancient residence and unrelated to any alleged association with the Somali or Islam. They continue to resist Islam to this day, despite Somali legends that the Rendille abandoned Islam earlier. The 16th century Oromo expansion brought great disruption to these Somaloid peoples causing migrations south and westward from their southern Ethiopia and Somalia homes. These peoples were further separated when some groups of them developed ritual kinship arrangements with Oromo (Borana) peoples for protection. The Rendille were the southernmost of these Somaloid peoples and maintained their own culture and language more intact.

The Rendille had superficial contact from time to time with the explorers and hunters who came to northern Kenya for ivory and adventure. With the colonization of the country, the British colonial government obviously had dealings with Rendille, but according to their records they found them to be extremely uncooperative regarding any interference from outside.

Language

The Rendille speak the Rendille language as a mother tongue (also known as Rendile or Randile). It belongs to the Cushitic branch of the Afro-Asiatic family. Additionally, some Rendille use English or Swahili as working languages for communication with other populations. The Ariaal sub-group of the Rendille, who are of mixed Nilotic and Cushitic descent, speak the Nilo-Saharan Samburu language of the Samburu Nilotes with whom they cohabit.

Relationship to other People

- 1. Rendille - Samburu:** A remarkable alliance exists between the Cushitic Rendille and their Nilotic Samburu neighbors to the south. The Rendille helped the Samburu survive when rinderpest wiped out their cattle herds at the end of the nineteenth century. Just after the Samburu recovered, the Rendille were decimated by smallpox. The Samburu, having already faced that affliction, were more resistant and so could help herd Rendille livestock.
- 2. Rendille - Gabbra:** The Gabbra are the northern neighbours of the Rendille and they share some rituals such as Alma'do and Sooriyyo, as well as both being camel-keepers. Conflict

has arisen from time to time due to mutual raiding. They then usually get together to make peace again, being "enemies we can talk to."

- 3. Rendille - Turkana:** The numerically larger Turkana have frequently in the past mounted vicious raids on the Rendille, stealing large herds of livestock. The Turkana are "enemies we cannot talk to," so there is no mechanism to bring closure to the raids.

Religion

The traditional religion is still very strongly followed. The traditional religion believes in a creator God referred to as Wakh who is worshipped through ritual and regular prayers. The Rendille people have a traditional religion that includes prayer to the moon, animal sacrifices, and the existence of ancestral spirits. Prayer is offered looking up to the heavens.

Traditionally the Rendille are a very religious people, believing in one God, an omnipresent creator and provider who answers prayer and cares for the poor. Their ceremonies are similar to Old Testament Jewish traditions. There are numerous sacrifices including a daily milk libation. Strict adherence to their rituals is critical in Rendille culture. They practice many magical rituals, involving their camels or sheep. For example, the way a certain bull camel approaches a proposed new settlement area is taken as a good or bad omen.

A propitious camel may be placed outside the camp facing the direction of an expected enemy attack in order to prevent the attack. It is a taboo to avoid rituals among the Rendille people. Most of the traditional Rendille practice their Rendille Traditional Religion. There are a few Rendille who have become Muslims, but not many, due to the dietary restrictions of Islam. (Almost every other Cushitic group is Muslim.) The Catholics and Africa Inland Church started work in northern Kenya in 1965, when the government for the first time lifted restrictions on their work in northern Kenya. Currently AIM and the Catholics are the main missionary groups working amongst the Rendille. Kenyan church groups now involved with the Rendille include CITAM (or Nairobi Pentecostal Church), the Full Gospel, a Baptist group and a Presbyterian group.

Customs

The Rendille are nomadic pastoralists keeping mainly camels, goats and sheep. They live in large semi-permanent villages of married men, women and children and move two to three times each year. Marriage patterns are exogamous, between sub-clans or major clans. The Rendille follow a 14-year generation initiation pattern.



Traditional Rendille woman near a hut

There are about eight or nine sub clans including the Urowen, Dispahai, Rongumo, Lukumai (Nahgan), Tupsha, Garteilan, Matarbah, Otola, and Saale. The houses are made of a stick framework with mats made from wild sisal fastened to them. Two cow skins form the doorway. The whole hut is designed to be taken down and strapped onto a camel. The huts are built in a circle. The thorn enclosures for the livestock are inside the circle, so that any marauders would have to pass the huts to get to the animals. Right in the centre is the naabo or gathering place where they meet to pray and to discuss village matters. The Rendille proverbs were used to tell stories and uphold family values when advising members of their community.

Examples of Rendille Proverbs

1. *Uuuri dargan uur tuummam I'diis koog.*

Swahili: Tumboshibehudhanitumbozinezotezimetosheka.

French: Le ventrerassasie; croitque touts autrestessont.

English: Every full stomach thinks all other stomachs are full.

Teaching: Those who have, forget that we have those who have nothing to eat.

2. *Inti at doonto kudakkiche laka ma kibolkhicho.*

Swahili: Mwiba ya mahali upendayo hakiwezi kuumiza.

French: Lepine dune place quite plait, ne tefais pas mal.

English: The thorn of the place you want will not harm you.

Teaching: You will always strike to fulfil the desires of your heart no matter the difficulties.

3. *Nabar baaba harrab la ma baabo*

Swahili: Kidonda yaweza kupotea lakini ulimi hauwezi kupotea.

French: La plaie, peutdisparaitre, mais la langue ne disparaîtra jamais.

English: A scar will disappear but the tongue will not.

Proverb's Teaching: People will always remember what we said for a long time.

Economy

They cling to a nomadic life of herding camels, goats and cattle. The meager vegetation will only support camels, goats and sheep thus the Rendille are majorly nomadic people. Each mobile clan-based village moves on an average four times a year. The livestock live in highly mobile satellite animal camps known as foor in areas where the grazing is better. They are regularly moved as soon as an area gets depleted, giving it a chance to recover. In this way the Rendille people are able to survive, but only with an average life expectancy of 40 years. Over the years, the Rendille have been harassed constantly by the more powerful groups of Oromo and Turkana, adding to the harshness of their existence. Some sources also report problems with the Somali, but the Somali have had a relatively benevolent view of the Rendille as distant relatives.



A Rendille boy herding camel

Political Structure

Every married man is an elder and becomes part of the leadership of his clan. Each man has equal voice in the decisions made which are based on consensus. Someone continually going against the common wishes will be coerced to fall in with the majority. There is no democracy. In practice, those with leadership skills are recognized and will be called upon to help with critical decision making. The traditional leadership is still very much in place. There is now also a 'Chief's committee' with a representative from each of the clans. The chief is strictly a Kenya government post and Rendille do not traditionally have a chief or overall leader.

TABLE OF CONTENT

<i>Acknowledgement</i>	<i>i</i>
<i>Dedication</i>	<i>ii</i>
<i>Introduction</i>	<i>iii</i>
Images:	
<i>The Ethnographic Location of the Rendille in Kenya</i>	<i>iii</i>
<i>Traditional Rendille woman near a hut</i>	<i>vi</i>
<i>A Rendille boy herding camel</i>	<i>vii</i>

A Collection of 100 Rendille Proverbs and Wise Sayings

1. Aabalaka intiis ma yaakhin.

English: Person called Aba was never satisfied by his own wealth. 1

2. Arab agartaayi ‘dun’ dummeaganganin.

English: Don’t shoot the anthill instead of the elephant you are seeing. 1

3. Araab irtis magafti.

English: An elephant cannot feel the heavy of his ivories. 1

4. Arab saggi us lyumuyye liikhala.

English: An elephant is skinned according to how it was killed. 1

5. Arab’ hiirtiis ma agaafti.

English: An elephant cannot be defeated by his own tusks. 1

6. Ayteey a tumuyka a baabaate ma iyadeeha.

English: It’s better to be told that my camel is lost, than to say it is dead! 1

7. Aaba laka intiis ma yaakhin.

English: Person called Aba was never satisfied by his own wealth. 2

8. Beene ma jebto eehicheeda jeba.

English: Lie will not get broken but its father gets broken. 2

9. Been oor ma ka’durto.

English: Lie does not dance because of its bravery. 2

10. Beene luhtoo kaldaye khabta.

English: A lie has one leg. 2

11. Chimbire ruchule iil yeedisa.

English: The smaller the bird the loud noise it made. 2

12. Chimbere in Yeedisse leh.

English: The one who is considered weak can do great things. 3

13. <i>Chimbire geeyiche kaassantahe min kidisatta.</i>	
English: A bird will build a nest on the tree it knows.	3
14. <i>Chuuri weilaha kikhata.</i>	
English: The disease that affect your child can affect you.	3
15. <i>Daaha deeg ma yaham.</i>	
English: A beggar cannot eat the sweetest part of a camel’s meat.	3
16. <i>‘Dalam taatah gu’ddu’d koog’.</i>	
English: A fool thinks to imitate a beating is a true beating.	3
17. <i>Dakhi gooboo gooboo ma garti.</i>	
English: Ones family matters is not public affairs.	3
18. <i>Deyyoho warhanti iche iskagoorrahto urahe kakhabta.</i>	
English: A woman has the knife to kill herself in her own pocket.	4
19. <i>‘Doo’di af isdaago ey’dim duudea yaakha.</i>	
English: People who live in peace and agreement share whatever little they have.	4
20. <i>‘Doo’diisidaagin arab laka ma yaakho.</i>	
English: An elephant will not satisfy people who are not cooperative.	4
21. <i>‘Doo’ di isleh a dub ichoow hara mas’ diicho.</i>	
English: Relatives are like compact soil and buttocks they will not leave apart.	4
22. <i>Enenyet a khoroseeb.</i>	
English : Men are like grass.	4
23. <i>Eti borokkhiis lakaaseeho ma ur’ do..</i>	
English: A person who hears movements in his house cannot sleep.	5
24. <i>Eti is doono hoola isikichibe ‘dae a iseleelo.</i>	
English: Mix the animals of two great friends and you will know if they love each other.	5
25. <i>Eti tharan yabehe laktha.</i>	
English: The weak person can fall on even smaller grass.	5
26. <i>Eti ori thabtabache mele.</i>	
English: Nobody is like firewood.	5
27. <i>Et lekesti et wen mele.</i>	
English: Any person can lie to his or her partner.	5
28. <i>Eti nugulgeeddi us geey kanyaamo iche hubine kanyaanta.</i>	

