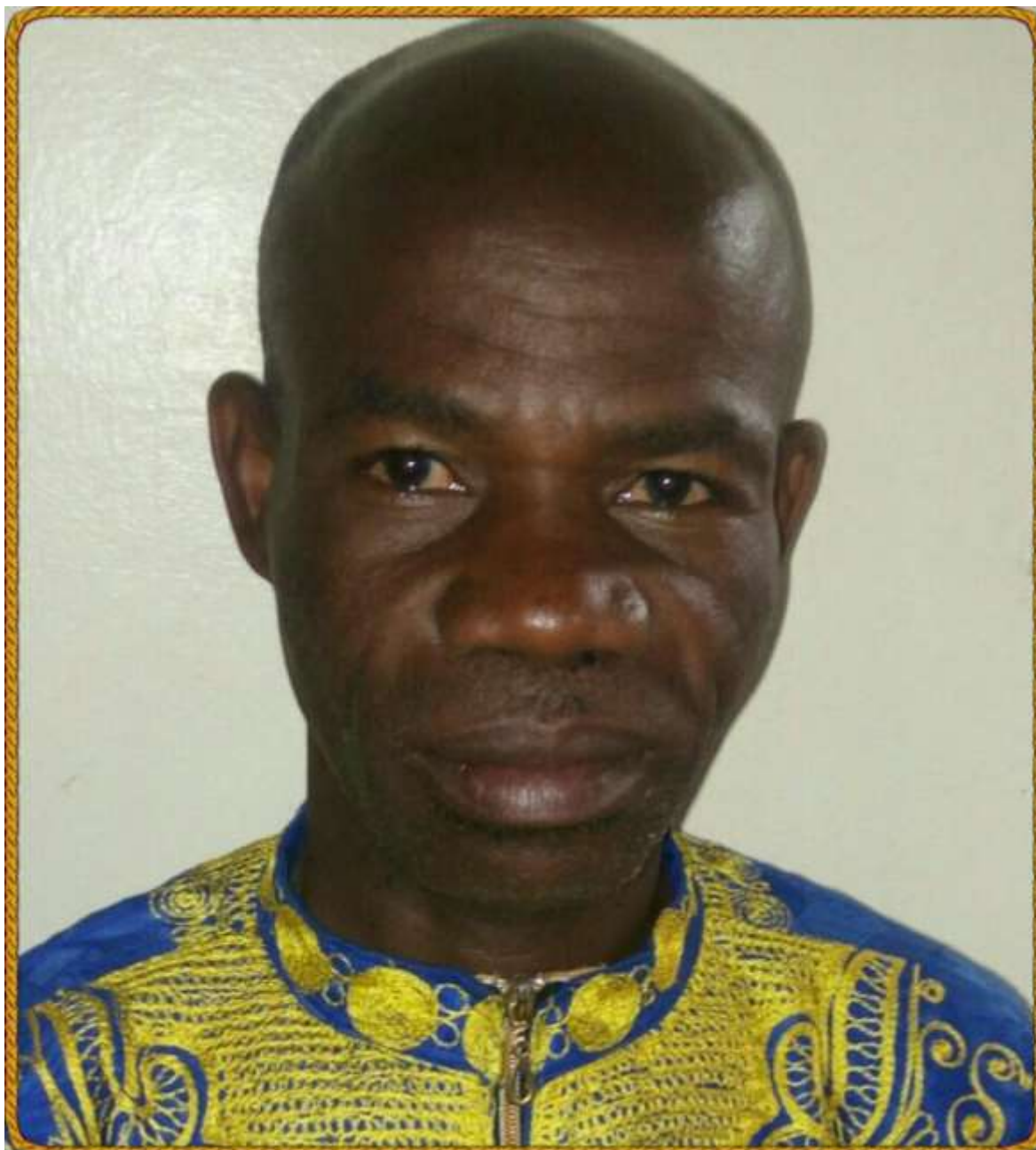


A COLLECTION OF 100 TAABWA (D R CONGO) PROVERBS AND WISE SAYINGS



By

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DEDICATION

I dedicate this work to almighty God the source of my life, my strength and inspiration. I also appreciate the moral contribution of my lovely family and all members of Taabwa ethnic group wherever they are.

ACKNOWLEDGEMENT

I want to address strongly my acknowledgement to Mr. Dunia Freza for his contribution on collection of these Taabwa Proverbs. I would like too to address my sincere acknowledgement to the entire staff of African Proverbs Working Group, Fr. J Healey, Cephas and Margaret ireri for considered my proposal and particularly to Mr. Elias Bushiri Elie for guided me in a smart way in this work from the beginning up to its end.

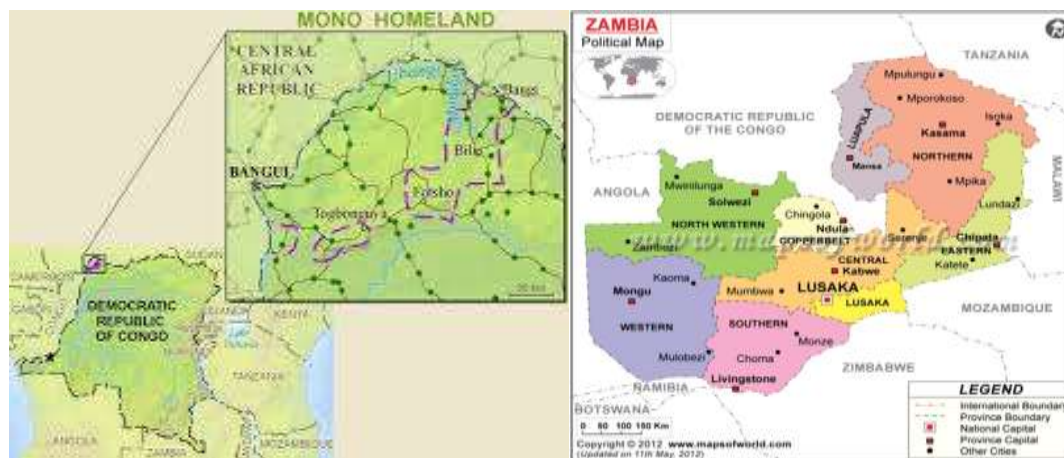
Finally, I thank members of APWG especially Fr. Joseph Healey, Prof. Cephas Elias Bushiri one more and Margaret for their contribution in one way or another for the accomplishment of this work, May God our Lord bless every one of you.

INTRODUCTION

Location

The Lungu people (also known as Rungu or Taabwa) are an ethnic and linguistic group living primarily on the southeastern shores of Lake Tanganyika, on the Marungu massif in eastern Democratic Republic of the Congo, and in southwestern Tanzania and Northeastern Zambia. They speak dialects of the mambwe-Lungu language, a Bantu language closely related to that of the nearby Bemba people and Luba people. The taabwa people are Bantu with a language similar to the Bemba. The name is spelled *Tabwa* in some sources. They are also called Tarbwa. In Zambia they are also known as *Shila* or *Sila*, which is also the name of a dialect of the language. They are also known by some as *Rungu*. Lungu people comprise several clans and many sub-clans based on matrilineal descent, some with their own dialects, which are depicted as separate tribes on older ethnographic maps. PeopleGroups.org report a population of 851,359 Lungu in the Democratic Republic of the Congo in 1999. In 1987 the Rungu population in Tanzania was estimated to number 34,000. The number of Rungu in Zambia has not been independently estimated, though the combined number of Mambwe and Rungu in Zambia was estimated to be 262,800 in 1993.

ETHNOGRAPHICAL LOCATION OF TABWA PEOPLE IN THE D.R. CONGO



HISTORY

Like most ethnic groups in south of Sahara, the Taabwa speak a Bantu language, analysts say it is close to the Bemba and Luba of neighboring peoples. The Bantu peoples migrated east, west and south out of Central Africa sometime around the time of Christ, or a little before. Sources report that the Taabwa migrated across the southern Congo-Zaire border in Zambia in the 1700s. Many Bantu migrations were going on in East Africa at this time. Over time in Zambia they intermarried with some of the people groups in the area, primarily Bemba, which affected the form of their speech, leading to the dialect called Shila.



CUSTOMS

Traditionally they were hunters and blacksmiths. Today they live primarily from fishing as well as hunting. They are also involved in agriculture, growing manioc, millet, cassava, beans and maize. Farming is their main source of income and they trade products with the Haushi and Bemba speaking people. They are a polygamous society and live in a group of 20 people. Shelter consists of little huts made of mud. Conflicts are handled by the chiefs or local presidents. An offender either has to pay a fine or suffer a couple of lashes with hippopotamus tail. The chief of the area normally calls up on the ancestral spirits to bless the land and make soil fertile.

