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

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

By
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LOCATION

The Sango are the Bantu ethnic group inhabiting the Equatorial province in D R Congo they are the minority in comparison to the Nilotes and pigmies in D R Congo. The Sango form a big ethnic group living in the five countries in Africa: Tanzania 165,000 Speakers, Chad 50,000 Speakers, Congo Brazzaville 102,000 Speakers, D R Congo 1400 Speakers and in Centre African Republic 350,000 in Central African Republic (1988 census) users: 4,600,000 in Central African Republic. In the Central African Republic all of the populations speak Sango language and it is a national language. The Sango language originated as a pidgin in the nineteenth century at the eastern part of the Ubangi River basin, as a result of the competitive occupation of that area by representatives of the Congo Free State and the French government.

Since speakers of the closely related and mutually intelligible dialects of Sango, Yakoma, Ngbandi, and Dendi lived in that area, it is understandable that the foreigners who came in contact with the Africans from different parts of continent used what they could to learn the local dialects to construct a medium for communication. A pidgin for almost one hundred years, Sango is becoming the primary language of a large part of the population of Bangui, a city of approximately 500,000 inhabitants. One is justified in saying, therefore, that Sango is being creolized in Bangui although research has not been undertaken to distinguish creolized Sango from urban Sango. There has been a rapid expansion of the lexicon, including both formal and slang terms. Also, its new position as the everyday language of the capital city has led to Sango gaining greater status and being used increasingly in fields for which it was previously the norm to use French.

Sango is widespread in the Central African Republic, with 350,000 speakers at the 1970 census. It is also spoken as a lingua franca in southern Chad, where it is probably not spoken natively and its use is decreasing, and in the Democratic Republic of the Congo, where its use is increasing.

Today, Sango is both a national and official language of the Central African Republic, which makes the Central African Republic one of the few African countries to have an official language not a colonial language, such as English, French, and Portuguese.
ETHNOGRAPHICAL LOCATION OF THE SANGO PEOPLE IN CENTRAL AFRICA

HISTORY

We are very privileged to get the Sango’s history in DRC. This history is found because the Sango in DRC are proud of being the original Sango tribe compared to the others in different countries. Others country Sango languages are mixture of same Sangos and other tribes due to the migration for business purposes and this makes this Sango’s history complicated according to the writers. DRC Sango’s refer to the Central Africa Republic to be a language originating from the people living in urban towns but not the original language. And the Central Africa Republic Sango was translated due to trade and religion because the European missionaries add their own words to it in order to communicate the Bible smoothly to Africans.
CULTURE

Originally the Ngbandi people are sedentary in Upper Egypt and saw fishing and culture of granules, such as millet, sorghum, maize etc. He met other Sudanese people living in Upper Egypt as well, such as Zande and Nzakara whose cultures are very close to the Ngbandi culture, Alur, Lugbara the (eastern Sudan), and secondly, Boa, the Gbagiro the Gbanziri, Mono, Gbaya or Banza. In Ngbandi birthright is a fundamental concept in the relations within the family, both in the nuclear family, qu'élargie that in the clan or village. It is this birthright of clan elders in the same lineage which is the basis of inter-clan political relations of the same lineage within the ethnic Ngbandi.
The elders, or seniors, speak first. The young give way to seniors, not gallantry or sympathy, but by obligation. In villages, the manufacturing of seats reflects the birthright. Thus, the seats for the village chief and councils of elders have a higher base. It would be in bad taste to dare to make a seat with a seat as high as that of old and dare sit on it in the village council. Another example in the same lineage: it is forbidden to fight against an elder clan within a clan lineage. This prohibits virtually amounts to a sacrilege especially because such a thing could weaken a line and its role within the ethnic nation.

The Sango have a very rich culture and from history, their sense of beauty in women was emphasized using various methos. Scarification was done on their bodies both in the front and the back, for both men and women. Beautiful patterns were marked which became permanent and beautiful. Their lips were also split to accommodate a ring which would be regularly changed to enlarge the lips. The band would enlarge over a long period of time. The larger its circumference the more it was considered beautiful and special.

According to most researchers in the domain of African literature, proverbs play a significant role in both the traditional as the modern African societies. Proverbs hold a considerable place in the society since they are used to:

1- Synthesize and to conserve a whole cultural heritage and philosophical heritage which constitutes the wisdom of a people.
2- Direct and raise masses socially, morally and intellectually.
3- Consecrate the knowledge of culture as the mastery of a people’s language

In the Sango community the use of proverbs forms part of daily discourse. They are used in this community during burials and mourning their dead ones, celebrating births and marriages, and even during other communal ceremonies. Oral narratives such as proverbs, sayings, short stories and fables form part of their communication. The proverb are also used educate, to moralize values and to settle conflict. They are applied to encourage change of behavior, to direct and guide others in the direction that is desired by the society.
Two Samples Of Sango Proverbs And Wise Sayings

1. Kobe tinziakesikayapepe.
   **Swahili:** Chakula cha kuiba hakimalizi njaa.
   **French:** Une nourriture vole ne rassasie pas.
   **English:** If you eat stolen food you won’t be full.
   **Meaning:** When one eats stolen food full of hesitation there is no peace.
   **Biblical parallel:** Proverbs: 20:17, 21:6
   “Bread gained by deceit it sweet to a man, but afterward his mouth will be full of gravel”

2. Nayatikodoro so a zotikopepemokonziniakesalakouapepe.
   **Swahili:** Kwa kijiji kile mtu hawezi kukohoa,mfalme ni mzembe.
   **French:** Dansun village ou on ne tousse pas le chef estparesseux.
   **English:** In a village one cannot cough, the leader is lazy.
   **Meaning:** when you do not face some difficult situations in life the success is far from you. Or when all you get is praise no development happens; always a successful leader must face opposition.
   **Biblical parallel:** Daniel 6:13
   “Then they answered before the King, “that Daniel, who is one of exiles from Judah, pays no heed to you, O king, or the interdict you have signed, but makes his petition three times a day.”

RELIGION

The practice of traditional religion has declined since the 1950s in favor of various forms of Christianity. The first missionaries established Saint Paul des Rapides at Bangui in 1894, and Protestant missionaries, mostly American, arrived in the early 1920s. Protestant Central African churches, once aligned with the denominations of the early missions, have splintered into several factions as a result of competition for leadership in the clergy. Charismatic forms of Christianity are practiced in independent churches. There are also syncretistic movements with traits from Catholicism, Protestantism, and Islam. Islam is growing through immigration and conversion; boys sometimes convert to gain employment.