English: The way a young man jumps from a tree shows how inexperienced he is.	5
29. Ewween a bicchehi sabhoot.	
English: Elders are like water on the palm of the hand.	6
30. Faraath lama mislekorto.	
English: You cannot ride two horses at the same time.	6
31. Gaal soodow laa a gaal mehe.	
English: Which camels have nobody to direct.	6
32. Genei lisakaba ana seer delda.	
English: Let me be born in my day and let me be oppressed.	6
33. Geeddi uunnantaah ununto eti matah eehaah gooche laka leeanguuntam.	
English: While your children are growing up, do share with the one who beheaded your father.	6
34. Goorat a gooraat manta la a manta.	
English: The past is gone and the present is now.	7
35. Goobi her khabokhar ma lakasaro.	
English: Things cannot be taken from a village with warriors.	7
36. Goobi ewwenkiis khabo uram ma lakasaro.	
English: A village with elders cannot be snatched.	7
37. Gun'dur lollooda ma diho.	
English: The poor cling to their problems and cannot fall.	7
38. Goobi inam dele mogtils ma babaato.	
English: A family that has a son will never lose the debts owed to them.	7
39. Gooba khariis leeamiite wihi' daawunkiis yeyyeedo ewweenkiissa yeyyeeda.	
English: When you pass through a home what you will hear children say is exactly what the parents do.	7
40. Haloo kore haloo arga.	
English: The person who climbs a mountain will see another mountain.	8
41. Harrab akahar harine luhlo ka'har'har.	
English: Be hasty with your legs but not your tongue.	8
42. Harrab ichoow ilko lakaa ishantaan.	
English: The tongue and teeth back bite each other.	8

43. Hadad Eti khaste iche yabhub.	
English: The medicine only the patient can take it.	8
44. Hoolaa oosinti geelebeet ichoow ti saaheet.	
English: Wealth is like afternoon and evening shade.	8
45. Hoola khabeen ichoow et khabeen et khabeene rume ka'hadda.	
English: A wealthy person is not better than a social person.	9
46. Hoossi nool' dab ma liibinl.	
English: Do not make fire for a living antelope.	9
47. Hugum 'daari hugum ma tateeh.	
English: The wrong tradition will never be a tradition.	9
48. In yombotte laf liijebata.	
English: We break the bones for the future.	9
49. Inanki lab ibeenki us dessekdache us igaran.	
English: A boy cannot recall the day he was born.	9
50. In kabahte makiriboso.	
English: You cannot regret for what you have done for others.	9
51. In Kute kalaath mele.	
English: The past has no thanks.	10
52. In ibeen kixhabatte il ibariis.	
English: What gets you at night will wait till morning comes.	10
53. Inti at doonto kudakkiche laka ma kibolkhicho.	
English: The thorn of the place you love will not harm you since you are familiar with the environs.	10
54. Inti etoo sirbi maligoosti.	
English: You cannot do a stick for someone else's cattle.	10
55. Inti etoo il ma kibaryisso.	
English: You cannot be comfortable in somebody's place the whole night until it dawns.	10
56. In at teeba munkhet teeba dabta.	
English: The problem you had seven days ago will be forgotten seven day to come.	11
58. Ibul lama mislethubnato.	
English: We cannot fry the same meat on different pan.	
57. Inaam ti maalim thurthe nahas madak sati	

English: The girl who sang during a day cannot hide her breast.	11
59. <i>Jiro a hali guuram.</i>	
English: Life is like a burdened camel.	11
60. <i>Kaanyinki etoo etoo ma khaato.</i>	
English: You cannot take what belongs to someone else.	11
61. <i>Kaah khabe toro ki etaah kakhayo.</i>	
English: It is good to ask for advice from others even if you know.	12
62. <i>Kaabil chaare lalekhala.</i>	
English: The leopard can be skinned with its spot.	12
63. <i>Karl aka magan a khaba.</i>	
English: Even a dog can have refuge.	12
64. <i>Kaar ithoh uthu ithuhum Eti isocheke waaye.</i>	
English: Dog why have you eaten faces nobody told me it's bad.	12
65. <i>Khaalkha ma dakhnaati.</i>	
English: The crow will never be white.	12
66. <i>Kar inti laf liikaseye..</i>	
English: A dog cannot depart from a place where the bone is.	12
67. <i>Kansata bahdela.</i>	
English: Perseverance produces luck.	13
68. <i>Keera kabaryeen ichoow bicche kabaryeen waakkhicho koloo kaldaya barya.</i>	
English: Dawns comes the same time to the drinker of milk and water.	13
69. <i>Kukukumaccho sohot ma teeah.</i>	
English: Slow walk is not really walking.	13
70. <i>Koolohaala danganso hankaah a dagansan.</i>	
English: Listen to your praises and not blames.	13
71. <i>Kuur on is isoesin..</i>	
English: No man is an island.	13
72. <i>Lafetiidowwe' diri kabahsata.</i>	
English: The one closer to the pot gets the bone first.	13
73. <i>Liikhinti geeyoo geeyoo ma khabatti.</i>	
English: A branch of a specific tree cannot grow in another tree.	14

- 74. *Luhlo uure woya.***
English: Legs are moved by the stomach.14
- 75. *Luhlohi mejel 'hool ma lakalago.***
English: The feet of men will not be spared due to hardship.14
- 76. *Lukhume matah ma kutto.***
English: The neck will never surpass the head.14
- 77. *Makhaale orohe iskarahta.***
English: People of the same age group have common things.14
- 78. *Martiti oraat neheb mele.***
English: Do not hate the first visitors.14
- 79. *Mejelur' daayi waakh baryo oog.***
English: A man sleeps while knowing when it will dawn.15
- 80. *Mindischo a hawwaal.***
English: Marriage is a grave.15
- 81. *Nabahe bicche kaldaye' dii'dda.***
English: The ear will never surpass the head.15
- 82. *Nabahe nucchule meel deer igessa.***
English: The ear is small but goes to a distant place.15
- 83. *Nabar baaba harrab la ma baabo.***
English: A scar will disappear but the tongue will not.15
- 84. *Nyirakhe abare geeyo kaabatta.***
English: The calf of a camel learns how to eat leaves from the mother.16
- 85. *Ooroo kalday' dab ma bolkhicho.***
English: A single piece of wood cannot light fire.16
- 86. *Okhow ehey ichow abartey khate de borei ilabariso.***
English: God take my parents and bless my age mates with me.16
- 87. *Orro katiile isgaratta, ilbarakwo la urame isgaratta.***
English: The Ndorobo know each other's quiver just like the wealthy who know themselves.16
- 88. *Oto in at ootto yuubso.***
English: Make an enclosure knowing why you are making it.16

89. Rume affaf.	
English: The truth is like a door.	16
90. Ruusi ma islakakuto feyya on islakakuta.	
English: You cannot beat your opponent by simply being fat.	17
91.Saahe chi'che toof maalim agarte ibeen saabe kaguulanta.	
English: If a cow sees a snake during daytime, when it sees the rope in the evening it will run away thinking it is a snake.	17
92.Uuuri dargan uur tuummam I'diis koog.	
English: Every full stomach thinks all other stomachs are full.	17
93. Thiim isoro kutaa.	
English: The tortoise can pass different intervals.	17
94. Waraaba lunkis ma kafti.	
English: Hyena cannot suffocate in his hole.	18
95. Weel weeli us legirthamo mawayo.	
English: A child cannot lack a child to play with.	18
96. Weeli abar laa si'dme ma iooyo.	
English: A child without a mother cannot cry to be carried on the back.	18
97. Weel waraaba dokkooho ma lafaro.	
English: You cannot teach a young hyena to limp.	18
98. Weel Waraaba dokoho malafaro.	
English: The young one of hyena cannot be though how to lip.	18
99. Weeli enenyet dabaton isleyela.	
English: All human being have common footsteps.	18
100.Yabaroo raagan jiraayi koo husub gowa.	
English: While the old rope persists, the new breaks.	19
Summary	20
Conclusion	20
References	21
Appendix	22 - 27

A COLLECTION OF 100 RENDILE PROVERBS AND WISE SAYINGS

1. Aabalaka intiis ma yaakhin.

Kiswahili: Mtu aliyeitwa Aba hakuwahi kutosheka na mali yake.

French : Aba n'a pas été satisfait par son bien (richesse).

English: Person called Aba was never satisfied by his own wealth.

Teaching: Nobody is satisfied with his own things. You need other things to keep you happy.

Biblical Parallel: Matthew 6:33 *"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you"*

2. Arab agartaayi 'dun' dumme aganganin.

Kiswahili: Usimuuwe mdudu usiyemuona baada ya ndovu unayemtazama.

French: Ne tuer pas un insect invisible, au lieu de tuer un elephant devant toi.

English: Don't shoot the anthill instead of the elephant you are seeing.