The Taabwa people practice a type of body decoration called scarification. “On the whole surface of the body, a recurrent motif consists of twinned isosceles triangles, the two bases of which symbolize duality of life. They evoke the coming of the new moon, essential to Taabwa philosophy, whose return would be celebrated monthly.” These markings are meant to embellish the body and recall social values. The Taabwa practice matrilineal inheritance pattern, which determines the chief who lead their fairly autonomous villages. Autonomy of villages has diminished in recent times, one of the results of colonial approaches to administration of the various ethnicities under their dominion. Proverbs are used during this monthly ceremony of new moon to emphasis the means of their social value. They are also used during different cultural events such as; wedding, payment of dowry, birthday, funeral...

Here are some of the wise sayings from Taabwa People

1. ***Kina kya nzila kya kulanga mutangile***

Swahili: *Akuambiaye ya mbele, ni yule utakaye uwendako.* **French:** *Celui qui te dira ce qui se passe là où tu vas, c'est celle qui vient de cette direction.* **English:** *He who is ahead before you is the one who can tell you the truth.*

Meaning:

It shows you that no one can tell you what is going on to where you are heading rather than a person who is coming from that direction.

Biblical Parallel: *Acts 28:21 “And they said unto him, we neither received letters from Judaea concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.”*

2. ***Kyalo na bantu kipuse, bantu kya lala masoka.***

Swahili: *Nyumbani ni kwa ajili ya watu.*

French: *A la maison, c'est pour les gens.* **English:** *Home is for people.*

Meaning: *This Taabwa proverb wants to tell you that every called home is about*

people who live there, once they leave it becomes homeless.

Biblical Parallel: *John 1:11 “He came unto his own, and they that were his own received him not.” Hebrews 11:14 “For they that say such things make it manifest that they are seeking after a country of their own.”*

RELIGION

The Taabwa in DRC practice three types of religion; in order of dominance: *Traditional Religion, Christianity and Islam*. In Zambia they report only *traditional religion*. “Ancestor worship” for the Taabwa in Zambia thought the entry for DRC reads the “Traditional Religion.” It is not clear if this meant to indicate any difference. They represent 1% Islam among the people with 39% Cristian adherents, with 60% Traditional Religion. In their traditional practices, like other African peoples, the Taabwa honor their ancestors. They carve figurines of them and have ceremonies of special recognition of the ancestors in the time of the new Moon. The Moon is ritually symbolized by triangle.

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A COLLECTION OF 100 TAABWA (D R CONGO) PROVERBS AND WISE SAYINGS

1. *Handu hashidi na itahata ndahadi na buki.*

Swahili: Hakuna asali bila kijasho.

French: Il n'y a pas de miel sans sueur.

English: There is no honey without sweat.

Meaning: Without hard work there is no harvest. God wanted every to work hard to earn his daily bread. The work is not a curse.

Biblical Parallel: Luke 22:44 *"Being in agony, Jesus was praying very fervently; and His sweat became like drops of blood, falling down upon the ground."*

2. *Hashidi tuzi ndahadi bidyazi.*

Swahili: Pasipo kuwa na ngombe, zizi ni safi.

French: Là où il n'ya pas de vache la bergerie est propre, mais l'abondance vient par la force des vaches.

English: Where there are no cows, the sheepfold is clean.

Meaning: The work make a man noble, and hard work enrich.

Biblical Parallel: Proverbs 4:14 *"Where no oxen are, the trough is clean. But much increase comes by the strength of an ox"*.

3. *Humbu dya mwana udihi ati.*

Swahili: Fimbo na kukemea huleta hekima kwa mtoto.

French: Le bâton et la réprimande donne de la sagesse. Mais un enfant abandonné a lui-même fait honte à sa mère.

English: The cane and rebuke give wisdom to a child.

Meaning: The road of correction is needed in every responsible family; parents who do not correct their children do them more harm than good.

Biblical Parallel: Proverbs 29:15, 17 *"The rod and rebuke give wisdom, but a child left to himself brings shame to his mother. Correct your son and he will give you rest; he will be the delight of your heart."*

4. *Idi kobe ibiibim nakya bululu, kwa yungi ngya isa na ilegela.*

Swahili: Maji yalioibwa ama chakula kilicholiwa kwa siri uwa tamu.

French: L'eau vole ou une nourriture mangée en secret est douce.

English: Stolen water is sweet, and bread eaten in secret is pleasant.

Meaning: It means that what is stolen test better and what you ignore is being desired by others. Man envies what others have, they disregard what they have.

Biblical Parallel: Proverbs 9:17 *"Stolen waters are sweet, And bread eaten in secret is pleasant."*

5. *Ivunga manyu ndailumenea na bandu.*

Swahili: Zawadi itolewayo kwa siri hutuliza hasira.

French: Un cadeau offert en secret peut apaiser la colère.

English: A gift given in secret pacifies anger.

Meaning: Discretion well applied can bring people together. A gift offered in discretion can appease great anger.

Biblical Parallel: *Proverbs 21:14 "A gift in secret pacified anger; and a present in the bosom, strong wrath."*

6. *Izikya humbug mbindi mung'izi wadyu.*

Swahili: Hasira ya mjinga humfuata popote aendapo kama kivuli.

French: La colère d'un fou (insensé) le suit partout où il va.

English: The anger of a fool follows him wherever he goes like a shadow.

Meaning: There are things we cannot express in front of everybody, we must learn to choose our audience and have an appropriate message fitting appropriate listeners. A fool vents all his feelings, but a wise man holds them back.

Biblical Parallel: *Proverbs 29:11 "A fool uttered all his anger; But a wise man kept it back and stilled it."*

7. *Kabwa kapwile menda mu kusaba.*

Swahili: Umbwa alimaliza maji kwa kulamba.

French: Le chien a fini l'eau en lapant.

English: The dog finished water in lapping.

Meaning: The proverb just wants to advise you that do not be in hurry when doing things, and you better take time for you to get good results. Slowly the bird completes to build its nest.

Biblical Parallel: *Proverbs 19:11 "The discretion of a man made him slow to anger; and it is his glory to pass over a transgression."*

8. *Kawamwene takamonwanga libili.*

Swahili: Ulichokiona usikione tena kwa mara ya pili.

French: Ce que tu as vu, ne faut pas que tu la voix une deuxième fois.

English: What you've seen, don't see it for a second time.

Meaning: We should do our best about everything when the opportunity comes the first time, because we may not have another chance. Always take the first chance to succeed.

Biblical Parallel: *Job 22:11 "Or darkness, so that thou canst not see, And abundance of waters cover thee."*

9. *Katangile tekamenwa vundu.*

Swahili: Afikaye wa kwanza ndiye uhudumiwa vizuri.

French: C'est le premier qui boit l'eau la plus pure.

English: First comes, first serves.

Meaning: It's the first person is always well served than the late comer. Fairness should always be used in decision making. Those entitled should be given first opportunity because they deserve, others follow later.

Biblical Parallel: *1 Timothy 3:10 "And let these also first be proved; then let them serve as deacons, if they be blameless."*

10. *Katako musyalila kyamba, tanamone twa ku kyamba.*

Swahili: Tako ambalo hutoka nyuma, halijawahi kufahamu kipi kinaendelea nyuma.

French: Une fesse qui vient toujours derrière n'a jamais connu ce qui se passe derrière.

English: A buttock that always comes from behind, has never known what's happening behind it.

Meaning: This proverb is addressed to late comer and those who never know the consequences of being late at any appointment.

Biblical Parallel: Acts 18:2 *“And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them;”*

11. *Kanwa ni ntobolola tweba.*

Swahili: Kinywa ndicho hutema kila kitu.

French: Une bouche est celle qui crache tout.

English: A mouth is that which spits everything.

Meaning: It is good sometimes not to take everything seriously. Do not focus on whatever negatives you spoke about, or said to other people, especially negative things. You can turn to speak good things and people respect you.

Biblical Parallel: 2 Peter 2:22 *“It has happened unto them according to the true proverb, the dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.”*

12. *Kanzala kalanda wa kamwene.*

Swahili: Hakuna mtu anayeweza kuongea kuhusu njaa, zaidi ya mtu ambaye ameipitia.

French: On ne peut parler de la famine que celui qu'il a connue.

English: None may talk about hunger than the one who suffered it.

Meaning: Prefer to talk about the situation you went through or things you saw than lying.

Biblical Parallel: Matthew 25:42 *“For I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink.”*

13. *Kili paliwe. Kili mwinobe.*

Swahili: Yanayo kufikia, ndio yanayo fikia jirani yako.

French: Ce qui t'arrive, c'est ce qui arrive également à ton voisin.

English: What's happening to you is what's happening to your neighbor.

Meaning: It tells us that we should understand other people. Our experiences in life are similar to those of others in the world. It should help us to understand other people better, and help us to face the hardships we encounter each day.

Biblical Parallel: 2 Peter 2:22 *“It has happened unto them according to the true proverb, the dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.”*

14. Kutui kooku!

Swahili: Sikio liko hapa!

French: Voici l'oreille!

English: Here is the ear!

Meaning: It's a way of cautioning someone to be careful in everything we do or say. Listen and reason again and again before doing or deciding anything.