Traditional religious practices continue in the annual grass-burning hunts of the dry season and in rare initiation rites. More common are ceremonies associated with clitorectomy, although modern-day circumcision has been almost entirely secularized with boys being sent to a local clinic. Expressions of traditional religion in Bangui are rare, but marches and parades, especially among Christian youth and women, are common, with uniforms and banners displaying one's allegiances. Members of syncretistic churches wear special clothing.

Most people believe that death is the consequence of ill will (sorcery). At traditional wakes, kin frequently charge each other with having killed the deceased; all-night dancing and mourning last for several days. There may have been traditional burial grounds, but cemeteries were introduced by Christians and Muslims. In Bangui and other urban centers, burial in cemeteries is obligatory.
**ECONOMY**

Sango are mostly self-sufficient, growing their own staples (manioc, sorghum, peanuts, sesame, corn, and squash), supplemented by wild tubers, leaves, and mushrooms. Peanut oil is produced commercially. Most products in the stores are imported from other African countries, Europe, and Asia. The most sought-after employment is in government service. In 1989, there were 25,000 persons in government service and only about 4,300 in the private sector, most of them in Bangui. Cotton production was obligatory under French rule as early as 1925 and had an irreversible influence on population movements and the politicization of residents. In 1961, 50 percent of one's hours at work were devoted to cotton agriculture, and in 1971, 90 percent of the income from exports was attributed to cotton. Coffee plantations and lumbering are also important.

**POLITICAL ADMINISTRATION**

By then every village was represented by an appointed "chief" approved by elders whose main role is to represent the villagers and enforce laws such as the annual head tax imposed on males. In urban centers, there are wards and neighborhoods also headed by chiefs.

But currently Leadership at the highest level has usually come from the military, and sometimes from the civil service. Those holding high office play their roles with formality and a sense of invulnerability. Distance from the mainstream is maintained by the use of the French language.

**ART**

Presumably the Ngbandi worked iron in Upper Egypt, because where they now live for over three hundred years they were still working the iron before colonization, with which they made pots, decorative containers and utilitarian and ornaments such as straps, anklets, necklaces, etc. Daggers made of various metals attest to their expertise in the gilding, silvering and bronze. In evidence the knives and ceremonial axes made of various metals forged. Other works of art, allow us to say that the cabinet work was part of the arts as that they had mastered.

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*Iron tools*

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A Collection of 100 Sango Proverbs and Wise Sayings

1. *A dou a kpo na langó oko na ala kouí ndende*..............................................................1
   English: Twins are born the same day, but die different day.

2. *A fa kpanga nan do ti molengue pepe kpanga ti sioni ti baba ti lo*…………………….…….……………..1
   English: A child cannot be punished because of his father’s faults.

3. *A sala tene na molengue kozo ni si lo goue ake na langó so si lo ke goue pepe*………………1
   English: Advice a child before the journey, not when the journey is going on.

4. *Ake ngangou na a zo ti Mossoro ti linda na yayu*.................................................................1
   English: It is very difficult for a rich man to live in peace.

5. *Ake kanga bamara na taba nay a ti ndo oko pepe*..............................................................2
   English: You cannot lock up a goat and a lion in the same cage.

6. *Ake fan a kondo gnengo bia pepe*..................................................................................2
   English: You cannot teach a cock to crow.

7. *Ake wara ndara nay a ti langó ti ngou pepe*..................................................................2
   English: Wisdom is not acquired through the number of years.

8. *Baba a kpa lakouet baba*.............................................................................................2
   English: A father remains always a father.

9. *Baba so ake wara a guenet na kodoro ti lo pepe lo yeke sengue ye na le ti kondoro ti lo*..........................2
   English: An old man who is not visited in the village has no importance in that village.

10. *Bamara ake kirika na peko pepe*.................................................................................3
    English: A lion cannot walk backwards.

11. *Bamara a pika kate ti lo nan do ti gue so kouet lo yeke sala*......................................3
    English: A lion is proud when walking, courageous in all it does because he believes in himself.
12. Bamara na makako aga ita tongana wa a tin a gbako……………………………………3
English: A lion and a deer are friends when the forest is burning.

13. Da so a molengue ake da, makelele ake da………………………………………………3
English: A house with children never lacks noise.

14. Doutingo na gbanambana, ayekegbanambana……………………………………………4
English: A friendship with a prostitute, is prostitution.

15. Doutingo kpon ake zoni gne na dounia…………………………………………………..………4
English: Silence is key in life.

16. Gbia so a ye ti linda nay a ti tene pepe lo yeke tongana mbo so wa ti lo yeke da pepe…………………………………………………………………………………………...…4
English: A king who does not involve himself in the problems is a dog without his master.

17. Gne si mo wara sengue ake bouba gne na le ti a zo……………………………………4
English: Something which is obtained for free has no value.

18. Gne so a si awe a si awe……………………………………………………………………………………………………5
English: The past can never be changed.

19. Gueret nan do ti gueret oko taboula ni a ga nzoni……………………………………5
English: Step by step, the journey becomes a reality.

20. Gui ti zingo bamara so a lango ape…………………………………………………………5
English: Don’t awaken a sleeping lion.

21. Guirissa zo so a kpaka poko ti mo pepe………………………………………………………6
English: Do not forget the person who scratched your back.

22. Kobe ti nzi ake sika ya pepe………………………………………………………………………………………………6
English: If you eat stolen food, you will not be full.

23. Koli ake fa yati a ita wali ousse so a ye lo……………………………………………………6
English: One man can separate two sisters because he creates enmity.

24. Kouati li ti vourou a sin a masseka tongana la a koui……………………………………6
English: White hair attracts young people when the sun sets.

25. Koungo na makassi ake fouta nan do guigui lakouet……………………………………7
English: Patience and courage pay in life.

26. Koukourou a gne bia pepe, lo younga sango na wa ti lo……………………………………7
English: A parrot doesn’t sing but talks to its owner.

27. Kpo a lango nay a ti dou so lo la lo zi ni pepe…………………………………………………7
English: A snake lives in a hole that it can’t dig.
28. Mamboko ti nzapa a yo mingui, a kpa ti mou……………………………………………7
English: God’s hands is very long when still giving.

29. Mama so tene tene na lo ba le ti molengue ti lo pepe lo ye lo pepe……………………………8
English: A mother who does not talk to her child, but looks at the kid does not love him/her.