Teaching: Hit the nail on the head (face the situation as it is) even though sometimes one may prefer to ignore the situation to avoid possible consequences.

Biblical Parallel: James 4:6 tell us, *"God is opposed to the proud, but gives grace to the humble." Consider the magnitude of this truth."*

3. Araab irtis magafti.

Kiswahili: Ndovu hawezi kusikia uzito wa pembe yake.

French: Un éléphant ne peut pas sentir le poids de ses ivoires.

English: An elephant cannot feel the heavy of his ivories.

Teaching: Peoples cannot run from their responsibility whether rich or poor.

Biblical Parallel: Galatians 6:2 *"Carry each other's burdens, and in this way you will fulfill the law of Christ."*

4. Arab saggi us lyumuyye liikhala.

Kiswahili: Ngozi ya ndovu inaondolewa kulingana na vile iliuliwa.

French: La peau dun elephant. Est epelee, selon il a été abbatit.

English: An elephant is skinned according to how it was killed.

Teaching: Every problem has its own solution no matter how hard it seems to be.

Biblical Parallel: Proverbs 15:32 - *He who neglects discipline despises himself, but he who listens to reproof acquires understanding.*

5. Arab' hiirtiis ma agaafti.

Kiswahili: Ndovu hawezi kulemewa na pembe lake.

French: L'elephant ne se fatigue pas, avec sestrompes.

English: An elephant cannot be defeated by his own tusks.

Teaching: Every person can manage his own problems however difficult they appear to other.

Biblical Parallel: 1 Corinthians 10:13 *"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able."*

6. Ayteey a tumuy ka a baabaate ma iyadeeha.

Kiswahili: Ni heri niambiwe ngamia wangu amepotea kuliko kuambiwa amefariki

French: Autant mieux que tu me dis, ton chameau est perdu que de me dire ton chameau est mort.

English: It's better to be told that my camel is lost, than to say it is dead!

Teaching: It better to be honest instead of being hopeless in life since without hope, there is nothing that we can achieve.

Biblical Parallel: Matthew 7:20 *“Thus, by their fruit you will recognize them.”*

7. Aaba laka intiis ma yaakhin.

Kiswahili: Mtu aliyelitwa Aba hakuwahi kutosheka na mali yake.

French: Aba n'a pas été satisfait par son bien (richesse).

English: Person called Aba was never satisfied by his own wealth.

Teaching: Nobody is satisfied with his own things. You need other things to keep you happy.

Biblical Parallel: Matthew 6:33 *“But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.”*

8. Beene ma jebto eehicheeda jeba.

Kiswahili : Uongo hauwezi vunjika lakini babaye huvunjika.

French : Le mensonge ne se brise pas, mais son père se brise.

English: Lie will not get broken but its father gets broken.

Teaching: The one who started the problem will definitely be caught even if others who participated in the act might not be condemned for doing so.

Biblical Parallel: Galatians 6:7 *“Do not be deceived: God cannot be mocked. A man reaps what he sows.”*

9. Been oor ma ka'durto.

Kiswahili : Uongo huwa haichezi kwa ujasiri wake.

French: Le mensonge ne dance pas, accuse de son courage.

English: Lie does not dance because of its bravery.

Teaching: The truth will come out soon.

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

10. Beene luhtoo kaldaye khabta.

Kiswahili: Uongo una mguu moja. **French:** Le mensonge, a un seul pied.

English: A lie has one leg.

Teaching: One cannot cheat for long time, the truth will come out.

Biblical Parallel: John 8:32 *“And you shall know the truth and the truth shall set you free.”*

11. Chimbire ruchule iil yeedisa.

Kiswahili: Ndege wadogo hutoa sauti kubwa.

French: Aussitôt un oiseau est petit, aussitôt son bruit est si fort.

English: The smaller the bird the loud noise it made.

Teaching: The little the thing is the greater effect it has and that is just how strange life can be sometimes.

Biblical Parallel: Mark 9:35 *“Sitting down, Jesus called the Twelve and said, “Anyone who wants to be first must be the very last, and the servant of all.”*

12. Chimbere in Yeedisse leh.

Kiswahili: Mtu ambaye huonekana mnyonge ana uwezo wa kutenda mambo makuu.

French: La personne qui paraît faible, peut faire de grandes choses.

English: The one who is considered weak can do great things.

Teaching: All people have the potential of even performing better given a chance.

Biblical Parallel: Mark 9:35 *“Sitting down, Jesus called the Twelve and said, “Anyone who wants to be first must be the very last, and the servant of all.”*”

13. Chimbire geeyiche kaassantahe min kidisatta.

Kiswahili: Ndege hujenga nyumba yake kwa mti alijuaye.

French: L’oiseau construit son nid, sur un arbre qu’il connaît.

English: A bird will build a nest on the tree it knows.

Teaching: Sometimes you can travel all over the world but, east west home is always the best.

Biblical Parallel *“Luke 15:18 I will rise and go to my father, and will say unto him, father, I have sinned against heaven and before thee.”*

14. Chuuri weilaha kikhata.

Kiswahili: Ugonjwa inayompata mtoto wako yaweza kukupata pia.

French: La maladie qui affecte ton enfant, peut t’affecter aussi.

English: The disease that affects your child can affect you.

Teaching: Problems in life can be solved even though it can be contagious, the pain of a child affects the parent too.

Biblical Parallel: James 5:16 *“Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective.”*

15. Daaha deeg ma yaham.

Kiswahili: Hata mtu anayeomba hawezi kula mnofu tamu ya ngamia.

French: Un quemandeur ne peut pas accéder, à la meilleure chaire d’un chameau.

English: A beggar cannot eat the sweetest part of a camel’s meat.

Teaching: When asking for favor you do not have a choice.

Biblical Parallel: Romans 6:15 *“What then? Shall we sin, because we are not under the law, but under grace? God forbid.”*

16. ‘Dalam taatah gu’ddu’d koog.’

Kiswahili: Mtu mjinga hufikiri kuiga kichapo ni kichapo cha ukweli.

French: Une sottise personne croit, les fouets reçus sont de véritables fouets.

English: A fool thinks to imitate a beating is a true beating.

Teaching: Stupid people cannot differentiate right and wrong.

Biblical Parallel: Proverbs 26:11 *“As a dog returneth to its vomit, so a fool returneth to his folly.”*

17. Dakhi gooboo gooboo ma garti.

Kiswahili: Siri za jamii sio jambo la kuongelewa nje.

French : Les affaires, se mordent, ne pas une affaire publique.

English: One’s family matters is not public affairs.

Teaching: We should appreciate other people's way of life.

Bible parallel: Luke 15: 4 "What man of you when he has a hundred sheep and lose one does not go and look for the one sheep and leave the ninety and nine."

18. Deyyoho warhanti iche iskagoorrahto urahe kakhabta.

Kiswahili: Madameana kisu ya kujiua mwenyewe mfukoni mwake.

French: Une femme a un couteau de se tuer sois meme dans sa poche.

English: A woman has the knife to kill herself in her own pocket.

Teaching: The Rendille believe most women are too hasty in decisions and end up causing problems to themselves.

Biblical Parallel: Galatians 6:7 "Do not be deceived: God cannot be mocked. A man reaps what he sows."

19. 'Doo'di af isdaago ey'dim duudea yaakha.

Kiswahili: Watu wanaoishi kwa amani na uwasiliano huweza kugawana machache walio nayo

French: Les gens qui vivent en paix se partagent le peu, qu'ils gagnent.

English: People who live in peace and agreement share whatever little they have.

Teaching: Unity is strength, when people come together, then it is easy to complete a difficult task as compared to an individual attempting to do the same.

Biblical Parallel: James 3:19 "Peacemakers who sow in peace reap a harvest of righteousness."

20. 'Doo'di isidaagin arab laka ma yaakho.

Kiswahili: Hata nyama ya ndovu hakiwezi kuwashibisha watu wasioelewana

French: Même la viande d'un éléphant ne peut suffire de vaux homes coopérants.

English: An elephant will not satisfy people who are not cooperative.

Teaching: It is good to be organized in all matters.

Biblical Parallel: Proverbs 3:5-8 "Trust in the LORD with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight."

21. 'Doo'di isleh a dub ichoow hara mas' dücho.

Kiswahili: Jamii ni kama udongo ngumu ama matako hawawezi kuachana.

French: Les frères sont comme le soldeur, ou les fesses, ils sont inséparables.

English: Relatives are like compact soil and buttocks they will not leave apart.

Teaching: Blood is thicker than water. The unity of relatives is inseparable.

Biblical Parallel: Genesis 4:9 "And the lord said unto Cain, Where is Abel thy brother? And he said, I know not; Am I my brother's keeper?"

22. Enenyet a khoroseeb.

English: Human beings are like leaves.

Kiswahili: Binadamu ni kama majani.

French: Les homes sont comme les herbes (fenilla).

Teaching: Just as leaves dry after sometime, human life is too short hence it is crucial to ensure that we have achieved all our goals in life.

Biblical parallel Hebrews 9:27 "As it is appointed for man to die and after this the judgment"

23. Eti borokkhiis lakaaseeho ma ur' do.

Kiswahili: Mtu anayesikia mvurugano katika nyumba yake hawezi kulala.

French: Une personne qui entend un mouvement dans sa maison ne peut pas dormir.

English: A person who hears movements in his house cannot sleep.

Teaching: The guilty ones are not free because they live in bondage of the consequences of their bad deeds.

Biblical Parallel: John 8:32 “*And ye shall know the truth and the truth shall set you free.*”

24. Eti is doono hoola isikichibe 'dae a iseleelo.

Kiswahili: Changanya wanyama wa marafiki wawili kasha utafahamu kama kweli wanapendana.