Biblical Parallel: Matthew 14:13 *"Now when Jesus heard it, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard thereof, they followed him on foot from the cities."*

15. Kizungu kyakupeela nsambu, tekikusuba kampemba.

Swahili: Maisha ya kisasa yakupea sababu, ila hayata kubari.

French: La vie moderne te donnera raison, mais elle ne te bénira.

English: The modern life will give you reason but it won't bless you.

Meaning: The ancestral custom is above all modern life and for you to be blessed you have to follow the first life which is your custom.

Biblical Parallel: Isaiah 57:10 *"Thou wast wearied with the length of thy way; yet saidst thou not, it is in vain: thou didst find a quickening of thy strength; therefore thou wast not faint."*

16. Kina kya nzila kya kulanga mutangile.

Swahili: Heshimu aliye mbele.

French: Respecter celui qui est avant toi.

English: Respect the one who is before you.

Meaning: It's a person who is before you who sees and can show you a hole, when walking in the bush. Those who lead and guide us should be respected because they direct us in the right direction. Respect those of in authority always.

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

17. Kintu kya finywa mwine ni bazima bamweneko.

Swahili: Heshima huanza na wewe.

French: Respect commence par toi-même.

English: Respect starts with yourself.

Meaning: If you do respect yourself, other people will not respect you.

Biblical Parallel: Romans 13:7 *"Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."*

18. Kooba ni nsalangania, busiku ni nkolongania.

Swahili: Jua ndilo hutenganisha watu kutoka kwa paa lao, na usiku ndio huwaleta pamoja.

French: Le soleil est celui qui éloigne les gens de leurs toits, tandis que la nuit est celle qui les y ramené.

English: The sun is what separates people from their roof and the night is what brings them together.

Meaning: This proverb is normally told to children who after committing mistakes at

home, they runaway to avoid being punished. But when the night comes, they return home. Whatever people do, we shall always go back to the family/home, even when we do not agree with one another. East or west home is best.

Biblical Parallel: Leviticus 15:31 *“Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that is in the midst of them.”*

19. Kufunya kuboko mu lupato, nu kulebalala.

Swahili: Kutoa mkono ndani ya mti, hufanywa kwa uangalifu.

French: Retour le bras d’un trou de l’arbre doit être fait prudemment.

English: Removing the hand in a tree-hole must be done prudently.

Meaning: For you to be in good social standing in the community and to avoid inconveniences, you must always react in prudently. People respect those who are careful and considerate about others.

Biblical Parallel: Proverbs 14:15 *“The simple believeth every word; But the prudent man looked well to his going.”*

20. Kuli kabili, kuli ni ukwatisye.

Swahili: Watu wawili, wanao beba kitu, mmoja hushikilia kwa nguvu zaidi kuliko mwingine.

French: A quelque chose tenue par deux personnes, il y a une qui tient plus fort que l’autre.

English: Something carried by two people, one holds it more strongly than the other.

Meaning: Two people can never value something equally. People put different values on matters. Whatever value you place on something may be different from that of another person.

Biblical Parallel: 2 Chronicle 6:18 *“But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have builder!”*

21. Kulilila usili nook nu kuipota milomo.

Swahili: Kulilia mtu ambaye si mama yako, ni kusokota midomo.

French: Pleurer quelqu’un qui ‘n’est pas ta mère, c’est tordre les lèvres.

English: Crying for someone who is not his mother, is twisting lips.

Meaning: The proverb reminds us that the loss of a person who is not a relative or not emotionally attached to us, may not affect us much. We should change and show empathy even to those who are emotionally close to us.

Biblical Parallel: Matthew 15:13 *“But he answered and said, every plant which my heavenly Father planted not, shall be rooted up.”*

22. Kumbali twatukilwe likolo muzya.

Swahili: Hasa, mkuu hutusiwa na mtumwa.

French: En particulier le seigneur est insulte par son esclave.

English: In particular, the master is insulted by his slave.

Meaning: The proverb teaches that those in authority should not give too much attention

to negative information discussed about them by their subordinates. They should focus on more important matters.

Biblical Parallel: Luke 23:36 *“And the soldiers also mocked him, coming to him, offering him vinegar, and saying, If thou art the King of the Jews, save thyself. And there was also a superscription over him, This Is The King Of The Jews.”*

23. Kufuniiiia kuboko, mulupako kulembala.

Swahili: Shida hutatuliwa polepole.

French: Petit à petit, on resoud un probleme.

English: A problem is solved slowly.

Meaning: Take time to solve matters, because when you hurry things up, you may end up with a very inappropriate result. *Hurry hurry has no blessings.*

Biblical Parallel: Daniel 5:12 *“Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of dark sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belshazzar. Now let Daniel be called, and he will show the interpretation.”*

24. Kubuza kikala kya kakulimya kukankundi.

Swahili: Upendo mwingi huenda ukakufanya uchimbe na jembe lilotumika.

French: La charité très grande vous ferait cultiver par une houe usée.

English: Great charity might make you dig with a used hoe.

Meaning: It warns you that you should not give or help in excess because you might give all what you have and remain empty hands and become a beggar.

Biblical Parallel: Acts 9:36 *“Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms deeds which she did.”*

25. Kwaba mafuta ni kutingika ntego.

Swahili: Usemapo hauna mafuta, ni lazima uinamishe chupa juu chini.

French: Pour dire qu'on a peu d'huile, il faut incliner la bouteille.

English: Saying that you don't have oil, you must incline the bottle upside down.

Meaning: For you to believe that you don't have something, you must have spent it all and have to borrow from other people. We always have some abilities in us which helps us to continue providing for our needs in life.

Biblical Parallel: Leviticus 5:5 *“And it shall be, when he shall be guilty in one of these things, that he shall confess that wherein he hath sinned”*

26. Kwailwe kit-kiti, tekwabwelwa, nua-nua.

Swahili: Walipaenda kwa ujasiri, lakini wakarudi na manung'uniko.

French: On s'y rendit tout furieux, mais on en revint marmonnant de regret.

English: It went with courage, but came back with muttering regret.

Meaning: This proverb is used as an encouragement to someone who is confident about undertaking an endeavour and looks forward to success, only to fail and not achieve their goals. We should never give up but continue pursuing our dreams until we achieve them.

Biblical Parallel: Nehemiah 4:15 *“And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to naught, that we returned all of us to the wall, every one unto his work.”*

27. Kwezi akulanga nzila, takulanga kafyeme.

Swahili: Mwezi ukuangazia njia wewe, lakini sio yule aliye jificha.

French: La lune t'éclaire bien le chemin, et non ce qui est caché.

English: The sun lights for you the way and not the one who is hidden.

Meaning: The proverb teaches us to live righteously so that we are able to be appreciated by others, and also be able to have better future lives. When we live otherwise, we get into complicated situations and lead unfulfilled lives. We should be viewed as good people and in reality be good people in our actions.

Biblical Parallel: 1Samuel 21:13 *“And he changed his behavior before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.”*

28. Kwa humbug, nyinyi yidi ula bidi gulu na mwanga.

Swahili: Kwa mjinga, hekima huonekana kuwa mbali kuliko jua na mwezi.

French: Pour un insensé, la sagesse est aussi éloignée que le soleil et la lune.

English: To a fool, wisdom is seen to be farther away than the sun and the moon.

Meaning: Wisdom is too rare to one who is foolish. An unwise person does not like to be advised by anyone, or do they seek for wisdom any time. They continue doing the unwise things.

Biblical Parallel: Proverbs 24:7 *“Wisdom is too high for a fool: He opened not his mouth in the gate.”*

29. Kwa mundu ndidi museha, oye naaku aluseha.

Swahili: Uso wa binadamu huonyesha hisia zake, kama mto na kioo vifanyavyo kwa anaye viangalia.

French: La face d'un homme reflète ses sentiments, comme la rivière et le miroir reflète la face de celui qui s'y regarde.

English: The face of man reflects its sentiments, as the river and mirror do to the one looking at it.

Meaning: Life will bring back to us what we present to it. When we are sad sadness will surround, and when we are happy, happiness will do the same.

Biblical Parallel: Luke 6:38 *“Give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.”*

30. Kyalo na bantu kipuse, bantu kya lala masoka.

Swahili: Mji ni watu.

French: La ville, c'est les gens.

English: City is about people.

Meaning: Communities are formed by people. They cannot flourish without members.

Every activity is done to build the community and its people. A successful community is made by successful people who work and live together.

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

31. Langa ngana wakuvudi, langa na humbug wakukokonyone.

Swahili: Usimdhauri mjinga, atakulaani.

French: Ne corrige pas un sot, il te haïra.

English: Do not correct a fool, he will curse you.

Meaning: Scoffers are like fools, they do not like corrections or good advices. We should avoid them because they will never appreciate your efforts towards helping them.

Biblical Parallel: Proverbs 9:8, 9 *“Do not correct a scoffer, lest he hates you; rebuke a wise man and he will be still wiser”.*

32. Leeza wa koomo wibelele, ni wa kwetu wi belele.

Swahili: Mungu wa hapa ni tofauti na ule wa kwetu ni tofauti pia.