30. Maboko oko a gbou siri na li pepe………………………………………………………………………8
English: A hand without support cannot get victory.

31. Mokonzi ake kpa ti a zo ti lo……………………………………………………………………………8
English: A king is a slave of the people.

32. Mo gui wali ti zo ape fade lo bata mo………………………………………………………………………8
English: Don’t look for someone’s wife to serve you.

33. Mo gne mama ti kondo na mo ye nga molengue ni……………………………………………………….8
English: If you like a chicken, like its chicks too.

34. Molengue a mou ye ti baba ti lo tongana so lo yeke lani nay a ti mama ti lo………………9
English: A child can inherit his father even his mother’s womb.

35. Molengue ti indo ayeke ba passi lakouet tongana baba na mama a koui…………………………9
English: An orphan suffers always after his parent’s death.

36. Molengue ti wali so li ti lo a kpepka a ga wazin nan do ti baba na mama ti lo…………………9
English: A woman who is rude will get old in her parent’s house.

37. Mbo ake douti gui tongana so lakouet lo ke douti…………………………………………………………9
English: A dog cannot change its ways of sitting.

38. Molengue so ayeke zoni salango ye pepe a dikou la na zonini pepe…………………………………10
English: A child with bad behavior keeps on talking negatively about the mother.

39. Mo ke ko longo ti ye so mo la mo lou………………………………………………………………………10
English: What you saw is what you harvest.

40. Mou gne ti moboko ti zo na ngangou pepe………………………………………………………………10
English: Never take people’s goods by force.

41. Mou matabassi ti poro tit ere nzin iyo ape tongana ad emo fa lo pepe……………………………………10
English: Don’t bring the price of a leopard’s skin if you haven’t kill it yet.

42. Na ti kodoro so a wato ti mo a yeke da, zo ti yengo mo nga a yeke da……………………………………11
English: In the village full of your enemies, you never lack a friend.

43. Na ndo so a koli ake sala pepe, wali ake sala………………………………………………………………11
English: What men cannot do, women can.

44. Na ya ti kodoro so a zo a tiko pepe mokonzi ni ake sala koua pepe……………………………………11
English: In the village one cannot cough, the leader is lazy.

45. Ngassa ake kobe gui na yongo ti kamba tin go ti lo………………………………………………………11
English: A goat eats depending on the length of the rope tied on the neck,
46. Ndeke a fa le kobe pepe na lo wara tit e lakouet.................................12
   English: A bird doesn’t farm but still gets food.

47. Ngui a ken a zo so a ma tene na bata.................................................12
   English: Goodness is for a person who listens and preserves.

48. Ngou so a do pepe ake mene zo...............................................................12
   English: A river without waves and storms, is that which eats people.

49. Ngonzo ti bamara a yengere a, yama kouet nay a ti gbako..........................12
   English: The roaring of a lion frightens all animals in the forest.

50. Nzoni bolingo ayeke ti gnon soupon nay a ti kangou oko............................13
   English: A good friendship is sharing soup from one calabash.

51. Omba ake ga al oko ga mama pepe...........................................................13
   English: Your aunt cannot be your mother.

52. Para la a dou kondo................................................................................13
   English: It’s the egg that raises chicken.

53. Sala konzo pepe tongana ad emo ma nda ti papa ni kouet pepe....................13
   English: Do not get aggravated before listening to both sides of the case.

54. Sala mbeto na zo na kate ti mo pepe, nzapa la a mouni na mo.....................14
   English: Never boost due to your chest, it is God who gave it to you.

55. Sioni so ade kpanga na ndoni ape a keg a ande ye ti lakouet lakouet...........14
   English: A mistake that is not punished will be a habit.

56. Sioni wali ake mou ngou ti me na molengue pepe.......................................14
   English: A drunken woman does not breast feed her baby.

57. Siriri a dou nan do so tatene ake da na bira nan do so vene ake da................14
   English: Peace reigns where there is truthiness while war is the fruit of lies.

58. Te kete mo bata tangani tene ti kekereke..................................................14
   English: Eat a little and save, for tomorrow is another day.

59. Tene, ake fango seleka..............................................................................15
   English: Words are the marriage itself.

60. Tene ti wa koui a ke yoro ti zo so akpe lo pepe.........................................15
   English: A message from a dead man is a poison for the one who doesn’t respect it.

61. Tene kouet ake ounzi..................................................................................15
   English: Every problem has its solution.

62. Tere ti boubou a so tongana a tere ti keke kouet ake na dongo.......................15
   English: A monkey is only sick when the trees slide.

63. Tongana a molengue a gue awa toka ti mbi...............................................16
   English: When children are sent somewhere, send yours also.
64. Tongana mo ke guene gbou li ti mo legue ousse…………………………………….16
   English: If you are a visitor think twice.

65. Tongana ngoongo a mou na mo maboko ba foungo tit ere ti lo pepe…………………….16
   English: If an eagle assists you in travelling fast do not complain about the smell from its wings.

66. Tongana wafango kpanga a ke zo ti gnon go samba a zo gbou li lakouet nan do ti fango kpanga ti lo……………………………………………………………………………….16
   English: When a judge drunk all his judgments are doubtful.

67. Tongana ata a kpaka li ti lo, mbeni ye ake da so ake na legue ni pepe…………………..17
   English: When an old man scratches his head something is not going well.

68. Tongana e yeke na mbeto pepe eke zi ya ti da ti ye…………………………………………17
   English: When you have courage, you can liberate your family.

69. Tongana nyawou ayeke da pepe a dekou a dodo………………………………………….17
   English: When the cat is away, the mouse plays.

70. Tongana e yeke na da ousse, gui ti e eyek nde……………………………………………17
   English: When you have two homes you become unstable.

71. Tongana a molengue a goue, ala ke sera ti kiri iyo…………………………………………18
   English: When the kids go somewhere they won’t take long to come back.

72. Tongana gola a koui, ake tanga ti kando pepe……………………………………………18
   English: When a king dies, it is not the end of the kingdom.

73. Tongana mo wara a boubou na yengo guia na mo yenga guia…………………………18
   English: When you find a monkey laughing, laugh too.

74. Tongana mo de za si mo kiri nay a ti dengo ni pepe…………………………………….18
   English: Once you vomit never go back to it.

75. Tongana molengue a lekere da ti lo, lo ye ti goue…………………………………………19
   English: When a child build a house, he decides to be alone.