French: Mélanger les animaux, de deux amis, tu sauras réellement si, ils s'aiment.

English: Mix the animals of two great friends and you will know if they love each other.

Teaching: In Rendile community, if one mingles animals of people who are good friends, it may cause misunderstanding.

Biblical Parallel: Amos 3:3 “*Can two walk together, except they be agreed?*”

25. Eti tharan yabehe laktha.

Kiswahili: Mtu dhaifu anaweza kuangushwa hata na nyasi.

French: Un homme paresseux peut tomber devant les taches de sa peau.

English: The weak person can fall on even smaller grass.

Teaching: Poor people can be easily exploited and taken advantage of due to fear or any other form of victimization.

Biblical Parallel: Matthew 5:5 “*Blessed are the meek, for they will inherit the earth.*”

26. Eti ori thabtabache mele.

Kiswahili: Hakuna yeyote anayefanana kuni.

French: Personne ressemble aux bois de feu.

English: Nobody is like firewood.

Teaching: Every dog has its day, this also implies that we all have separate days of luck in life.

Biblical Parallel: Galatians 5: 22 “*But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control.*”

27. Et lekesti et wen mele.

Kiswahili : Mtu yeyote aweza kumdanganya rafikiye.

French: Personne, ne peut pas tromper son prochain (ami).

English: Any person can lie to his or her partner.

Teaching: People could take caution on tricksters after realizing their secrets.

Biblical Parallel: Romans 3:10 “*As it is written, there is none righteous...no not one.*”

28. Eti nugul geeddi us geey kanyaamo iche hubine kanyaanta.

Kiswahili: Jinsi mwanaume mwenye ujana anavyo ruka kutoka kwa mti inaonyesha vile amekosa ujuzi

French : La manière dont un jeune homme sauté, descendant de l'arbre prouve sa manque d'expérience.

English: The way a young man jumps from a tree shows how inexperienced he is

Teaching: Young person make mistakes because they lack experience

Biblical Parallel: Proverbs 1:8 *“My son, hear the instruction of thy father and forsake not the law of thy mother.”*

29. Ewween a bicchehi sabhoot.

Kiswahili: Wazee ni kama maji kwenye paji la mkono.

French : Les vieux sont comme de l’eau sur paume de la main.

English: Elders are like water on the palm of the hand.

Teaching: The proverb brings out the fact that old people need great care because they are delicate. We should give our utmost attention to them.

Biblical parallel: Ephesian 6:2 *“Honor your father and mother” (Which is the first commandment with a promise)”*

30. Faraath lama mislekorto.

Kiswahili: Huwezi waendesha farasi wawili kwa wakati moja.

French : Tu ne peux pas rouler, sur deux chevaux à la fois.

English: You cannot ride two horses at the same time.

Teaching: You cannot serve two masters at the same time, you have to specify and choose which one you prefer dealing with first.

Biblical Parallel: Matthew 6:24 *“No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money”.*

31. Gaal soodow laa a gaal mehe.

Kiswahili: Ngamia wagani hawana watu wakuwaongoza.

French: Le passé est parti, via pas quelqu’un pour le conduire.

English: Which camels have nobody to direct.

Teaching: All of us need help at one point or another in life.

Biblical Parallel: Proverbs 27:17 *Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.*

32. Genei lisakaba ana seer delda.

Kiswahili: Acha nizaliwe kwa siku yangu na nisumbuliwe

French: Laisse-moi naitre dans mon jour et mon jour m’opresse.

English: Let me be born in my day and let me be oppressed.

Teaching: Let every one of us have justice and fairness.

Biblical Parallel: Romans 3:10 *“For there is none who is righteous.”*

33. Geeddi uunnantaah ununto eti matah eehaah gooche laka leeanguuntam.

Kiswahili: Watoto wako wanapokomaa, uwaeleze kuhusu aliyeuwa baba yako.

French: Pendant que tes enfants grandissent, dis, leurs qui a tué ton père

English: While your children are growing up, do share with the one who beheaded your father.

Teaching: Do not trust evil people because you never can tell what they plan.

Biblical Parallel: I Peter 5:8 *“Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour.”*

34. Goorat a gooraat manta la a manta.

Kiswahili : Yaliyopita ni ya kale na wakati ulipo ni sasa.

French: Le passé est parti, maintenant cest le present.

English: The past is gone and the present is now.

Teaching: The past should teach us to move to the future and we should not be slaves to the past.

Biblical Parallel: 2 Corinthians 5:17 *“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”*

35. Goobi her khabo khar ma lakasaro

Kiswahili : Vitu haviwezi chukuliwa kwenye kijiji na wanavita.

French: On ne peut pas les biens dans un village ou il y a des guerres.

English: Things cannot be taken from a village with warriors.

Teaching: It is the duty of warriors to protect the properties of the village and this includes protecting the people living in the village as a whole.

Biblical Parallel: Matthew 12:29 *“Or again, how can anyone enter a strong man’s house and carry off his possessions unless he first ties up the strong man? Then he can plunder his house.”*

36. Goobi ewwenkiis khabo uram ma lakasaro.

Kiswahili: Kijiji inayoongozwa na wazee hakiwezi kuibiwa.

French: Il n’ya pas du vol, dans un village ou dirigent les vieux hommes.

English: A village with elders cannot be snatched

Teaching: Elders have the responsibility to deal with all the issues affecting a village.

Biblical Parallel: Matthew 12:29 *“Or again, how can anyone enter a strong man’s house and carry off his possessions unless he first ties up the strong man.?”*

37. Gun’dur lollooda ma diho.

Kiswahili: Masikini hujishikilia kwa shida bila ya kuanguka.

French: Le pauvre se soutient, pendant le temps difficile.

English: The poor cling to their problems and cannot fall.

Teaching: The poor will struggle till the day they acquire what they have been looking for.

Biblical Parallel: Psalms 3:5 *“Weeping may endure for a night, but joy cometh in the morning.”*

38. Goobi inam dele mogtils ma babaato.

Kiswahili: Jamii ambayo ina mtoto mwanaume haiwezi poteza deni zao kutoka kwa majirani.

French: La famille qui a un fils ne perdra pas ses dettes auprès du voisin.

English: A family that has a son will never lose the debts owed to them.

Teaching: The Rendille believe having a male heir is very important because they inherit the father.

Biblical Parallel: Proverbs 10:1 *“A wise son brings joy to his father, but a foolish son brings grief to his mother.”*

39. Gooba khariis leemiite wih’ daawunkiis yeyyeedo ewweenkiissa yeyyeeda.

Kiswahili: Ukipita katika nyumba fulani, matamshi ya watoto hulingana na matendo ya wazazi wao.

French Quand tu vas dans une maison, les paroles d'enfants, dépendent du comportement de leurs parents.

English: When you pass through a home what you will hear children say is exactly what the parents do.

Teaching: The young children learn from their parents.

Biblical Parallel: Proverbs 10:19 *“Sin is not ended by multiplying words, but the prudent hold their tongues.”*

40. Haloo kore haloo arga.

Kiswahili: Mtu anayepanda mlima moja huweza kutazama mlima ingine.

French: Celui qui monte sur une montagne, en verra un autre.

English: The person who climbs a mountain will see another mountain.

Teaching: Those who have gone through certain experiences know what it means to be there.

Biblical Parallel: Psalms 137:1 *“By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.”*

41. Harrab akahar harine luhlo ka'har'har.

Kiswahili: Kuwa na haraka kwa miguu badala ya ulimi.

French: Soyez presse par tes pieds, mais ne soyez pas presse par ta langue.

English: Be hasty with your legs but not your tongue.

Teaching: Think before uttering a word since once spoken, words cannot be retrieved.

Biblical Parallel: Proverbs 18:21 *“The tongue has the power of life and death, and those who love it will eat its fruit.”*

42. Harrab ichoow ilko lakaa ishantaan.

Kiswahili: Ulimi na meno husengenyana.

French: La langue les dents, se mordent l'une à l'autre.

English: The tongue and teeth back bite each other.

Teaching: People will always differ however close they are and this is because they have different ways of thinking about issues in life.

Biblical Parallel: Amos 3:3 *“Can two walk together? Unless they agree?”*

43. Hadad Eti khaste iche yabhub.

Kiswahili: Dawa yaweza kuchukuliwa na mgonjwa pekee.

French: Seulement le malade, peut avaler le médicament.

English: The medicine only the patient can take it.

Teaching: We you are face by a challenge or difficulties you have to face it fully.

Biblical Parallel: Mark 9:29 *“He (Jesus) replied, this kind (of demon) can come out only by prayer and fasting.”*

44. Hoolaa oosinti geelebeet ichoow ti saaheet.

Kiswahili: Mali ni kama kimvuli ya adhuhuri na jioni.

French: La richesse est comme la silhouette Del 'après midi et du matin.

English: Wealth is like afternoon and evening shade.

Teaching: Wealth is never permanent, it comes and goes. With money being a symbol of wealth, it moves from one person to another and this depicts the characteristics of wealth.

Biblical Parallel: Luke 16:22-25 “*And it came to pass that the beggar died, and was carried by the angels to Abraham’s bosom: the rich man also died and was buried.*”

45. Hoola khabeen ichoow et khabeen et khabeene rume ka’hadda.

Kiswahili: Mtu aliye na mali hana maana zaidi ya yule anayewapenda watu.

French: Une personne riche, ne pas bon qu’une personne sociable.

English: A wealthy person is not better than a social person.

Teaching: Wealth is not everything. It’s good to cultivate good relationships.