French: Le Dieu, d’ici se diffère, et celui de chez-nous se diffère.

English: The God of here differs and that of us differs too.

Meaning: Things cannot be the same in all areas. Life where we are cannot be the same as that elsewhere. We should accept disparities in communities, and respect these differences. Live as the foreigners do when we are there, not as you live in your land.

Biblical Parallel: 1Corinthians 4:7 *“For who made thee to differ? And what hast thou that thou didst not receive? But if thou didst receive it, why dost thou glory as if thou has not received it?”*

33. Londa dya mona ndadilufua, byoluyieba I byayilushoa.

Swahili: Donda la ukosefu wa pesa halina alama.

French: La plaie du manque d’argent ne se cicatrise pas.

English: A wound of lack of money never leaves a trace.

Meaning: It is never enough for people who run after money! The more you have money the more you need it, and the more unhappiness it causes you because it is never enough. Dissatisfaction breeds unhappiness and greed. We should learn to appreciate what we have and make the best use of it to succeed in achieving our goals.

Biblical Parallel: Ecclesiastes 4:6 *“Better is one handful with contentment than two handfuls with toil and chasing after the wind.”*

34. Lufu na bumi bidi u songo ya ludimi.

Swahili: Kuishi na kufa yote ni kwa uwezo wa neno.

French: Toutes, la vie et la mort ont été dites.

English: Both life and death are a word.

Meaning: Diplomacy is the art of knowing the right use of words at convenient time. Those who master the use of their tongue will eat the life’s fruits.

Biblical Parallel: *Proverbs 18:21 “Death and life are in the power of the tongue; and those who love it will eat its fruits.”*

35. Maano ni mbezu, asepwanga ku bantu.

Swahili: Akili ni sawa mbezu, hujivuna karibu na zingine.

French: L'intelligence est semblable aux grains, elle se récolte auprès des autres.

English: Intelligence is like seeds, it harvests itself near others.

Meaning: It means that people enrich their intelligences by frequenting others.

Biblical Parallel: *Matthew 13:30 “Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.”*

36. Maano mbwilwa ni maano kiimanina, mukulu nani?

Swahili: Ni ipi bora zaidi kati ya akili ya kujifunza na ile ya kupewa?

French: L'intelligence apprise et l'intelligence acquise, laquelle est préférable?

English: Which one is preferable between the mastered intelligence and the acquired intelligence?

Meaning: The proverb teaches us that there is no specially preferred intelligence. What is important is how it helps us to prosper in life.

Biblical Parallel: *Ecclesiast 1:16 “I communed with mine own heart, saying, Lo, I have gotten me great wisdom above all that were before me in Jerusalem; yea, my heart hath had great experience of wisdom and knowledge.”*

37. Mabusu gw'olozoa na lwauhaja vaala tebede.

Swahili: Si vyema kukorofana na majirani.

French: Ne sois pas pressé de sortir pour te bagarrer avec les voisins.

English: Do not quarrel with your neighbors.

Meaning: Before going to argue with your contender carefully consider if anything can bring shame to you. It reminds us that we should agreeable relationships with our associates wherever we are.

Biblical Parallel: *Proverbs: 25:8 “Do not go hastily to court; for what will you do in the end, when your neighbor has put you to shame?”*

38. Magulu gangana ndagaluluba zila.

Swahili: Mwenye hekima hachanganyikiwi kamwe.

French: Les pieds d'un homme sage ne se perdent pas.

English: A wise man has never jumbled.

Meaning: It encourages us to plan for our work and intentions so that we can be sure to succeed. We should work meticulously to be sure achieve our goal successfully.

Biblical Parallel: *Proverbs 16:9 “A man's heart plans his way, but the Lord directs his steps.”*

39. Mataga isambidi buganga kwayogwa ndidi mubeela.

Swahili: Maneno matamu hutibu.

French: L'homme qui sait garder son âme la préservera de la destruction.

English: Sweet words heal.

Meaning: The proverb teaches that we should always use good words, which are positive and helpful to other people.

Biblical Parallel: Proverbs 16:17 *“The highway of the upright is to depart from evil. He who keeps his way preserves his soul.”*

40. Mesoga mundi ndidi na zala galumeja.

Swahili: Mimea huiva kama mzembe ameingalia.

French: C’est dans les yeux d’un paresseux que les maïs mûrissent d’abord.

English: Plant ripens as a lazy man is looking at it.

Meaning: A lazy person usually does not realize there are resources at his disposal so that he/she makes use of them to benefit himself and make a better life.

Biblical Parallel: Isaiah: 9:3 *“People shall multiply their gladness, they will be glad in the presence of their God, and with the gladness of harvest as men rejoice when they divide the spoil.”*

41. Meso ndagaluhana yimi.

Swahili: Macho hayawezi kumpa mwanamke mimba.

French: Les yeux d’un homme ne peuvent pas rendre une femme enceinte.

English: Eyes cannot impregnate a woman.

Meaning: To pursue love and to earnestly desire a woman cannot make her pregnant.

One must marry her and stay with her as husband and wife. We should not get offended when we are admired. It should not be an offence.

Biblical Parallel: Proverbs 13:4 *“The soul of a sluggard craves and has nothing, but the soul of a diligent man is diligent.”*

42. Mesou mbala meso naungomo.

Swahili: Una macho mbele na nyuma ?

French: Tu as les yeux devant et derrière?

English: Do you have eyes both sides?

Meaning: A double minded person is unstable in all his ways. He does not have a given position.

Biblical Parallel: James 1:8 *“A double minded person looks before and behind him at the same time.”*

43. Minomo yiluwata bandubangi, bebe nduitinga.

Swahili: Laana bila sababu haina maana.

French : La malédiction sans cause ne te fera aucun mal.

English: A curse without cause is useless.

Meaning: A curse brings bad omen to the evil doer. If you have not done any wrong, you are innocent, even if you are wished evil, no evil will befall you. People who believe in God should lead righteous lives so that they do not encounter any evils.

Christians are too blessed that causeless curse cannot prevail on them.

Biblical Parallel: Proverbs: 26:1 *“A curse without cause shall not align”.*

44. Muambu wa ngana gudimu minyu ya abeja.

Swahili: Ndio, Mungu anaweza.

French: Oui, Dieu peut.

English: Yes, God can.

Meaning: The Lord takes care of us as well as our work when we commit ourselves to Him. By God's power a person can achieve the impossible.

Biblical Parallel: Proverbs: 16:3 *"Commit your works to the Lord and your thoughts will be established"*

45. Muhuya wahasi gulusheja izikya mundu muzingui.

Swahili: Jibu nzuri hutuliza gadhabu.

French: Une parole douce adoucie la colère.

English: A soft answer turns away wrath.

Meaning: We should talk to angry people politely and without equal anger. If someone is angry and we speak to them in the same way, it worsens the situation. We should always be calm.

Biblical Parallel: Proverbs: 15:1 *"A soft answer turns away wrath. But a harsh word stirs up anger."*

46. Muhuya wa hasi gulubela mifuha.

Swahili: Maneno mazuri yanaweza kuvunja mfupa.

French: Un bon langage peut briser l'os.

English: Good words can break a bone.

Meaning: Patience should be cultivated by everyone. With it we can achieve a lot more than doing things in unnecessary hurry. We can achieve even the most difficult task.

Biblical Parallel: Proverbs 25:15 *"By long forbearance a ruler is persuaded, and a gentle tongue breaks a bone"*.

47. Muko wante kela kipindi kya nyoka name namute kela biboyongolo bya nkuvu.

Swahili: Kama mama mkwe alivyoniandaalia kipande cha nyama ya nyoka, pia mimi nilimuandalia mzoga wa kobe.

French: Comme ma belle-mère m'a préparé un morceau du serpent, moi aussi je lui ai offert la carcasse de la tortue.

English: As my mother-in-law prepared me a piece of snake's meat, I also offered her a carcass of tortoise.

Meaning: The proverb is similar to *"Eye for eye, teeth for teeth"*. It's advisable to love whoever loves you and leave the one who doesn't love you. However, we should not revenge on each other. Even when we are wronged we should accommodate each other.

Biblical parallel: Deuteronomy 19:15-21 *"Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot"*.

48. Mukulu abuuke kapunga, uli na kaamwene.

Swahili: Ukiona mtu mzima anakesha, jua kuna jambo.

French: Si un adulte se permet de veiller, ce qu'il a constante quelque chose.

English: If an adult permits himself to vigil, he has constantly see something.

Meaning: It simply means that an old man does nothing without an accuracy purpose.

Biblical Parallel: 2 Chronicle 2:1 *"Now Solomon purposed to build a house for the name of Jehovah, and a house for his kingdom."*

49. Mukulu upusa kabwe, tapusa kanwa.

Swahili: Watu wa kale walikosa jiwe, lakini sio mdomo.