76. Tongana legue ni a ba, da ni ayeke ninga pepe…………………………………………..19
   English: When the foundation of the house is curved, the house will not last.

77. Tongana a molengue a yeke ndo oko guia ake da……………………………………….19
   English: When children come together, joy and happiness is there.

78. Tongana mo ke tene na molengue pepe, mo gne lo pepe………………………………….19
   English: If you don’t correct your child anything wrong, you don’t love him/her.

79. Tongana mo fa wali ti mo na le ti a zo za si mo tene hein hein pepe…………………….20
   English: When you show your wife to people, never deny her as yours.
80. Tongana wandara a gui mo, mo ken a matabisi.................................................................20
English: When the wise looks for you, you are blessed.

81. Tongana angou a pika ike sara inon nay a bongo..........................................................20
English: The best time to urinate is when it’s raining.

82. Ti toumba kpoth nay a ti da, alikpi gui na wa.................................................................20
English: To get a snake out its hole, you must use fire.

83. Tongana ye ondoni na yati da, zoni ye ayekete doutingo kpon.......................................20
English: When quarrels persist, silence is the best solution.

84. Tongana mo inga ndo so mo goue da pepe, bando na peko ti gueret ti mo..................21
English: If you don’t know where to go, look at where you came from.

85. Tongana mo te donh mo ke wara dodoko na lango ni so pepe...........................................21
English: When you eat a frog, you cannot get pimples on the same day.

86. Wali so a yeke nan go a te yama ti makako pepe............................................................21
English: A pregnant woman does not eat a monkey’s meat.

87. Waziba a pe ti gboto mba ti lo waziba ape.................................................................21
English: A blind person cannot assist another blind person to walk.

88. Za sit ere ti mo a zele pepe tongana da ti ita ti mo a gbi..............................................22
English: Do not rejoice when your neighbor’s house is burning up.

89. Za pepe zo so a ye mo kpangati zo so gbou le ti mo pepe..............................................22
English: Never leave the person who loves you for the one who makes you happy.

90. Zala ake ka na da ti mokonzi pepe.................................................................................22
English: There is no hunger in a king’s palace.

91. Zo so a mou kete a on zo ti anda......................................................................................22
English: A person who gives you a little is better than the one who promises you.

92. Zo so a vo yeti maboko ti zo ti gbogbo linda ake fouta ande ni legue ousse...............23
English: A person who buys something from a mad man will pay twice.

93. Zo ti nzingo mbo ake de na lio ti bagara ape.................................................................23
English: A dog’s thief has no difference from a cow’s thief.

94. Zo so a gne a zo akpe lo a linkpi lo kpe tere ti lo ozo ni si.............................................23
English: Respect yourself first and you will be respected.

95. Zo so a ye makelele pepe a linkpi ti wara molengue pepe..............................................23
English: A person who doesn’t want noise, doesn’t want children.

96. Zo so z linda na gbako ake sala mbeto ti nyama pepe....................................................24
English: A person who enters into the forest is not afraid of the insects.
97. Zo so mou wara ousse ake lakouet na yanga ousse ......................................... 24
   English: He who marries two wives will always have two languages.

98. Zo so mo na la a te la ayeke zedou ti koua ti mo ........................................ 24
   English: The one you eat with is the one who digs your grave.

99. Zo so a gne bia na mo ake mou na mo tene, ma ni si .................................... 24
   English: A person who sings for you, gives you a message, listen to it.

100. Zo so a kpe bira a kpanzi na lo onde ngo tere pepe ..................................... 24
    English: A person running away from war, is not denied a place to hide.

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A COLLECTION OF 100 SANGO PROVERBS AND WISE SAYING

1. A dou a kpo na languoko na ala koui ndende.
   Swahili: Watoto mapacha huzaliwa siku moja, ila ufariki siku tofauti.
   French: Les jumeaux naissent le même jour et meurent chacun son jour.
   English: Twins are born the same day, but die different day.
   Meaning: It teaches us that everything has its own time. There is time for everything so we should learn to decide what to do first before the other because it helps us to put our lives in order.
   Biblical Parallel: Ecclesiastes 3:1 “For everything there is a season, and a time for every purpose under heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up;”

2. A fa kpanga nan do ti molengue pepe kpanga ti sioni ti baba ti lo.
   Swahili: Moto hawezi kuhukumiwa kwa kosa la baba yake.
   French: Un enfant ne peut être puni pour le mal de son père.
   English: A child cannot be punished because of his father’s faults.
   Meaning: Human beings are one in heart and blood, but different in identity. So it will be unfair to punish someone on issues he doesn’t know the cause. This is fairness and justice.
   Biblical Parallel: John 19:17 “They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called the place of a skull, which is called in Hebrew, Golgotha:”

3. A sala tene na molengue kozo ni si lo goue ake na langlo so si lo ke goue pepe.
   Swahili: Mshauri mtoto kabla ya safari, sio kwene safari.
   French: On conseille un enfant avant le voyage, pas en cours du voyage.
   English: Advice a child before the journey, not when the journey is going on.
   Meaning: It simply means that people should prepare their children when they still young, don’t wait until they become mature and then you pretend that they will still be following what you tell them.
   Biblical Parallel: Genesis 33:1 “And Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.”

4. Ake ngangou na a zo ti Mossoro ti linda na yayu.
   Swahili: Ni vigumu kwa tajiri kuishi kwa amani.
   French: C’est difficile pour les riches de vivre en paix.
   English: It is very difficult for a rich man to live in peace.
   Meaning: Both peace and money are important in a human being’s life. It’s real that money makes a person rude and unstable, and it is hard to survive in this world if you don’t have money. We should therefore not allow money to change us negatively. Instead it should be helpful.
   Biblical parallel: Matthew 19:23 “And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.”
5. Ake kanga bamara na taba nay a ti ndo oko pepe.
   Swahili: Hauwezi kufungia iamba pamoja na mbuzi kwenye kizimba kimoja.
   French: Dans la même cage on ne peut pas renfermer la chèvre avec le lion.
   English: You cannot lock up a goat and a lion in the same cage.
   Meaning: This proverb teaches that we are not all compatible. We may be very different in a community or in a family, such that we cannot agree with each other. Putting them together can cause serious problems such as disputes, fights or worse. We have to understand others in order to know how to deal with them.
   Biblica Parallel: Amos 3:3 “Do two men walk together unless they have made an appointment?”