Biblical Parallel: Proverbs 5:10 “*Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger.*”

46. Hoossi nool’ dab ma liibinl.

Kiswahili : Usitengeneza moto kwa mnyama aliye hai.

French : Ne mettez pas le feu, sur un animal vivant.

English: Do not make fire for a living antelope.

Teaching: You cannot fry a living antelope, you have to kill it first. Never jump into conclusions in life.

Biblical Parallel: Matthew 7:7 “*Ask and it shall be given unto you, seek and ye shall find, knock and the door will be opened.*”

47. Hugum ‘daari hugum ma tateeh.

Kiswahili: Utamaduni ya uwongo haiwezi geuka utamaduni ya ukweli.

French : La culture des mensonges, ne deviendront jamais, la culture de la vérité.

English: The wrong tradition will never be a tradition.

Teaching: It is not good to impose things on people because they will reject them in the future.

Biblical Parallel: Proverbs 12:1 “*Whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish*”

48. In yombotte laf liijebata.

Kiswahili: Tunavunja mifupa kwa siku zijayo.

French: Nous brisons les os pour les jours avenir.

English: We break the bones for the future.

Teaching: Prepare for the future by solving the existing problems now.

Biblical Parallel: Matthew 24:35 “*Heaven and earth shall pass away, but my words shall not pass away.*”

49. Inanki lab ibeenki us desse kaldache us igaran.

Kiswahili: Kijana mdogo hawezi kumbuka siku aliyozaliwa.

French: Le jeune home ne se souviendra pas, le jour de sa naissance.

English: A boy cannot recall the day he was born.

Teaching: Boys are believed in Rendille to remember past experience.

Biblical Parallel: Jeremiah 1:5 “*Before I formed thee in the belly of thy mother...*”

50. In kabahte makiriboso.

Kiswahili: Huwezi kujilaumu kwa mema uliyowatendea wengine.

French: Ne pas regretter tes bienfaits, pratique, aux autres.

English: You cannot regret for what you have done for others.

Teaching: Help or give assistance to others without waiting back thanks.

Biblical Parallel: Galatians 5: 22-23 “*But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.*”

51. In Kute kalaath mele.

Kiswahili: Yaliyopita haina asante.

French: Le passé ne va pas de reconnaissance.

English: The past has no thanks.

Teaching: People usually forget the good you did to them later on in life.

Biblical Parallel: I Peter 2:12 “*Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.*”

52. In ibeen kixhabatte il ibariis.

Kiswahili: Chochote kinachokufuata usiku kitangonja asubuhi iwadili.

French: Tout ce qui arrive la nuit; attendra jusqu’au matin.

English: What gets you at night will wait till morning comes.

Teaching: There is time for everything to be done in life and there are seasons for every happenings.

Biblical Parallel: Ecclesiastes 3:1 “*For Everything there is a Season*”

53. Inti at doonto kudakkiche laka ma kibolkhicho.

Swahili: Mwiba ya mahali upendayo hakiwezi kuumiza.

French: La pique d’une place qui te plait, ne te fais pas mal.

English: The thorn of the place you love will not harm you since you are familiar with the environs.

Teaching: You will always strike to fulfil the desires of your heart no matter the difficulties

Biblical Parallel: Proverbs 4:23 “*Watch over your heart with all diligence, for from it flow the springs of life.*”

54. Inti etoo sirbi maligoosti.

Kiswahili: Hauwezi kutengeneza gongo mifugo ya mtu mwingine.

French: Tu ne peux pas faire la houlette pour le troupeau d’autrui.

English: You will not make a stick for somebody’s livestock.

Teaching: You have no authority over your brothers or relate property.

Biblical Parallel: Genesis 27: 41 “*And Esau hated Jacob because of the blessing wherewith his father blessed him.*”

55. Inti etoo il ma kibaryisso.

Kiswahili: Hauwezi kuwa na Amani kulala kwa nyumba ya mtu mwingine hadi asubuhi.

French: On n’a pas paix, quand on dort sous le toit d’une autre jusqu’ au matin.

English: You cannot be comfortable in somebody’s place the whole night until it dawns.

Teaching: What is yours is secure however small it is and you have enough freedom to do what you want with it without being answerable to anyone.

Biblical Parallel: Proverbs 20:13 *“Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.”*

56. In at teeba munkhet teeba dabta.

Kiswahili: Shida uliokuwa nayo wiki moja yaliyopita yataisha wiki moja ujao.

French: Les problèmes dont tu as connu les pendezsept jours dans le passé, tu les oublieras dans sept jours.

English: The problem you had seven days ago will be forgotten seven day to come.

Teaching: Everything is not permanent (things change) in life and so do circumstances.

Biblical Parallel: Psalms 30:5 *“Weeping may endure for the night, but joy cometh in the morning.”*

57. Ibul lama mislethubnato.

Kiswahili: Hatuwezi ivisha nyama moja kwa sufuria tofauti.

French: On ne peut pas préparer la même viande, dans les casseroles différentes.

English: We cannot fry the same meat on different pan.

Teaching: You cannot serve two masters at the same time.

Biblical Parallel: Matthew 6:24 *“No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.”*

58. Inaam ti maalim thurthe nahas madak sati

Kiswahili: Msichana aliyeimba mchana hawezi kufunika matitit yake

French: La fille qui a chanté pendant une journée ne peut cacher sa poitrine

English: The girl who sang during a day cannot hide her breast

Teaching: One who tries to fool others even when his time comes, he will also be fooled. Meaning life is a circle of circumstances

Biblical Parallel: Matthew 7:1 *“Judge not, that ye be not judged”*

59. Jiro a hali guuram.

Kiswahili: Maisha ni kama ngamia aliyelemewa.

French: La vie, est comme un chameau charge.

English: Life is like a burdened camel.

Teaching: Life is full of changes.

Biblical Parallel: Ecclesiastes 3:1 *“To everything there is a season, and a time to every purpose.”*

60. Kaanyinki etoo etoo ma khaato.

Kiswahili: Huwezi chukua kilicho cha mwenziyo.

French: Tu ne peux pas prendre, le bien qui appartient, a une autre personne.

English: You cannot take what belongs to someone else.

Teaching: Each one of us has his own luck in life and this means that each one of us will always have something special from the rest.

Biblical Parallel: Proverbs 22:9 *“The generous will themselves be blessed, for they share their food with the poor.”*

61. Kaah khabe toro ki etaah kakhayo.

Kiswahili : Ni vyema kuuliza ushauri kutoka kwa wengine hata kama una ufahamu

French: Il est bon de demander conseil, aux autres bien que tu connais.

English: It is good to ask for advice from others even if you know

Teaching: Ask for a second opinion from a friend

Biblical Parallel: Psalms 1:1 *“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners.”*

62. Kaabil chaare lalekhala.

Kiswahili: Chui anaweza kutolewa ngozi kupitia alama zake mwilini.

French: On peut enlever la peau, du léopard en suivant les taches de sa peau.

English: The leopard can be skinned with its spot.

Teaching: It's difficult to change people behavior which they were doing for long time.

Biblical Parallel: 2 Timothy 3:12-13 *“In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted, while Evil doers and impostors will go from bad to worse, deceiving and being deceived.”*

63. Karl aka magan a khaba.

Kiswahili: Hata mbwa huitaji kulindwa.

French: Meme un chien a besoin, de la protection.

English: Even a dog can have refuge.

Teaching: Everybody deserves respect despite the status.

Biblical Parallel: Psalms 138:6 *“Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.”*

64. Kaar ithoh uthu ithuhum Eti isochekeo waaye.

Kiswahili: Mbwa, mbona umekula mafi? Sikuambiwa imekatazwa.

French : Le chien a mangé la merde, pour ne pas avoir eu quelqu'un pour la lave.

English: Dog why have you eaten faces nobody told me it's bad.

Teaching: Person who adapts to making mistakes always gives less excuse.

Biblical Parallel: Matthew 12:31 *“And so I tell you, every kind of sin and slander can be forgiven, but blasphemy against the Spirit will not be forgiven”.*

65. Khaalkha ma dakhnaati.

Kiswahili: Njiwa mweusi hawezi kugeuka mweupe.

French: Le pigeon noir, ne deviendra jamais blanc.

English: The crow will never be white.

Teaching: It's hard to change a person's behavior. Sometimes we try to change the behaviors of people in the society, but once it's rooted in them, it becomes hard to change them

Biblical Parallel: II Corinthians 6:14 *“Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness.”*

66. Kar inti laf liikaseye.

Kiswahili: Mbwa hawezi ondoka palipo mfupa.

French: Le chien ne peut pas abandonner la place ou il y a un os

English: A dog cannot depart from a place where the bone is.

Teaching: We go to where our goals will be fulfilled.

Biblical Parallel: Matthew 6:21 *“For where your treasure is. There will your heart be also”*

67. *Kansata bahdela.*

Kiswahili: Kuvumilia huleta bahati.

French: La patience, engendre le Bonheur.

English: Perseverance produces luck.

Teaching: Hurry hurry has no blessings. It is always advisable to take time before making crucial decisions in life.

Biblical Parallel: Psalms 37:7 *“Rest in the lord and wait patiently for him.”*

68. *Keera kabaryeen ichoow bicche kabaryeen waakkhicho koloo kaldaya barya.*

Kiswahili: Asubuhi huja wakati moja kwa yule anayekunywa pombe na maji.

French: Le matin arrive, une fois, a celui qui boit l’alcool avec de l’eau.

English: Dawns comes the same time to the drinker of milk and water.

Teaching: The sun shines on poor and rich it doesn’t discriminate.