French: L'ancien manquerait de pierres, mais pas la bouche.

English: The ancient lacked stones, but not the mouth.

Meaning: It means that young people should respect the words talked by old people.

They will never lack a word of advice for anyone, much as they may lack other resources.

Biblical Parallel: 1Thessalonians 5:12 *"But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you"*

50. Mukulu wa mwanike, mwanike ni wa mukulu.

Swahili: Mtu mzima ni kwa mtoto, na mtoto kwa mtu mzima.

French: L'adulte est pour l'enfant et l'enfant pour l'adulte.

English: The adult is for the child and the child for the adult.

Meaning: This means that there exists some inter-dependency between old people and young ones. Both parties need one another in life. Children take care of the elderly later in life and the elderly take care of the young people.

Biblical Parallel: Romans 9:16 *"So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy."*

51. Mulumba ndalutinaitu.

Swahili: Mwindaji aliyeamua haogopi pori.

English: Un chasseur determine ne craint pas la jungle.

English: A determined hunter does not fear the jungle.

Meaning: The proverb encourages people to be determined and work towards achieving their goals. Ones you set your mind on doing something, face all challenges and you will succeed.

Biblical Parallel: 1 Samuel 17:34-36 *"A bold hunter does not fear the jungle"*.

52. Mundu mbunyana mbeku ya Amani nduvuna mbeku ya Amani.

Swahili: Mtu aliyeumwa na nyoka uwa na uoga wa kila kitu.

French :Un homme qui été mordu par un serpent a peur d'une simple liane.

English:A man who was once beaten by a snake fears everything

Meaning: You must learn from the first mistake you made.

Biblical Parallel: Numbers 21:8, 9 *"Let them look at the fiery serpent of bronze and they shall live; but not did look at it."*

53. *Mundu butongoma na abeja iwatebemanga nayi.*

Swahili : Aangushwaye na Mungu, huinuli na Mungu mwenyewe.

French: L'homme que Dieu a humilié le même sera élevé par Lui.

English: A man humiliated by God, will lifted up by God himself.

Meaning: It encourages us to be confident even when we have challenges. They don't last. We usually will get out of them and have happier times.

Biblical Parallel: Proverbs: 15:33 *"The fear of the Lord is the instruction of wisdom, and before honor is humility"*

54. *Mundu mumote halaai ndidina bandu boso lugela lwayi.*

Swahili: Ni mfu pekee huwa na watu wote kwa upande wake.

French : Il n'y a qu'un mort qui a tout le monde de son côté.

English: Only a dead person has everybody on his side.

Meaning: Only dead people can get the approbation of everybody in this life. When a person who cannot speak for himself is discussed, it is only our opinions that matter. He/she does not respond but is silent and we judge them as we wish. We should only judge someone who has been given an opportunity to defend themselves because others will be always be for or against us.

Biblical Parallel: Revelation 20:11 *"John saw small and great dead standing before the throne of God. Nobody was able to discriminate another person. Only dead people can get the approbation of everybody."*

55. *Mundu mumote ndaluyua muguluwa sanduku.*

Swahili: Mfu haelewi dhamani ya jeneza.

French: Un mort ne connait pas la valeur d'un cercueil.

English: A dead person does not know the value of a coffin.

Meaning: Foolish people do not appreciate what others do for them. They are ignorant of the efforts made to ensure they are comfortable, and provided for in their time of need. We should show gratitude for everything, whether it is during happy or sad times, especially when we cannot provide for ourselves and others will do it for us.

Biblical Parallel: John 11:43 *"A dead person does not know the value of a coffin. He will peacefully rest where he will be laid down"*

56. *Mundu ndalubanda igazi minyu mumufuku.*

Swahili: Hakuna njia fupi ya kufike kileleni cha mlima.

French: Il n'y a pas de raccourci pour arriver au sommet d'une montagne.

English: There is no shortcut to reach the summit of a mountain.

Meaning: Success has its own price and requirements. One can only struggle and work hard in order to achieve anything beneficial. Quick methods do not end up well.

Biblical Parallel: 1 Corinthians 15:10 *"But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them--yet not I, but the grace of God that was with me."*

57. *Mundu ndi heguluhani bajwa mulamula kuila kyeia ibajwa.*

Swahili: Aliye juu ya mlima ni mrefu kuliko mlima wenyewe.

French: L'homme qui est sur une montagne est plus grand que cette montagne.

English: A man on the top is taller than that mountain.

Meaning: It teaches us that however important a situation is, or difficult and unreachable a dream is, we as human being are more important. We can establish ourselves, be wealthy and important, but our being is more important than those things. We have more value than all objects on earth.

Biblical Parallel: Genesis 1:27 *"So God created man in his own image, in the image of God he created him; male and female he created them."*

Jeremiah 1:5

"Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations."

58. Mundu ndidina abeja bandu boso mbayi.

Swahili: Kila mtu hupendwa na Mungu.

French: Tout le monde est du côté de l'homme que le Seigneur soutient.

English: Everybody is God's favored person.

Meaning: We are all loved by God and any ill omen does not mean that it was a disfavor from Him. Nature has its way. We are all equal in God's eyes and he does not discriminate. How we choose to live our lives decides for us how our lives will be. If we choose to live righteous lives, more blessings and prosperity are achieved.

Biblical Parallel: Proverbs 16:7 *"When a man's ways please the Lord, He makes even his enemies to be at peace with him."*

59. Mundu ndugudisha mayi ndalubadijalwau soko.

Swahili: Muuzaji wa mayai hawezi pigana sokoni.

French: Un vendeur d'œufs ne provoque pas la bagarre au marché.

English: An egg seller cannot fight in a market place.

Meaning: Only a person who is not intelligent provokes a dispute with other people are. We should resolve issues amicably. It can lead to total loss of his investments and social standing. We should be peaceful people so that we do not lose respect in the community.

Biblical Parallel: Titus 3:9 *"Shun foolish controversies and strives and disputes; for they are unprofitable and worthless".*

60. Mundu ndusumua an ngana ndasumua Nangana ndaluluba zila.

Swahili: Atembeaye na wenye hekima hupata kuwa mwenye hekima pia.

French: Un homme qui marche avec un sage deviendra aussi sage.

English: A man who walks with the wise will become wise too.

Meaning: This proverb teaches us to associate with people who have experience and wisdom so that we also learn from them. They influence our behaviors and character and therefore we should choose carefully those who will be of benefit to our lives. **Biblical Parallel:** Proverbs 12:26 *"The righteous choose their friends carefully, but the way of the wicked leads them astray."*

Proverbs 13:20 *"Walk with the wise and become wise; associate with fools and get in trouble."*

61. *Mundu ndutina uhonai nduhona masugoso.*

Swahili : Usiwe na uoga wa kuanguka, jaribu tu.

French : Celui qui a toujours peur de tomber tombera tous les jours.

English: Do not have fear of falling, just try.

Meaning: Nobody can succeed in life if he/she does not try even when they first fail. Failure is another way of learning. We learn other ways to do the job and keep trying until we achieve what we want.

Biblical Parallel: Deuteronomy 4:43 *“And the Lord your God will not fail you or destroy you or forget the covenant with your fathers which he swore to them.”*

62. *Mundu ndutina uteba ndalufamina mumema.*

Swahili: Anayeogopa maji, hawezi kujificha mtoni.

French : Celui qui a peur de se mouiller ne se cache pas dans la rivière.

English: He/she who fears water, doesn't hide in a river.

Meaning: We should not be afraid to engage with people we have close ties to. They are part of our lives and therefore, we cannot segregate ourselves. They are a permanent part of our lives, whether they are good or bad people. Nobody can be better than the people we are sharing our lives with.

Biblical Parallel: Galatians 2:14 *“Peter was not straight forward with the gentiles, compelled gentiles to live like Jews.”*

63. *Mundu ndutina nawa moyo indumenesha tubuditwa mahuzi babufa uvita.*

Swahili: Mtu muoga huonesha makaburi ya watu ya watu aliye waua.

French: Un poltron montre les tombes des hommes vaillants tombés sur le champ de bataille.

English: A poltroon (an utter coward) shows the graves of people he killed.

Meaning: Fearful people cannot stand their ground. When threatened they will let out all their secrets and this makes people lose confidence in them.

Biblical Parallel: Judges 7:3 *“Now therefore proclaim in the ears of the people, saying, ‘Whoever is fearful and trembling, let him return home and hurry away from Mount Gilead.’” Then 22,000 of the people returned, and 10,000 remained.*

2 Timothy 1:7 *“For God gave us a spirit not of fear but of power and love and self-control.”*

64. *Mundu nduvula*

Swahili: Anayetaka kuonja asali hafai kuogopa kuumwa ni nyuki.

French : Celui qui veut gouter du miel ne craint pas les morsures des abeilles.

English: Whoever wants to taste honey should not fear bees' bites

Meaning: Nothing good comes easily. If you want something worthy, we should be ready to put every possible effort to achieve it. It makes us to value the result more.