6. Ake fan a kondo gnengo bia pepe.
   Swahili: Hauwezi funza jogoo kuwika.
   French: On n’apprend pas à un coq comment chanter.
   English: You cannot teach a cock to crow.
   Meaning: The proverb wants to let know that there are some creatures which who have natural characteristics and nobody can change them except God himself. Human being are the same. God made us uniquely, each with our abilities which are inborn. We should accept others and respect the way they are.
   Biblical Parallel: Psalm 139:14 “I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well.” Romans 12:6 “We have different gifts, according to the grace given to each of us.”

7. Ake wara ndara nay a ti lango ti ngou pepe.
   Swahili: Hekima haipatikani kwa wingi wa miaka.
   French: La sagesse ne s’obtient pas pour le nombre d’années.
   English: Wisdom is not acquired through the number of years.
   Meaning: Wisdom is part of human being’s character and character is natural. However, a person can acquire other characteristics depending the environment or education but not because of age.
   Biblical Parallel: Proverbs 3:13 “How blessed is the man who finds wisdom And the man who gains understanding.”

8. Baba a kpa lakouet baba.
   Swahili: Baba huwa kila wakati ni baba.
   French: Un père reste toujours un père.
   English: A father remains always a father.
   Meaning: No human being has two fathers. A father will remain a father regardless of the kind of life he is living, or the weaknesses he has. He therefore, deserves respect.
   Biblical Parallel: Exodus 20:12 “Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you.”

9. Baba so ake wara a guenet na kodoro ti lo pepe lo yeke sengue ye na le ti kondoro ti lo. Swahili: Mzee asiye pata wageni kijijini, hana umuhimu kwenye kijiji hicho.
   French: Un vieux qui n’est pas visite dans son village, est inutile pour ce village.
   English: An old man who is not visited in the village has no importance in that village.
Meaning: Getting visitors in your home is receiving blessings and once you are not visited that definitely qualify you to be a xenophobe.

Biblical Parallel: Isaiah 26:14 “They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all remembrance of them to perish.”

10. Bamara ake kirika na peko pepe.
   Swahili: Simba hawezi kutembea kinyume nyume.
   French: Un lion ne jamais fait un marché en arrière.
   English: A lion cannot walk backwards.
   Meaning: This proverb encourages us to be firm and stable about our actions and decisions. We should be steadfast and courageous people.
   Biblical Parallel: 1 Samuel 12:21 "You must not turn aside, for then you would go after futile things which can not profit or deliver, because they are futile."

11. Bamara a pika kate ti lo nan do ti gne so kouet lo yeke sala.
   Swahili: Simba hujivuna akitembea, ujasiri kwa mambo yote anayofanya kwa sababu anajiamini.
   French: Le lion est fier dans sa démarche et courageux dans ses actions, très sûr de lui-même.
   English: A lion is proud when walking, courageous in all it does because he believes in himself.
   Meaning: Life is better and easy when you believe in God and in yourself but do not be proud. Be confident and you will be able to achieve more in life.
   Biblical Parallel: Deuteronomy 31:6 "Be strong and courageous, do not be afraid or tremble at them, for the LORD your God is the one who goes with you He will not fail you or forsake you.

12. Bamara na makako aga ita tongana wa a tin a gbako.
   Swahili: Simba na paa ni marafiki wake msituni unapochomeka.
   French: Le lion et la gazelle sont amis lorsqu’il y a le feu de brousse.
   English: A lion and a deer are friends when the forest is burning.
   Meaning: It wants to tell you that sometimes trouble brings people together and forget all their differences. We should help each other as members of the family or community.
   Biblical Parallel: Ecclesiastes 4:9-12 “Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! Again, if two lie together, they keep warm, but how can one keep warm alone? And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken.”

13. Da so a molengue ake da, makelele ake da.
   Swahili: Nyumba ambayo ina watoto, haikosi kelele.
   French: La maison ou il y a des enfants, elle ne manqué pas des bruits.
   English: A house with children never lacks noise.
   Meaning: There never lacks of quarrel and confrontation where there are people. This proverb advocates for cohesion and peace among people who live or work together.
Biblical Parallel: Galatians 3:26-28 “For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.”

Swahili: Kuwa na urafiki na malaya ni umalaya.
French: L’amitié avec une prostituée, c’est la prostitution.
English: A friendship with a prostitute, is prostitution.
Meaning: This proverb advises us to choose our associates wisely. People judge you because of those you are friends with. Choose appropriate friends in order to be respected. Inappropriate friends could ruin your character and also your image in the community.
Biblical Parallel: Psalms50:18 “When thou sawest a thief, thou consentedst with him, and hast been partaker with adulterers.”

15. Doutingo kpon ake zoni gne na dounia.
Swahili: Kimya ni muhimu maishani.
French : Le silence est le meilleur de chose dans la vie.
English: Silence is key in life.
Meaning: Silence is a sign of wisdom and it changes your opponent during a dispute. It helps one to speak wisely and not before reasoning. Silence also sends important messages to an opponent, that he/she should stop and walk away.
Biblical Parallel: Deuteronomy 27:9 “And Moses and the priests the Levites spake unto all Israel, saying, Keep silence, and hearken, O Israel: this day thou art become the people of Jehovah thy God.”

16. Gbia so a ye ti linda nay a ti tene pepe lo yeke tongana mbo so wa ti lo yeke da pepe.
Swahili: Mfalme asiye jihuisha na jambo fulani ni kama mbwa asiyekuwa na mwenyewe.
French: Un roi qui ne s’engage pas dans une affaire, est un chien sans maître.
English: A king who does not involve himself in a problem is a dog without his master.
Meaning: A responsible leader must involve himself/herself in the activities concerning his people. It will be a failure to his leadership if he will remain unconcern on issues affecting his own people. He can only be give assistance and guidance if he is informed.
Biblical Parallel: Philippians 2:4 “…not looking to your own interests but each of you to the interests of the others.”
Proverbs 11:14 “Where there is no guidance the people fall, But in abundance of counselors there is victory.”

17. Gne si mo wara sengue ake bouba gne na le ti a zo.
Swahili: Kilicho patikana bure hakina dhiamani.
French: Un bien obtenu gratuitement n’a pas de valeur.
English: Something which is obtained for free has no value.
Meaning: This proverb teaches us that there is no short cut to hard work and having sustenance. For those who follow get-rich quick-schemes, these are really worthless
pursuits and a person cannot feel the pride of satisfaction and achievement. Work is its own reward but hard work always pays off. We cannot have true value for free.