Biblical Parallel: Psalms 65: 10 *“Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers.”*

69. *Kukukumaccho sohot ma teeah.*

Kiswahili: Kutembea polepole sio kutembea.

French: Marcher lentement, n’est pas vraiment marche.

English: Slow walk is not really walking.

Teaching: It is good to be decisive with what you want in life.

Biblical Parallel: Matthew 6:33 *“Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.”*

70. *Koolohaala danganso hankaah a dagansan.*

Kiswahili: Tia maanani kwa sifa zako sio kwa mashtaka unayopewa.

French: Concentres-toi, sur ta réputation, mais ne se condamne point.

English: Listen to your praises and not blames.

Teaching: Give more attention to your positive attributes in life.

Biblical Parallel: Psalm 23:6 *“Surely goodness and mercy shall follow me all the days of my life.”*

71. *Kuur on is isoessin.*

Kiswahili: Hakuna binadamu aliye mlima.

French: Aucune personne, n’est une ile.

English: No man is an island.

Teaching: Human being are inter depending, they cannot survive without each other.

Biblical Parallel: James 5:16 *“Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective.”*

72. *Laf eti idowwe’ diri kabahsata.*

Kiswahili: Aliye karibu na chungu hutangulia kupata mfupa.

French: Celui qui est à cote d'une casserole, reçoit avant les autres.

English: The one closer to the pot gets the bone first.

Teaching: Opportunities are there for those who are keen.

Biblical Parallel: Matthew 7:7 *"Ask and ye shall receive, seek and ye shall find, knock and the door shall be opened unto thee."*

73. Lükhinti geeyoo geeyoo ma khabatti.

Kiswahili: Upande wa mti mmoja hauwezi kumea kwenye mzizi wa mti nyingine.

French: Une branche d'arbre ne peut grandir, sur un autre arbre.

English: A branch of a specific tree cannot grow in another tree.

Teaching: Be yourself, aping other people lifestyles will not change us.

Biblical Parallel: Matthew 6:33 *"Seek ye first the kingdom of God and his righteousness."*

74. Luhlo uure woya.

Kiswahili: Miguu zinaongozwa na tumbo.

French: Les pieds sont guides par le ventre.

English: Legs are moved by the stomach

Teaching: You need food in order to work since one cannot work on an empty stomach.

Biblical Parallel: 1 Timothy 6:8 *"And having food and raiment let us be therewith content"*

75. Luhlohi mejel 'hool ma lakalago

Kiswahili: Miguu za wanaume haziwezi kuhurumiwa juu ya mateso

French : On ne peut passer plaindre, pour la souffrance des pieds d'un homme.

English: The feet of men will not be spared due to hardship

Teaching: Men will be ready to take new assignment even when committed with other things

Biblical Parallel: Genesis 4:17 *"In sorrow will a man eat of the ground all the days of his life."*

76. Lukhume matah ma kutto.

Kiswahili: Shingo hakitawahi kuzidi kichwa.

French: Le cou, ne depasse Jamais la tete.

English: The neck will never surpass the head.

Teaching: Junior people have no authority over senior ones.

Biblical Parallel: Ephesians 6:1 *"Children obey your parents in the lord for this is right."*

77. Makhaale orohe iskarahita.

Kiswahili: Watu waliyo na umri moja wana tabia iliyofuanana.

French: Les gens de la même génération ont les mêmes interactions.

English: People of the same age group have common things.

Teaching: People would share with people who are in the same class.

Biblical Parallel: Proverbs 22:9 *"The generous will themselves be blessed, for they share their food with the poor."*

78. Martiti oraat neheb mele

Kiswahili: Usiwachukie wageni waliotangulia.

French: Ne rejette pas les premiers visiteurs.

English: Do not hate the first visitors.

Teaching: This proverb encourages us to prioritize our activities. First things first.

Biblical parallel: Ecclesiastes 3:1 *“To everything there is a season. A time for everything under heaven.”*

79. Mejel ur’ daayi waakh baryo oog.

Kiswahili: Binadamu hulala akiwa anajua wakati kutakapo kucha.

French: La personne dort, jusqu’au reveil.

English: A man sleeps while knowing when it will dawn.

Teaching: Planning a head is very important since this is one of the only ways of finding possible solutions to problems in life.

Biblical Parallel: Ecclesiastes 5:12 *“The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.”*

80. Mindischo a hawwaal.

Kiswahili: Harusi ni kaburi.

French: Le mariage c’est un tombeau.

English: Marriage is a grave

Teaching: Never think of divorcing once married. Marriage is like a grave, once one is buried in a grave he will never come back to life.

Biblical parallel: Mathew 5:32 *“It hath been said whosoever shall put away his wife let him give her a writing of divorcement...”*

81. Nabahe bicche kaldaye’ dii’dda.

Kiswahili: Masikio hakitawahi kuzidi kichwa.

French: L’oreille ne dépassera Jamais la tête.

English: The ear will never surpass the head.

Teaching: The ear will hear everything spoken so long as one hears.

Biblical Parallel: Ephesians 6:1 *“Children obey your parents in the lord for this is right.”*

82. Nabahe nucchule meel deer igessa.

Kiswahili: Masikio ni ndogo lakini husafiri mbali sana.

French: Les oreilles sont moindre, mais elles voyagent la grande distance.

English: The ear is small but goes to a distant place.

Teaching: People normally are able to get information from far places even when they have not travelled to those places.

Biblical Parallel: Isaiah 49:1 *“Listen, O isles, unto me; and hearken, ye people, from far.”*

83. Nabar baaba harrab la ma baabo.

Swahili: Kidonda yaweza kupotea lakini ulimi hauwezi kupotea.

French: La plaie, peut disparaître, mais la langue ne disparaîtra jamais.

English: A scar will disappear but the tongue will not.

Teaching: People will always remember what we said for a long time even though they can forget what we did.

Biblical Parallel: 1 John 3:18 *“My little children, let us not love in word, neither in tongue, but in deed and in truth.”*

84. Nyirakhe abare geeyo kaabatta.

Kiswahili: Mtoto wa ngamia hujifunza kula nyasi kutoka kwa mamaye.

French: Le petit d'un chameau, apprend à brouter l'herbe à partir de leur mère.

English: The calf of a camel learns how to eat leaves from the mother.

Teaching: We all learn from our parents or elders in the society since they were once in our age, thus they have enough experience

Biblical Parallel: Proverb 22:6 *"Start children off on the way they should go, and even when they are old they will not turn from it."*

85. Ooro kalday' dab ma bolkhicho

Kiswahili: Kuni kimoja hakiwezi washa moto.

French: Un seul bois, ne peut pas allumer le feu.

English: A single piece of wood cannot light fire.

Teaching: You need other people's support in life in order achieve your goals and this requires having a harmonious relationship with people in one's life.

Biblical Parallel: Proverbs 27:17 *"As iron sharpens iron, so one person sharpens another."*

86. Okhow eheyi ichow abartey khate de borei ilabariso.

Kiswahili: Mungu wachukue wazazi wangu na unibariki na masaibu wangu.

French: Dieu, tu prends mes parents sauve-moi, et bénit mois sur ma voie.

English: God take my parents and bless my age mates with me.

Teaching: The age mates have shared everything they have and encourage one another.

Biblical Parallel: Deuteronomy 28:3 *"Blessed shalt thou be in the city, and blessed shalt thou be in the field."*

87. Orro katiile isgaratta, ilbarakwo la urame isgaratta.

Kiswahili: Watu wa kindorobo wanajua uoga wao kama vile matajiri wanavyojuana.

French : Les ndorobo, se reconnaissent leurs peurs, comme les riches connaissent leurs richesses.

English: The Ndorobo know each other's quiver just like the wealthy who know themselves.

Teaching: Every person understand his own situation better than an outsider.

Biblical Parallel: James 3:17-18 *"But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere."*

88. Oto in at ootto yuubso.

Kiswahili : Jenga ufa ukijua sababu gani unaitengeneza.

French: En construisant une lézarde, on connait le pourquoi (la raison).

English: Make an enclosure knowing why you are making it.

Teaching: You have to know why you are doing certain things.

Biblical Parallel: Ecclesiastes 8:5 *"Whoever obeys his command will come to no harm, and the wise heart will know the proper time and procedure."*

89. Rume affaf.

Kiswahili: Ukweli ni kama mlango.

French: La verite c'est comme la porte.

English:The truth is like a door.

Teaching: We cannot run from reality let truth be told.

Biblical Parallel: Proverbs 28:1 *“The wicked flee though no one pursues, but the righteous are as bold as a lion.”*

90. Ruusi ma islakakuto feyya on islakakuta.

Kiswahili: Huwezi kumshinda mpinzani wako kwa kukuwa mnene pekee.

French: Tu ne peux battre, ton ennemi simplement parce que tu es gros.

English:You cannot beat your opponent by simply being fat.

Teaching: It is good to be wise in life. Some people think that having physical height or strength guarantees them wisdom, but it is not so.

Biblical Parallel: Proverbs 3:5-8 *“Trust in the LORD with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight. Do not be wise in your own eyes; fear the LORD and shun evil. This will bring health to your body and nourishment to your bones.”*

91.Saahe chi'che toof maalim agarte ibeen saabe kaguulanta.

Kiswahili: Ngombe akiona nyoka mchana, usiku akiona kamba atatoroka akidhani ni nyoka.

French: Si la vache voit le serpent pendant le jour, fuit la corde pendant la nuit, croyant qu'au serpent.

English:If a cow sees a snake during daytime, when it sees the rope in the evening it will run away thinking it is a snake.

Teaching: One remembers a painful experience for a long time

Biblical Parallel: Psalms 116:3 *“The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow.”*

92.Uuuri dargan uur tuummam I'diis koog.