Biblical Parallel: Exodus 3:8 *“And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.”*

65. *Mundu nduvula udyangima, ndaluyilola umeso.*

Swahili : Atakaye kumla tumbili hamtazami kwa macho.

French : Qui veut manger un singe ne le regarde pas dans les yeux.

English: He who wants to eat a monkey does not look at it eyes.

Meaning: It means that when you want to do something don't think too much about it. Make the decision and act. Taking too long on a decision may ruin everything.

Biblical Parallel: Psalms 103:3 *“God forgives all our inequities and heals our diseases. Jesus looked at our misery and He cried”.*

66. *Mundu nduyua utatakwanywa gulufula bumibwayi.*

Swahili: Maneno ni fedha, kimya ni dhahabu.

French: Celui qui sait fermer sa bouche sauvera sa vie.

English: Words are silver, silence is gold.

Meaning: There is an appropriate time to speak and a time to be silent. A man who knows when to be quiet will save his life. Too much talking can put one in trouble.

Biblical Parallel: Ecclesiastes 3:7 *“Silence is a virtue. A man who keeps his mouth keeps his life. A wise man avoids careless talk he may regret later.”*

67. *Mundu shiluta muambu ndhola.*

Swahili: Mtu asiye fanya kazi kwa bidii, hutambua thamani ya kupumzika.

French: Celui qui ne travaille pas durement ne connaît pas la valeur du repos.

English: The person who doesn't work hard, will know the value of relaxing.

Meaning: The person who sleeps when others are work will be working when others will be resting. It teaches us to work when we have energy and are able to because we cannot do much in old age. We suffer in poverty if we do not work hard to shape our lives in our youth.

Biblical Parallel: Proverbs 24:30-34 *“He who does not work will neither appreciate the moment of rest.”*

68. *Mundu shiluyua kwayenanga, ndoyua kwayafūilanga.*

Swahili: Mtu asiye jua anakoenda, hatajua atafika lini.

French : Celui qui ne sait pas où il va ne saura pas non plus quand il y arrivera.

English: A person who doesn't know where he/she is going will never know when he/shes has arrived.

Meaning: Nobody can achieve anything valuable without a clear plan. One must make a decision about what they wish to achieve and how they will achieve it. We must learn to organize and plan our resources so that we succeed, economically and socially.

Biblical Parallel: Luke 14:28 *“Suppose one of you wants to build a tower. Won't you first sit down and estimate the cost to see if you have enough money to complete it?”*

69. *Muyende kya mubangu bufuu ndabulutat.*

Swahili: Penye hekima pana mwangaza.

French: La ou il y a la sagesse, il y a la lumière.

English: Where there is wisdom, there is light.

Meaning: A righteous man does everything openly, but the wicked man fears everything around him and will keep secrets which burden his heart. These secrets will finally be exposed. We should encourage people to have transparency in their lives.

Biblical Parallel: Proverbs 13:9 *“The light of the righteous rejoices, but the lamp of the wicked will be put off.”*

70. Mweni ubiika buta, tabiika matui.

Swahili: Mgeni huweka upinde wake chini ila sio sikio lake.

French: L'étranger dépose son arc, il ne dépose pas son oreille.

English: The stranger lies down his bow, not his ear.

Meaning: A stranger who is welcomed to someone's home has been very quiet listening to everything talked in that house. When we are in a place where we are strangers, we should pay attention to everything that is going on around us.

Biblical Parallel: Luke 21:36 *“But stay awake at all times, praying that you may have strength to escape all these things that are going to take place, and to stand before the Son of Man.”*

71. Mweni ubiika buta tabiika matwi.

Swahili: Kuta zina masikio.

French: Les murs ont des oreilles.

English: The walls have ears.

Meaning: We should be careful what we speak about because it cannot be a secret. It will always be exposed, by other people who may have heard it. Desist from saying negative things especially.

Biblical Parallel: Matthew 6:6 *“But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.”*

72. Mwiba mwasola nkuni, nu buselekete ni nkuni.

Swahili: Usichague kuni kati ya kuni.

French: Ne faites pas choix du bois de chauffage, car le bois même, se trouve dans les bois.**English:** Do not choose wood in wood.

Meaning: It means that as a father, you should not discriminate other members of the family because all are in the same family.

Biblical Parallel: Genesis 29:17 *“And Leah's eyes were tender; but Rachel was beautiful and well-favored.”*

73. Pano pa kyallo tekulukuwa miya.

Swahili: Duniani hakuna wema.

French: Il n'y a pas de clémence dans ce monde.

English: There is no mercy in the world.

Meaning: It means that you can help a person today but that person will reciprocate by doing a bad deed to you in future. Do good deeds but do not expect the same from others.

Biblical Parallel: Jeremiah 18:20 *“Should good be repaid with evil? For they have dug a pit for me Remember how I stood before You To speak good on their behalf, So as to turn away Your wrath from them.”*

74. Pawatemwa nyongolo, utemwe ni maulu akwe.

Swahili: Kama unavyo penda jongoo, lipende na miguu yake yote.

French: Puisque tu aimes le mille-pattes, aime-les donc avec toutes ses pattes.

English: As you like millipede, therefore like it with all its feet.

Meaning: It teaches us that we should love wholly without reservation. If we love a person we should also love those associated with them. For example, if you love a woman you love her children and family too.

Biblical Parallel: Genesis 7:1 *“And Jehovah said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.”*

75. Pasekwe, pawania.

Swahili: Uchekapo maali Fulani, yaani ni pazuri.

French: Si on rit un milieu en difficulté, c'est que ça va.

English: If you laugh at a difficult place then it is a good place.

Meaning: Circumstances may seem difficult and unpleasant, but at the same time bring joy which is so much that you cry. There are many ways of appreciating things, you can either laugh or scream with joy, sometimes people cry. If we can laugh in times of trouble because we know things will change for the better.

Biblical Parallel: 1 Peter 4:13 *“But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed.”*

76. Pasamika ulepele, mwipi tafikapo.

Swahili: Mtu mrefu anapo ning'iniza kitu, mfupi hawezi kujaribu.

French: La ou un homme de taille a suspend quelque chose, un petit ne peut pas y permet.

English: Where a tall man suspends something, a short one cannot attempt.

Meaning: Often, a subordinate cannot modify the decision taken by the authorities. We should respect their instructions because we may not know better as subordinates, neither do they have permission to change what is ruled out for them.

Biblical Parallel: Daniel 6:8 *“Now, O king, establish the interdict, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altered not.”*

77. Sempa tumone, twa ngwana tetuliwa sile.

Swahili: Mengi uyonayo, ni ya mwenyewe na haichukuliwe bure.

French: Dense qu'on voie, le bien d'autrui on ne l'a pas pour rien.

English: Most you see, belongs to others is not taken for free.

Meaning: It means that there is nothing which is taken freely. We have to work hard to get what we want. When we see other people's things we should not crave for them.

Biblical Parallel: Exodus 20:17 *"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's."*

78. Tasyaala kalando mwana wasyaile.

Swahili: Ametupa daraja la miguu wakati mtoto wake amesha sombwa na kijito.

French: Il jeta alors la passerelle pendant que son enfant était déjà emporté par le courant d'eau.

English: He threw the footbridge while his son was already washed away by the stream.

Meaning: It urges people to be prudent, because prudence and reflection precede actions. We should do things that benefit everyone and not just ourselves. Even when situations do not favour us, we should do positive things for other people.

Biblical Parallel: Proverbs 14:15 *"The simple believeth every word; But the prudent man looked well to his going."*

79. Te lwendelwanga mumo nke.

Swahili: Hawasafiri kila siku kwa mtindo moja.

French: On ne voyage pas toujours de la même façon.

English: They always don't travel in the same style.

Meaning: It shows you that people do not and cannot interpret things in the same way. Our perceptions differ on many matters.

Biblical Parallel: Proverbs 14:12 *"There is a way that seems right to a man, but its end is the way to death."*

80. Te lwendelwanga mukonzo kuuma, lwendelwanga mpao.

Swahili: Hawafanyi safari ndefu kwa sababu hawana miguu yenye nguvu.

French: On n'effectue pas de grands voyages parce qu'on a des jambes solides.

English: They don't execute the great journeys because they don't have strong leg.

Meaning: This proverb teaches us that people can achieve a lot in life, regardless of other surrounding factors. The quantity and quality of knowledge and skill propels us to succeed.

Biblical Parallel: Mark 6:14 *"And King Herod heard thereof; for his name had become known: and he said, John the Baptizer is risen from the dead, and therefore do these powers work in him."*

81. Tekufunda loozi taunatyabe.

Swahili: Usiumenye mti kabla yakuufanya kuni.

French: N'écorce pas la corde avant d'avoir fait du bois de chauffage.

English: Do not peel the tree before making wood.

Meaning: It teaches us that we should make good use of what we have. Don't destroy

what you currently have before you get the new ones. What you have at hand is more beneficial to you than what you imagine you will have in future.