**Biblical Parallel:** Proverbs 14:23 “All hard work brings a profit, but mere talk leads only to poverty”

Philippians 4:19 “And my God will supply every need of yours according to his riches in glory in Christ Jesus.”

18. Gne so a si awe a si awe.
   **Swahili:** Yale yalio tokea, hayawezi badilika kamwe.
   **French:** Ce qui est déjà arrivé ne peut jamais changer.
   **English:** The past can never be changed.

**Meaning:** This proverb teaches us that we should learn from events of the past, and not dwell on them. They help us not to get into similar problems but learn to correct them when they occur again. If we had a disagreement with others it would be best to forgive and forget. Our life should continue normally.

**Biblical Parallel:** Deuteronomy 4:9 “Only give heed to yourself and keep your soul diligently, so that you do not forget the things which your eyes have seen and they do not depart from your heart all the days of your life; but make them known to your sons and your grandsons.

19. Gueret nan do ti gueret oko taboula ni a ga nzoni.
   **Swahili:** Hatua kwa hatua, safari huwa hakika.
   **French:** Un pas sur le voyage est réalisé.
   **English:** Step by step, the journey becomes a reality.

**Meaning:** It advices people to be determined for them to success to their plans, and only way is to put into effect their plans into actions. Once we start an endeavour we can work towards completing it. Until you have started you will always think it is a difficult task.

**Biblical Parallel:** Genesis 33:14 “Let my lord, I pray thee, pass over before his servant: and I will lead on gently, according to the pace of the cattle that are before me and according to the pace of the children, until I come unto my lord unto Seir.”

20. Gui ti zingo bamara so a lango ape.
   **Swahili:** Usimwamshe simba aliye lala.
   **French:** Ne cherches pas à réveiller le lion qui dort.
   **English:** Don’t awaken a sleeping lion.

**Meaning:** It warns us against interfering with things that can turn out to be harmful to us. Negative emotions for example can lead us to violence. Provoking other people can lead us to have disputes and disrupting peace between friends, in the family or community.

**Biblical Parallel:** 1 Samuel 1: 6-8 “Because the LORD had closed Hannah’s womb, her rival kept provoking her in order to irritate her. This went on year after year. Whenever Hannah went up to the house of the LORD, her rival provoked her till she wept and would not eat. Her husband Elkanah would say to her, “Hannah, why are you weeping? Why don’t you eat? Why are you downhearted? Don’t I mean more to you than ten sons?”
21. Guirissa zo so a kpaka pokो ti mo pepe.
Swahili: Usimsahau yule ambaye hukukuna mgongo.
French: N’oublie jamais celui qui t’a gratté le dos.
English: Do not forget the person who scratched your back.
Meaning: It encourages us to appreciate all good things done for us especially when we are in need. We should be thankful so that they can help us in future when we need them.
Biblical Parallel: Colossians 3:15 “And let the peace of Christ rule in your hearts, to which also ye were called in one body; and be ye thankful.”

22. Kobe tinzia kesi kaya pepe
Swahili: Chakula cha kuiba hakimalizi njaa.
French: Une nourriture vole ne rassasie pas
English: If you eat stolen food you won’t be full.
Meaning: It is used as a warning to those who depend on stealing and taking other people’s things without authority. This action of theft does not satisfy one’s needs and therefore, it grows into a vice and the person continues. Work to provide for your own desires and not waiting for other people to provide for you.
Biblical parallel: Proverbs: 20:17 “Bread gained by deceit it sweet to a man, but afterward his mouth will be full of gravel”

23. Koli ake fa yati a ita wali oussе so a ye lo.
Swahili: Mwanamе mмоja anaweza tenganisha dada wawili, kwa sababu husabarabisha uadui.
French: Un mari peut diviser deux sœurs, lorsqu’il les aime toutes deux.
English: One man can separate two sisters because he creates enmity.
Meaning: Like they say that love is blind, once a man is in love with another’s sister, we should not interfere with their relationship. Once in marriage she ceases to be part of the immediate family and belongs with that of the spouse. New ties have to be developed with respect as expected by culture and traditions. Other family members cannot follow her to her new home.
Biblical Parallel: Numbers 8:14 “Thus shalt thou separate the Levites from among the children of Israel; and the Levites shall be mine.”

24. Kouati li ti vourou a sin a masseka tongana la a koui.
Swahili: Nywele nyeupe huvutia vijana wakati juu linapo zama.
French: Les cheveux blancs attirent les jeunes à chaque coucher du soleil.
English: White hair attracts young people when the sun sets.
Meaning: An elderly person is viewed as wise and wealthy by the youth. He must have some property generated over time. They desire his wealth and want to inherit it from him because they think he will soon die. Youth should wait to be blessed with this property and not demand it because of greed.
Biblical Parallel: Proverbs 28:25 “He that is of a greedy spirit stirreth up strife; But he that putteth his trust in Jehovah shall be made fat.”

Proverbs 20:21 “An inheritance gained hastily in the beginning will not be blessed in the end.”
25. Koungo na makassi ake fouta nan do guigui lakouet.
   Swahili: Uvumilivu na ujasiri hufaidi maishani.
   French: La patience et le courage paient toujours dans la vie.
   English: Patience and courage pay in life.
   Meaning: The proverb encourages us to be patient and courageous in everything we intend to do and everything will be fine on your side in this life.
   Biblical Parallel: Matthew 18:26 “The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.”

26. Koukourou a gne bia pepe, lo vounga sango na wa ti lo.
   Swahili: Kasuku haimbi, bali humpasha mwenyewe habari.
   French: Le perroquet ne chante pas, mais informe son maître.
   English: A parrot doesn’t sing but talks to its owner.
   Meaning: It warns us about being careful when talking about someone, or matters that do not concern you because those you tell may be associated to the person, and will therefore, inform them later and you get into trouble.
   Biblical Parallel: Proverbs 20:19 “He that goeth about as a tale-bearer revealeth secrets; Therefore company not with him that openeth wide his lips.”