Swahili: Tumbo shibe hudhani tumbo zingine zote zimetosheka.

French: Le ventre rassasie; croit que tous autres lessont mêmement.

English: Every full stomach thinks all other stomachs are full.

Teaching: Those who have, forget that we have those who have nothing to eat and that they do not need to be treated in the same manner.

Biblical Parallel: Ecclesiastes 8:15, *“Because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.”*

93. Thiim isoro kutaa.

Swahili: Kobe anaweza kupita vipindi tofauti akitembea polepole

French: La tortue peut passer les intervalles différents

English: The tortoise can pass different intervals

Teaching: No condition is permanent in life even though one goes through tough conditions, it always comes to an end

Biblical Parallel: Psalms 30:5 *“Weeping may endure for the night, but joy comes in the morning”*

94. Waraaba lunklis ma kaafti.

Kiswahili: Fisi hawezi fariki kwenye shimo lake.

French: Un hyène ne peut pas mourir dans son trou.

English: A hyena cannot suffocate in his hole.

Teaching: Every person will manage his own situation however difficult it is

Biblical Parallel: 1 Corinthians 10:13 *“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able”.*

95. Weel weeli us legirthamo mawayo.

Kiswahili: Mtoto hawezi kukosa mwenzio wa kucheza naye.

French : Un enfant, ne peut pas manquer un autre enfant pour jouer avec lui.

English: A child cannot lack a child to play with.

Teaching: People have to pass information from one generation to another in order to preserve the traditional culture that structures the character of African children.

Biblical Parallel: Proverbs 27:17 *“As iron sharpens iron, so one person sharpens another.”*

96. Weeli abar laa si’dme ma iooyo.

Kiswahili: Mtoto asiyekuwa na mama hawezi kulilia kubebwa mgongoni.

French: L’enfant quin’a la mère ne peut accéder, ou désirer se faire porter sur le dos.

English: A child without a mother cannot cry to be carried on the back.

Teaching: A helpless person cannot demand what he doesn’t possess.

Biblical Parallel: Ephesians 2:8 *“For by grace are ye saved by faith; and that not of yourselves; it is the gift of God.”*

97. Weel waraaba dokkooho ma lafaro.

Kiswahili : Huweza fundisha fisi mdogo kutembea akijikwaa.

French : On ne peut pas enseigner une jeune hyène de marcher les pieds.

English: You cannot teach a young hyena to limp.

Teaching: The old have sufficient knowledge from their experiences and this means that they can easily pass important knowledge to their children.

Biblical Parallel: Proverb 22:6 *“Start children off on the way they should go, and even when they are old they will not turn from it.”*

98. Weel Waraaba dokoho malafaro.

Kiswahili: Mtoto wa fisi hawezi kufundishwa jinsi ya kutembea.

French: On ne peut pas apprendre à la petitehyène comment marcher.

English: The young one of hyena cannot be though how to lip.

Teaching: The younger one can imitate what elders are doing.

Biblical Parallel: Proverb 22:6 *“Start children off on the way they should go, and even when they are old they will not turn from it.”*

99. Weeli enenyet dabatan isleyela.

Kiswahili: Kondo la kila binadamu yafanana.

French: Tout être humain a lamêmetrace de pieds.

English: All human being have common footsteps.

Teaching: All people are mad but degree of madness differs.

Biblical Parallel: Romans 3:23 *“For all have sinned and fall short of the glory of God.”*

100. Yabaroo raagan jiraayi koo husub gowa.

Kiswahili: Kamba mzee inapojikaza, kamba mpya hukatika.

French: Quand la Vielle cordetient la nouvelle corde cede.

English: While the old rope persists, the new breaks.

Teaching: The old and young all die.

Biblical Parallel: Hebrews 9:27 *“As it is appointed to man to die and after this the judgment.”*

SUMMARY

My experience while collecting these 100 Rendille proverbs was quite interesting since I was learning a myriad of things from the culture of these people among other unforgettable experiences. I had, there were also several challenges such as getting the native Rendille speakers who were mainly village elders living in the interior parts of Moyale. Getting there was also a problem because the roads to the interior are so sandy and we kept getting stuck, as if we were on a muddy road. It was a real 'safari' challenge.

Undertaking the collecting the proverbs was comfortable with the translator although slow, because they like to chat and share stories of their experiences in life. Sometimes I felt like they placed an exclamation at the end of each sentence. I was happy to be with these people because they were very welcoming and it made me feel at home.

CONCLUSION

In conclusion, Rendille proverbs do not just function as mere poetic adornments of speech, neither are they used to meet man's needs for philosophic phrase-mongering. As a rule they are used for some practical purposes in various circumstances of everyday communication and teaching their people the different Rendille community values.

Some of the human values expressed by the Rendille proverbs are such as **spontaneous human respect** which brings out the feelings of the connection with people. It comes naturally to respect other people, regardless of age and social status. This is shown by the Proverb No. 63. "Even a dog can have refuge." (*Karl aka magan a khaba.*) is use by the Rendille to emphasize that everyone should be respected because they are human being, not because of their status or financial worth. verybody deserves respect despite the status.

The value of **morality** which teaches the understanding of what is socially right and wrong behavior is also brought out by proverbs. Proverb No. 45. Says that "A wealthy person is not better than a social person." (*Hoola khabeen ichoow et khabeen et khabeene rume ka'hadda.*) This proverb advices the people agains greed for wealth because it is not everything. It is most beneficial to cultivate good relationships so that you can have a fuller and happier life.

Certainly these people have regard for universal human values, which they use to guide their daily lives.

REFERENCES

1. Njure, Kenneth K. From Rendille to Samburu: A Consequence of Compromised Linguistic Fidelity. , 2015. Print.
2. SCHLEE, GÜNTHER, and ABDULLAHI A. SHONGOLO. Islam and Ethnicity in Northern Kenya and Southern Ethiopia. Woodbridge, Suffolk; Rochester, NY: Boydell& Brewer, 2012. Print.
3. Munga, John, and Breda Ciano. Sorio: Rendille Ceremony. Nairobi, Kenya: National Museums of Kenya, 2011
4. Schlee, Isir, and GüntherSchlee. Rendille and Ariaal: A Linguistic and Cultural Affiliation Census. , 2014. Print.
5. Phillips, D J. Peoples on the Move - Introducing the Nomads of the World. Carlisle, United Kingdom: Piquant, 2001.
6. ***Collaborator's Contact:*** Gabriel Khoyan Urare (Phone: +254790345456)

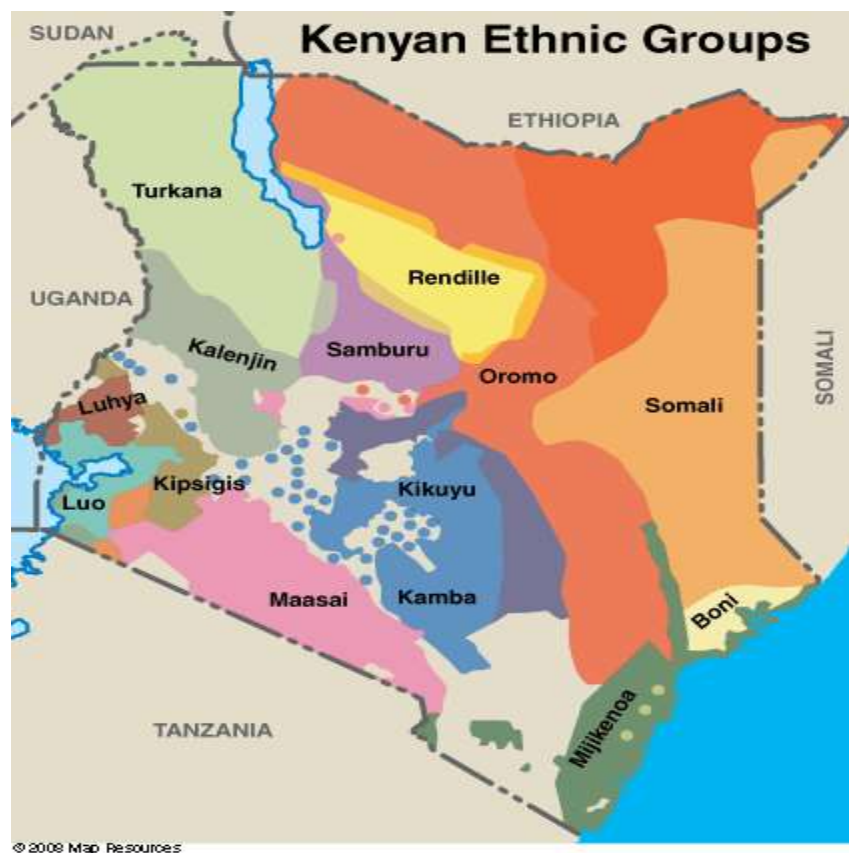
A RESEARCH PROPOSAL FOR THE COLLECTION OF 100 RENDILLE PROVERBS AND WISE SAYINGS

By

Ricardo Benon Benjamin (Kenya)

Location

The Rendille are believed to have originally migrated down into the Great Lakes area from Ethiopia in the more northerly Horn region, following southward population expansions by the Oromo and later the Somali. The Rendille lead a peaceful nomadic life in north central Kenya. They now live their lives and raise their livestock in almost 9000 sq miles (14,500 sq km) of very arid semi-desert in southern Marsabit District, bordered on the north by the Chalbi Desert. In his doctoral thesis on the Rendille, A. Beaman comments that "Rendille-land constitutes one of the most forbidding human habitats in all of East Africa in terms of heat, climatic aridity, and the scarcity of water points". According to Ethnologue, there were approximately 34,700 Rendille speakers in 2006. Most are concentrated in the Kaisut Desert and Mount Marsabit in the Marsabit District of Kenya's northern Eastern Province.