Biblical Parallel: *Matthew 13:46 “And having found one pearl of great price, he went and sold all that he had, and bought it.”*

82. *Tupwe ne misaka, micima munda ke ipwene.*

Swahili: Tuna wakubali kwa kabila letu bali si kwa roho zetu.

French: Nous vous accordons de, par nos clans mais pas de Cœur.

English: We accord you for our clans but not for our hearts.

Meaning: In the community or family people may pretend to accept you, but they still have not. Their genuineness is not real. They will accept you because of cultural or social obligations but not because they would like you to be part of their family. We should try to fit in, even when we are not appreciated.

Biblical parallel: *James 2:14-17 “What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone”.*

83. *Twali ku musenga, tetuli ku buziba.*

Swahili: Tulikua kwenye ufuo wa bahari; hapo tuko katika maji ya kina kirefu.

French: Nous étions sur la plage, nous voilà à présent en eau profonde.

English: We were on the beach; there we are in deep water.

Meaning: It reminds us that we can be having a comfortable life now, but in future we may go through difficult moments. When tough times come, there is always a time of joy in future.

Biblical Parallel: *Luke 2:10 “And the angel said unto them, be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people”*

84. *Twali kubudiza, tetuli ku buziba.*

Swahili: Tulikua kwenye maji ya kina, kwa sasa tuko kwenye mchanga.

French: Nous étions en eau profonde, nous voilà sur la page.

English: We were on deep waters, here we are on the beach.

Meaning: It teaches us to be aware that circumstances in life change. We may be having a difficult life full of challenges, but in future we may realize a life of comfort.

Biblical Parallel: *2Corinthians 11:4 “For if he that cometh preached another Jesus, whom we did not preach, or if ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with him.”*

85. *Twimutalanga, bibavula kadi twimupake ta.*

Swahili: Tunawachunguza, na kama hilo si nzuri tutawasaidia kwa kuwabeba kwenye mikono yetu.

French: Nous vous observons, si cela est abondant nous vous aiderons à le porter sous nos bras.

English: We observe you, if that is not abundant we will help you to carry it on our hands.

Meaning: Although we are not participating to your work we will come to take your product when abundant. People take advantage of other people so be careful.

Biblical parallel: Mark 8:4-8 *“And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets”.*

86. U kazembe kakwikoma ni kwikobeka.

Swahili: Shoka lililo mkata ndilo amelibeba kwa bega lake.

French: C'est la hache avec laquelle on se coupe et qu'on remet nouveau sur son épaule.

English: It's the axe which cuts him that he carries on his shoulder.

Meaning: It shows that there are some wrong doings which you cannot stay away from.

Biblical Parallel: Deuteronomy 19:5 *“As when a man goeth into the forest with his neighbor to hew wood, and his hand fetched a stroke with the axe to cut down the tree, and the head slipped from the helve, and lighted upon his neighbor, so that he died; he shall flee unto one of these cities and live”*

87. Wakupa kani wakufumya lwibo.

Swahili: Aliye kupea kitu kidogo, alikuepusha wizi.

French: Qui t'a donné ne qu'un peu, t'a épargné de voler.

English: He who gave you something small, prevented you from stealing.

Meaning: The little assistance that we may receive from others helps us to continue living our lives and also relieves our misery. When we get help it helps us avoid getting into trouble.

Biblical Parallel: Titus 3:4 *“But when the kindness of God our Savior, and his love toward man, appeared”*

88. Wayungulukile, walifikile.

Swahili: Aliye zunguka, alifika mwisho wa safari.

French: Celui qui avait contourné, avait atteint sa destination.

English: He who had gone around, has reached his destination.

Meaning: In life we can try all things, but when all efforts are made, we can no longer keep trying. There is a limit to everything. We can do all things but only to a limited extent.

Biblical Parallel: Leviticus 22:5 *“Or whosoever touched any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath”*

89. Wataanga bingi utatawanga, usiranga mbeba.

Swahili : Hatakaye zika mahiti nyingi apati waku mzika, ana kuliwa na panya

French : Celui qui enterrera beaucoup n'est jamais enterrée, il est exterminé par les souris

English: The one who will bury many person will not been buried, he will be exterminated

By the mice.

Meaning : Do not do good so that you may earn recognition from people ;they may take advantage of you and not care about you at all.

Bible parallel : 2 Samuel 9 :1 *David asked, "Is there anyone still left of the house of Saul to whom I can show kindness for Jonathan's sake?"*

90. Wamasaka talangwanga ngila.

Swahili: Kwa aliye beba mtama, haelekezwi njia.

French: A celui qui porte du sorgho, on n'indique pas le chemin,

English: To whom who carries sorghum, do not indicate the road.

Meaning: It teaches us to be genuine when helping people because when we assist them they think we want to be paid for it. If they have something valuable, they think we are helping them so that they give us what they have in return. We should therefore, not expect anything in return when we help.

Biblical Parallel: Hebrews 6:10 *"God is not unjust; he will not forget your work and the love you have shown him as you have helped his people and continue to help them."*

91. Wa lusa lwa bubela! Ko Fi Le nkasu kundaizya, undaizya ko Impini.

Swahili: Huruma gani ya uongo, na haunionyeshi ulipoficha jembe.

French: Quelle pitié trompeuse! Là où tu caches les houes jamais tu ne me montres.

English: What fake pity yet you don't show me where you hide the hoe?

Meaning: A good friend teaches you how to get things with your own effort but a wrong one wants to treat you like a slave and pride oneself.

Biblical parallel: Romans 12:9 *"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affection one to another with brotherly love; in honor preferring one another"*.

92. Wabutula muya, watalula bumvu.

Swahili: Ukizaa mtoto mwenye akili na hekima, hawezi kukuaibisha.

French: Si tu engendres un enfant bon ou sage, il ne te fera pas honte.

English: If you give birth to an intelligent and wise child, he will never make you be ashamed.

Meaning: It's sure that a good child makes proud their parents and a bad one make them be ashamed. We should bring up our children to be honored by the community so that it also brings us respect.

Biblical parallel: Proverbs 15:20 *"A wise son made a glad father: but a foolish man despised his mother. Folly is joy to him that is destitute of wisdom: but a man of understanding walked upright"*.

93. Wakafyeme kasoka makuku.

Swahili: Aliyeenda kujificha, muone akiiichoma mimea .

French: Celui qui est allé se cacher, le voilà qui brûle les tas d'herbes.

English: He who went to hide, look at him burning a lot of herbs.

Meaning: If you know that you are pursued just hide yourself. We should be discreet when we have done wrong and keep distance so that we do not continue to offend others.

Biblical parallel: Matthew 23:27 *“Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.”*

94. Wakapamba ne ngulu, wa muleya ne bumbwa.

Swahili: Anayelima na jembe ndogo, amejaza pipa; na aliyelima na jembe kubwa, alijaza nyungu moja pekee.

French: Celui qui cultive avec un petit houe a rempli un tonneau avec ses récoltes au contraire celui qui cultive avec une grosse houe n'a rempli qu'un petit pot.

English: He who cultivated with a small hoe has got a barrel; and he who cultivated with a big hoe got one pot only.

Meaning: It talks about the rich and poor; you can have a lot of opportunities, but you fail to build a comfortable life for yourself. While as a person with little resources may be able to use them effectively and create his/her wealth. We should invest wisely.

Biblical parallel: Proverbs 10:4-5 *“He becomes poor that dealt with a slack hand: but the hand of the diligent made rich. He that gathered in summer is a wise son: but he that slept in harvest is a son that caused shame”.*

95. Waluba ndeya, ka adi wa musuku wakubambala?

Swahili: Wajidanganya kama Ndeya (ndege) angekua ndugu yako, asingeli kunyanyasa.

French: Tu t'es trompe comme Ndeya (oiseau) si tel était de ta parente, il ne te passerait pas à la dérobée.

English: You wrong yourself like *Ndeya* (bird), if that was from your relatives, it has not been hidden.

Meaning: It talks about someone who wants to value his friendship with purpose of enriching himself. Be careful to such a friend who want to use you to benefit themselves.

Biblical parallel: Leviticus 19:18 *“Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the LORD.”*

96. Wamona kapyia kalala kaninga.

Swahili: Usivunje kibuyu cha kale unapo pata kipyia.

French: Ne détruis pas l'ancien pot quand tu acquiers un nouveau.

English: Do not break an ancient pot when you get a new one.

Meaning: It's not good to abandon your old things or old friends when you find the new ones because you share more valuable experiences with them. Old is gold!

Biblical parallel: Matthew 2:15-16 *“Whose ways are crooked, and they forward in their paths: To deliver thee from the strange woman, even from the stranger which flattered with her words; which forsakes the guide of her youth, and forgotten the covenant of her God”.*

97. Wasiye mudilo waopola (waokola) mwasi.

Swahili: Kachukua moshi mahali pa moto.

French: Il prend la fume a la place du feu.

English: He takes smoke at the place of fire.