27. Kpo a lango nay a ti dou so lo la lo zi ni pepe.
   Swahili: Nyoka huishi kwenye shimo ambalo hawezi kulichimba.
   French: Le serpent loge dans le trou qu’il ne peut pas creuser lui-même.
   English: A snake lives in a hole that it can’t dig.
   Meaning: It teaches to appreciate what God has provided to human being. People are living in the beautiful world which they cannot create. We should therefore, take care of nature and our environment so that we can have a comfortable life. It also teaches us to be responsible so that our actions do not affect us or others negatively.
   Biblical Parallel: Isaiah 41:20 “That they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath created it.”
   1 Timothy 4:4 “For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving,”

28. Mamboko ti nzapa ayo mingui, a kpa ti mou.
   Swahili: Mkono wa Mungu ni mrefu, wakati unaendelea kupeana.
   French: La main de Dieu est très longue, elle continue à donner.
   English: God’s hand is very long when still giving.
   Meaning: Despite all human being’s selfishness, God has been providing for them consistently. Even when we are in dire need of help, He gives us a way of surviving.
   Biblical Parallel: Psalms 84:11 “For the LORD God is a sun and shield; the LORD bestows favor and honor. No good thing does he withhold from those who walk uprightly.”
29. Mama so tene na lo ba le ti molengue ti lo pepe lo ye lo pepe.
Swahili: Mama anayeongea na mwanawe, lakini anamuangalia mwanawewe hampendi.
French: Une mère qui ne parle pas en regardant dans les yeux de son fils ne l’aime pas.
English: A mother who does not talk to her child, but looks at the child does not love him/her.
Meaning: It is addressed to mothers who do not correct their children when they commit an offence. Such a child will make assume the error is acceptable and adapt it as a way of life. This later brings shame to them and their family.
Biblical Parallel: Proverbs 23:13-14 “Do not withhold discipline from a child; if you strike him with a rod, he will not die. If you strike him with the rod, you will save his soul from Sheol.”

30. Maboko oko a gbou siri na li pepe.
Swahili: Mkono mmoja bila usaidizi hauwezi pata ushindii.
French: Une main qui n’a pas du soutien, ne vaincra jamais.
English: A hand without support cannot get victory.
Meaning: The proverb encourages people to unite for them to succeeded.
Biblical Parallel: Isaiah 31:3 “Now the Egyptians are men, and not God; and their horses flesh, and not spirit: and when Jehovah shall stretch out his hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together.”

31. Mokonzi ake kpa ti a zo ti lo.
Swahili: Mfalme ni mtumwa wa watu wake.
French: Un chef est un esclave de son peuple.
English: A king is a slave of the people.
Meaning: It’s real that when you take any position in leadership, yet you deserve that respect but know that you are working under supervision of the people who gave you that position. Whenever you fail to fulfill the promises they kick you out.
Biblical Parallel: “Jeremiah 25:14 “For many nations and great kings shall make bondmen of them, even of them; and I will recompense them according to their deeds, and according to the work of their hands.”

32. Mo gui wali ti zo apei fade lo bata mo.
Swahili: Usitafute mke wa mwenzio akushughulike.
French: Ne cherches pas la femme d’autrui, qui prendra soin de toi.
English: Don’t look for someone’s wife to serve you.
Meaning: It is used as a warning to those who interfere with other people’s friends, relatives or servants. It’s nice to find your own servant or wife, other than look at someone else’s; you may end up in trouble.
Biblical Parallel: Exodus 20:17 “Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor’s.”

33. Mo gne mama ti kondo na mo ye nga molengue ni.
Swahili: Unapomtaka kuku, watake vifaranga wake pia.
French: Si tu aimes la poule, aime également ses poussins.
English: If you like a chicken, like its chicks too.
Meaning: When you engage yourself in any affair, you must be able to carry all the responsibilities required in that relationship. You cannot disregard them.
Biblical Parallel: Acts 27:40 “And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach.”

34. Molengue a mou ye ti baba ti lo tongana so lo yeke lani nay a ti mama ti lo.
Swahili: Mtoto anaweza kuridhi baba yake ata akiwa tumboni mwa mamaye.
French: Un fils peut hériter son père même dans le ventre de sa mère.
English: A child can inherit his father even in his mother’s womb.
Meaning: Inheritance doesn’t have age, what matter is identity. One can be an heir of your father’s property at any age. They will have control of it when they mature.
Biblical Parallel: Matthew 25:34 “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:”

35. Molengue ti indo ayeke ba passi lakouet tongana baba na mama a koui.
Swahili: Yatima huadhirika pindi wazazi wanapo fariki.
French: Un orphelin souffre toujours après la mort de ses parents.
English: An orphan suffers always after his parent’s death.
Meaning: Loosing a parent is a great loss, and one cannot understand why it happened to them. They suffer and are neglected. Orphans have nobody to care for them and we have to take responsibility as a community to ensure they are loved and provided for fully.
Biblical Parallel: James 1:27 “Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.”

36. Molengue ti wali so li ti lo a kpepka a ga wazin nan do ti baba na mama ti lo.
Swahili: Mwanamke mwenye ujeuri, huzeekea nyumbani kwa wazazi wake.
French: Une fille tetue vieillit dans la maison de ses parents.
English: A woman who is rude will get old in her parent’s house.
Meaning: It advices women, especially young girls to be humble and respectful to their prospective fiancés and make them aware that no man can take you to his parents if you are rude and disrespectful people.
Biblical Parallel: Matthew 25:1 “Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them”

37. Mbo ake douti gui tongana so lakouet lo ke douti.
Swahili: Mbwa hawezi kubadilisha anavyoketi.
French: Le chien ne changera jamais sa façon de s’asseoir.
English: A dog cannot change its ways of sitting.
Meaning: Compared to a dog, a person who doesn’t follow and take advices, and is ignorant cannot be changed because they are adamant. We must learn to be receptive of good guidance in order to have better lives and to become better people.

Biblical Parallel: Genesis 6:5 “And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”

38. Molengu so ayeke zoni salango ye pepe a diko mama ti lo na zonini pepe.
Swahili: Moto mwenye tabia mbaya huongea mabaya kumhusu mamaye.
French: Une enfant qui a une mauvaise habitude fait que sa mère soit citée négativement.
English: A child with bad behavior keeps on talking negatively about the mother.
Meaning: Education starts at home. A mother should be very keen about their children once they seem to misbehave and take disciplinary actions before things worsen. The way they behave later in life usually has developed in their childhood. We should correct them early and teach them to respect their parents always whether they are good or bad.

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

Proverbs 1:8 “Hear, my son, your father’s instruction, and forsake not your mother’s teaching,”

39. Mo ke ko longo ti ye so mo la mo lou.
Swahili: Ukipandacho, ndicho utakacho kivuna.
French: Ce que tu sèmes, c’est ce que tu récolteras.
English: What you sow is what you harvest.
Meaning: It warns you and makes into alert that whatever you do, weather bad or good deeds, will be turned back to you.