The Ethnographic Location of the Rendille in Kenya

Myth of Origin

The Rendille do not have a myth of creation, and a variety of stories exist regarding their origins. What all these stories have in common is that some individuals, who were wandering around, met others and they then joined forces against common threats; "...the various segments frequently suggest that they originally became members of the Samburu or Rendille through migrating from some other tribe." Linguistic evidence shows a high degree of similarity between the Rendille and Somali languages. This evidence indicates that the ancestors of the Rendille were part of the same people and speaking the same "*Somaloid*" or Proto-Somali language with the ancestors of the Somali, Sakuye and Gabbra people. This people were already organized around a complex camel culture at that time. This included an extensive ritual calendar, based on dual lunar and solar calendars involving ceremonies for the well-being of camels and humans.

This leads to the conclusion that the roots of Rendille culture were brought to the region of Lake Turkana by people migrating westward from the homeland of the Proto-Somali before the Cushitic Rendille/Somali came into contact with Nilotes such as the Samburu. Their long-standing alliance with the Samburu developed in this area of their ancient residence and unrelated to any alleged association with the Somali or Islam. They continue to resist Islam to this day, despite Somali legends that the Rendille abandoned Islam earlier. The 16th century Oromo expansion brought great disruption to these Somaloid peoples causing migrations south and westward from their southern Ethiopia and Somalia homes. These peoples were further separated when some groups of them developed ritual kinship arrangements with Oromo (Borana) peoples for protection.

The Rendille were the southernmost of these Somaloid peoples and maintained their own culture and language more intact. The Rendille had superficial contact from time to time with the explorers and hunters who came to northern Kenya for ivory and adventure. With the colonization of the country, the British colonial government obviously had dealings with Rendille, but according to their records they found them to be extremely uncooperative regarding any interference from outside.

Language

The Rendille speak the Rendille language as a mother tongue (also known as *Rendile* or *Randile*). It belongs to the Cushitic branch of the Afro-Asiatic family. Additionally, some Rendille use English or Swahili as working languages for communication with other populations. The Ariaal sub-group of the Rendille, who are of mixed Nilotic and Cushitic descent, speak the Nilo-Saharan Samburu language of the Samburu Nilotes with whom they cohabit.

Relationship to other Peoples

1. ***Rendille - Samburu***: A remarkable alliance exists between the Cushitic Rendille and their Nilotic Samburu neighbors to the south. The Rendille helped the Samburu survive when rinderpest wiped out their cattle herds at the end of the nineteenth century. Just after the Samburu recovered, the Rendille were decimated by smallpox. The Samburu,

having already faced that affliction, were more resistant and so could help herd Rendille livestock

2. **Rendille - Gabbra:** The Gabbra are the northern neighbours of the Rendille and they share some rituals such as Alma'do and Sooriyyo, as well as both being camel-keepers. Conflict has arisen from time to time due to mutual raiding. They then usually get together to make peace again, being "enemies we can talk to."
3. **Rendille - Turkana:** The numerically larger Turkana have frequently in the past mounted vicious raids on the Rendille, stealing large herds of livestock. The Turkana are "enemies we cannot talk to," so there is no mechanism to bring closure to the raids.

Religion

The traditional religion is still very strongly followed. The traditional religion believes in a creator God referred to as **Wakh** who is worshipped through ritual and regular prayers. The Rendille people have a traditional religion that includes prayer to the moon, animal sacrifices, and the existence of ancestral spirits. Prayer is offered looking up to the heavens.

Traditionally the Rendille are a very religious people, believing in one God, an omnipresent creator and provider who answers prayer and cares for the poor. Their ceremonies are similar to Old Testament Jewish traditions. There are numerous sacrifices including a daily milk libation. Strict adherence to their rituals is critical in Rendille culture. They practice many magical rituals, involving their camels or sheep. For example, the way a certain bull camel approaches a proposed new settlement area is taken as a good or bad omen. A propitious camel may be placed outside the camp facing the direction of an expected enemy attack in order to prevent the attack. It is a taboo to avoid rituals among the Rendille people. Most of the traditional Rendille practice their Rendille Traditional Religion.

There are a few Rendille who have become Muslims, but not many, due to the dietary restrictions of Islam. (Almost every other Cushitic group is Muslim.) The Catholics and Africa Inland Church started work in northern Kenya in 1965, when the government for the first time lifted restrictions on their work in northern Kenya. Currently AIM and the Catholics are the main missionary groups working amongst the Rendille. Kenyan church groups now involved with the Rendille include CITAM (or Nairobi Pentecostal Church), the Full Gospel, a Baptist group and a Presbyterian group.

Customs

The Rendille are nomadic pastoralists keeping mainly camels, goats and sheep. They live in large semi-permanent villages of married men, women and children and move two to three times each year. Marriage patterns are exogamous, between sub-clans or major clans. The Rendille follow a 14-year generation initiation pattern.



Traditional Rendille women near a hut

There are about eight or nine sub clans including the Urowen, Dispahai, Rongumo, Lukumai (Nahgan), Tupsha, Garteilan, Matarbah, Otola, and Saale. The houses are made of a stick framework with mats made from wild sisal fastened to them. Two cow skins form the doorway. The whole hut is designed to be taken down and strapped onto a camel. The huts are built in a circle. The thorn enclosures for the livestock are inside the circle, so that any marauders would have to pass the huts to get to the animals. Right in the centre is the naabo or gathering place where they meet to pray and to discuss village matters. The Rendille proverbs were used to tell stories and uphold family values when advising members of their community.

Examples of Rendille Proverbs

4. ***Uuuri dargan uur tuummam I'diis koog.***
Swahili: Tumbo shibe hudhani tumbo zingine zote zimetosheka.
French: Le ventrerassasie; croitque touts autrestessont.
English: Every full stomach thinks all other stomachs are full.
Proverbs Teaching: Those who have, forget that we have those who have nothing to eat

5. ***Inti at doonto kudakkiche laka ma kibolkhicho.***
Swahili: Mwiba ya mahali upendayo hakiwezi kukuumiza.
French: Lepine dune place quite plait, ne tefais pas mal.
English: The thorn of the place you want will not harm you.
Proverb Teaching: You will always strike to fulfil the desires of your heart no matter the difficulties.

6. ***Nabar baaba harrab la ma baabo.***

Swahili: Kidonda yaweza kupotea lakini ulimi hauwezi kupotea.

French: La plaie, peutdisparaitre, mais la langue ne disparaitra jamais.

English: A scar will disappear but the tongue will not.

Proverb's Teaching: People will always remember what we said for a long time.

Economy

They cling to a nomadic life of herding camels, goats and cattle. The meager vegetation will only support camels, goats and sheep thus the Rendille are majorly nomadic people. Each mobile clan-based village moves on an average four times a year. The livestock live in highly mobile satellite animal camps known as foor in areas where the grazing is better. They are regularly moved as soon as an area gets depleted, giving it a chance to recover. In this way the Rendille people are able to survive, but only with an average life expectancy of 40 years. Over the years, the Rendille have been harassed constantly by the more powerful groups of Oromo and Turkana, adding to the harshness of their existence. Some sources also report problems with the Somali, but the Somali have had a relatively benevolent view of the Rendille as distant relatives.



A Rendille boy herding camel

Political Structure

Every married man is an elder and becomes part of the leadership of his clan. Each man has equal voice in the decisions made which are based on consensus. Someone continually going against the common wishes will be coerced to fall in with the majority. There is no democracy. In practice, those with leadership skills are recognized and will be called upon to help with critical decision making. The traditional leadership is still very much in place. There is now also a 'Chief's committee' with a representative from each of the clans. The chief is strictly a Kenya government post and Rendille do not traditionally have a chief or overall leader.

WRITING OBJECTIVES

The objectives of this research are:

1. To collect a hundred proverbs and wise sayings from the Rendille ethnic group.

2. To translate these proverbs and wise sayings into English for the youth and other literate people to be wise.
3. To prepare a booklet to be posted on the Afriprov website

METHODOLOGY

The writer will interview Rendille elders and other people with good understanding of the proverbs and wise sayings. He will record them for translation into Kiswahili, English and French, and will add Biblical parallels and present a booklet for publication on Afriprov website.

REFERENCES

1. Ngure, Kenneth K. From Rendille to Samburu: A Consequence of Compromised Linguistic Fidelity. , 2015. Print.
2. SCHLEE, GÜNTHER, and ABDULLAHI A. SHONGOLO. Islam and Ethnicity in Northern Kenya and Southern Ethiopia. Woodbridge, Suffolk; Rochester, NY: Boydell& Brewer, 2012. Print.
3. Munga, John, and Breda Ciano. Sorio: Rendille Ceremony. Nairobi, Kenya: National Museums of Kenya, 2011
4. Schlee, Isir, and GüntherSchlee. Rendille and Ariaal: A Linguistic and Cultural Affiliation Census. , 2014. Print.
5. Phillips, D J. Peoples on the Move - Introducing the Nomads of the World. Carlisle, United Kingdom: Piquant, 2001.
6. *Collaborator's Contact:* Gabriel Khoyan (Phone: +254790345456) Rendille Speaker lives in Marsabit

BUDGET

Data gathering and processing	\$ 180
Typing and printing	\$ 100
Binding	\$ 70
Transport	\$100
Miscellaneous	\$ 050
TOTAL	\$ 500