Meaning: It shows you how it is necessary to choose things that are of value instead of the invaluable ones, because valuable things create honor for a person.

Biblical parallel: Luke 10:42 *“A wound and dishonor shall he get; and his reproach shall not be wiped away.”*

98. Wekwenzizye busiku, wakamutasya pa bukakya.

Swahili: Aliye kufanya utembe usiku, utamuabudu ifikapo mchana.

French: Celui qui te fit marcher pendant la nuit, tu le loueras quand il fera jours.

English: He who helps you walk at night, you will adore him during the day.

Meaning: We may experience hardships when trying to achieve something but at the end we receive our reward, such as a salary and forget about our difficult experiences.

Biblical Parallel: Genesis 41:51 *“And Joseph called the name of the first-born Manasseh: For, said he, God hath made me forget all my toil, and all my father’s house.”*

99. Wende na ngoza kati ni wewaaluka nguza kati.

Swahili: Uendapo kwa Ngoza, msichana wa Kati, utaitwa Ngoza Kati mwenyewe.

French: Fréquentes-tu Ngoza, la fille de Kati, toi aussi te voilà converti à Ngoza Kati.

English: Do you frequent to Ngoza, the daughter of Kati, look you become Ngoza Kati.

Meaning: You should avoid to go to someone’s place frequently, you may end up to be considered his servant. You will be misused or get into trouble which will ruin the amicable relationship.

Biblical Parallel: proverbs 25:17 *“Let thy foot be seldom in thy neighbor's house, Lest he be weary of thee, and hate thee.”*

100. Wimona mamba mu num, ni ne wavyele mbeka.

Swahili: Usitoroke mba mgongoni, ni mimi niliyezaliwa mrembo.

French: Ne considère pas mes pellicules dans le dos, c’est pourtant moi qui ai engendre la belle.

English: Don’t be turned away by the dandruff on the back, it is I who was born beautiful.

Meaning: It is used as a warning that we should not be impressed by physical looks, but should look at the inner beauty of a person. We must be careful when selecting friends to avoid getting into bad company.

Biblical Parallel: 1 Samuel 16:7 *“But the LORD said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him. For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart.”*

SUMMARY

The collection of Taabwa proverbs and wise saying did not come without challenges. Accessibility to the homesteads of the elders was a great problem because the roads were too muddy

as it was a rainy time of the year. Communication with the elders was not easy because they could only speak in Taabwa and Lingala languages. With the help of my collaborator we managed to do our collection and record all the details we were receiving from them. The Taabwa are farmers and fishermen, which posed a problem with availability. Sometimes it became futile to reach them because they were out working.

Despite all these issues, the collection of these proverbs and wise sayings, proved to be educative, exciting and an interesting experience for me. Those we met were hospitable people, and we never went hungry even for a day. We were welcomed with boiled yams and banana beer. I enjoyed every moment of the conversations with these elders who knew so much about their community.

CONCLUSION

For this community, proverbs play a big role in teaching human values to their members. For example the value of **Equality** is taught by the proverb No 72 which warns people to stop using their power to discriminate others “Do not choose wood in wood.” (*Mwiba mwasola nkuni, nu buseleketete ni nkuni.*) People should be treated equally in a family or community.

It is also used to advise leaders not to incite people of different communities to fight against one another, because of their political interests, but instead to value everyone and treat them equally.

Taking responsibility prevents endangering of other people and controls anti-social behavior which may arise from preventable factors in the society. Proverb No 87 encourages members to assist one another so that they do not engage in vices which can ruin their lives and affect those of others. “He who gave you something small, prevented you from stealing.” (*Wakupa kani wakufumya lwibo*).

Each proverb in Taabwa carries a message that is useful to every member of that community. They are proud of their identity and way of life, and value the well being of all their people.

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4. Collaborator: Kazadi Kalondji (Kolwezi in the Democratic Republic of the Congo)
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APPENDIX

A RESEARCH PROPOSAL FOR THE COLLECTION OF 100 TAABWA (D R CONGO) PROVERBS AND WISE SAYINGS

INTRODUCTION

Location

The Lungu people (also known as Rungu or Taabwa) are an ethnic and linguistic group living primarily on the southeastern shores of of Lake Tanganyika, on the Marungu massif in eastern Democratic Republic of the Congo, and in southwestern Tanzania and Northeastern Zambia. They speak dialects of the mambwe-Lungu language, a Bantu language closely related to that of the nearby Bemba people and Luba people. The taabwa people are Bantu with a language similar to the Bemba. The name is spelled *Tabwa* in some sources. They are also called Tarbwa. In Zambia they are also known as *Shila* or *Sila*, which is also the name of dialect of the language. They are also known by some as *Rungu*.

Lungu people comprise several clans and many sub clans based on matrilineal descent, some with their own dialects, which are depicted as separate tribes on older ethnographic maps. PeopleGroups.org report a population of 851,359 Lungu in the Democratic Republic of the Congo in 1999. In 1987 the Rungu population in Tanzania was estimated to number 34.000. The number of Rungu in Zambia has not been independently estimated, though the combined number of Mambwe and Rungu in Zambia was estimated to be 262.800 in 1993.

THE ETHNOGRAPHICAL LOCATION OF TABWA PEOPLE IN THE D.R.CONGO



HISTORY

Like most ethnic groups in south of Sahara, the Taabwa speak a Bantu language, analysts say it is close to the Bemba and Luba of neighboring peoples. The Bantu peoples migrated east, west and south out of Central Africa sometime around the time of Christ, or a little before. Sources report that the Taabwa migrated across the southern Congo-Zaire border in Zambia in the 1700s.

Many Bantu migration were going on in East Africa at this time. Over time in Zambia they intermarried with some of the people groups in the area, primarily Bemba, which affected the form of their speech, leading to the dialect called Shila.



CUSTOMS

Traditionally they were hunters and blacksmiths. Today they live primarily from fishing as well as hunting. They are also involved in agriculture, growing manioc, millet, cassava, beans and maize. Farming is their main source of income and they trade products with the Haushi and Bemba speaking people. They are a polygamous society and live in a group of 20 people. Shelter consists of little huts made of mud. Conflicts are handled by the chiefs or local presidents. An offender either has to pay a fine or suffer a couple of lashes with hippopotamus tail. The chief of the area normally calls up on the ancestral spirits to bless the land and make soil fertile.

The Taabwa people practice a type of body decoration called scarification. “On the whole surface of the body, a recurrent motif consists of twinned isosceles triangles, the two bases of which symbolize duality of life. They evoke the coming of the new moon, essential to Taabwa philosophy, whose return would be celebrated monthly.” These markings are meant to embellish the body and recall social values. The Taabwa practice matrilineal inheritance pattern, which determines the chief who lead their fairly autonomous villages. Autonomy of villages has diminished in recent times, one of the results of colonial approaches to administration of the various ethnicities under their dominion.

Proverbs are used during this monthly ceremony of new moon to emphasis the means of their social value. They are also used during different cultural events such as; wedding, payment of dowry, birthday, funeral...

Here are some of the wise sayings from Taabwa People

1. *Kina kyanzilakyakulangamutangile*

Swahili: *Akuambiayeyambele, ni yule utakayeuwendako.* **French:** *Celui qui te dira ce qui se passe là où tu vas, c'est celle qui vient de cette direction.* **English:** *He who is ahead before you is the one who can tell you the truth.* **Meaning:** *It shows you that no one can tell you what is going on to where you are heading rather than a person who is coming from that direction.* **Biblical Parallel:** *Acts 28:21 “And they said unto him, we neither received letters from Judaea concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.”*

2. ***Kyalona bantu kipuse, bantu kyalalamasoka.Swahili:***

Nyumbaninikwaajiliyawatu.French: A la maison, c'est pour les gens.English: Home is for people.Meaning: This Taabwa proverb wants to tell you that every called home is about people who live there, once they leave it becomes homeless.Biblical Parallel: John 1:11 "He came unto his own, and they that were his own received him not."

Hebrews 11:14 "For they that say such things make it manifest that they are seeking after a country of their own."

RELIGION

The Taabwa in DRC practice three types of religion; in order of dominance: *Traditional Religion, Christianity and Islam*. In Zambia they report only *traditional religion*. "Ancestor worship" for the Taabwa in Zambia thought the entry for DRC reads the "Traditional Religion." It is not clear if this meant to indicate any difference. They represent 1% Islam among the people with 39% Cristian adherents, with 60% Traditional Religion. In their traditional practices, like other African peoples, the Taabwa honor their ancestors. They carve figurines of them and have ceremonies of special recognition of the ancestors in the time of the new Moon. The Moon is ritually symbolized by triangle.

WRITING OBJECTIVES

The objectives of this research are:

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

JUSTIFICATION

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

METHODOLOGY

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

References

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BUDGET

EXPENSES	
Data gathering	\$160
Typing and Printing	\$ 60
Binding	\$ 70
Transport	\$150
Miscellaneous	<u>\$ 60</u>
TOTAL	<u>\$500</u>