Biblical Parallel: James 3:17,18 “But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.”

40. Mou gne ti moboko ti zo na ngangou pepe.
Swahili: Usichukuwe mali ya wenyewe kwa nguvu.
French: Ne prends pas quelque chose d’autrui par la force.
English: Never take people’s goods by force.
Meaning: It’s not good to engage yourself in any act of crime and robbery, this can take you make your life worse.

Biblical Parallel: Exodus 20:15 “Thou shalt not steal.”

41. Mou matabassi ti poro tit ere nzin iyo ape tongana ad emo fa lo pepe.
Swahili: Usipeane bei ya ngozi ya chui, kabla haujaiuwa.
French: Ne donne pas le prix de la peau du léopard avant de l’avoir tué.
English: Don’t bring the price of a leopard’s skin if you haven’t killed it yet.
Meaning: Optimism can make you be called a liar, so avoid it. Do not plan to benefit from something you have not achieved yet. Get it done first then you can plan how to benefit from it.

Biblical Parallel: Luke 6:35 “But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.”

42. Na ti kodoro so a wato ti mo a yeke da, zo ti yengo mo nga a yeke da.
   Swahili: Katika kijiji ambapo kuna maadui wako, hakukosi mtu mmoja ambaye anakupenda.
   French: Dans un village où il y a tes ennemis, il ne manquera pas un qui t’aime.
   English: In the village full of your enemies, you never lack a friend.
   Meaning: It encourages us not be scared by haters, there are others who will appreciate us, whatever the reason.
   Biblical Parallel: Genesis 18:32 “And he said, Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there. And he said, I will not destroy it for the ten’s sake.”

43. Na ndo so a koli ake sala pepe, wali ake sala.
   Swahili: Chochote ambacho wanaume hawezi kukifanya, wanawake wanaweza.
   French: La ou les hommes ne sont pas capable, la femme peut l’être.
   English: What men cannot do, women can.
   Meaning: The proverb advocates for equality between men and women. What a man can do, a woman can do it better because of their courage and patience. So you should not ignore them because of their humility.
   Biblical Parallel: Genesis 19:33 “And they made their father drink wine that night: and the first-born went in, and lay with her father; and he knew not when she lay down, nor when she arose. And they made their father drink wine that night also: and the younger arose, and lay with him; and he knew not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father.”

44. Sango: Nayatikodoros a zotikopepe mokonzinia kesala kouapepe.
   Swahili: Kwa kijiji kile mtu hawezi kukohoa, mfalme ni mzimbe.
   French: Dans un village où on ne tousse pas le chef est paresseux.
   English: In a village one cannot cough, the leader is lazy.
   Meaning: When you do not face some difficult situations in life the success is far from you. Or when all you get is praise no development happens; always a successful leader must face opposition.
   Biblical parallel: Daniel 6:13 “Then they answered before the King, “that Daniel, who is one of exiles from Judah, pays no heed to you, O king, or the interdict you have signed, but makes his petition three times a day.”

45. Ngassa ake kobe gui na yongo ti kamba tin go ti lo.
   Swahili: Mbuzi hula kulingana na urefu wa kamba yake.
   French: La chèvre broute dépendamment de la longueur de sa corde.
   English: A goat eats depending on the length of the rope tied on the neck,
Meaning: He who works in a restaurant eats there. You can think but do not envy things which are not at your level, you may end up to be caught stealing.

Biblical Parallel: Proverbs 25:16 “Hast thou found honey? Eat as much as is sufficient for thee, lest thou be filled therewith, and vomit it.”

46. Ndeke a fa le kobe pepe na lo wara tit e lakouet.
   Swahili: Ndege halimi ila hupata chakula.
   French: L’oiseau ne cultive pas mais trouve toujours à manger.
   English: A bird doesn’t farm but still gets food.
   Meaning: Every creature lives by God’s grace and blessings are given to each person in different ways. We should not exhaust ourselves too much looking for riches which will never be enough. Let us appreciate what is enough for us.
   Biblical Parallel: Matthew 6:26 “Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; nor your heavenly Father feedeth them. Are not ye of much more value then they?”

47. Ngui a ken a zo so a ma tene na bata.
   Swahili: Wema ni kwa yule anayesikia na kuzingatia.
   French: Le bonheur est à celui qui écoute et préserve.
   English: Goodness is for a person who listens and preserves.
   Meaning: For you to live better follow and preserve all the instructions about life and death and heaven and hell.
   Biblical Parallel: Galatians 5:22 “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.”

48. Ngou so a do pepe ake mene zo.
   Swahili: Mto usiyokuwa na mawimbi na dhoruba ndio huwala watu.
   French: Une rivière sans vagues ni tourbions est mangeuse d’homme.
   English: A river without waves and storms, is that which eats people.
   Meaning: Be careful with a silent person, he can turn to be very dangerous if provoked. We should be careful how we approach a discussion with others, or how we act towards them. Silence does not mean that the person is docile and harmless. They can defend themselves too.
   Biblical Parallel: Exodus 14:27, 28 “And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and Jehovah overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them.”

49. Ngonzo ti bamara a yengere a, yama kouet nay a ti gbako.
   Swahili: Mgurumo wa simba huogofya wanyama wote msituni.
   French: Le rugissement du lion fait trembler toutes les bêtes dans la foret.
   English: The roaring of a lion frightens all animals in the forest.
   Meaning: When a leader is talking everyone pays attention and heeds the instructions given. Nobody queries anything.
Biblical Parallel: Isaiah 5:29 “their roaring shall be like a lioness, they shall roar like young lions; yea, they shall roar, and lay hold of the prey, and carry it away safe, and there shall be none to deliver.”

50. Nzoni bolingo ayeke ti gnon soupon nay a ti kangou oko.
Swahili: Upendo wa kweli ni kunywa mchizi kutoksa kwa kibuyu kimoja.
French: Le véritable amour est de boire la soupe dans la même calebasse.
English: A good friendship is sharing soup from one calabash.
Meaning: It makes you aware about friendship, sharing everything with your friend makes your friendship strong and last. A friend who doesn’t share is not a real one.
Biblical Parallel: Luke 11:8 “I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.”

51. Omba ake ga al oko ga mama pepe.
Swahili: Shangazi yako hawezi kuwa mama yako.
French: Une tante ne peut être ta mère.
English: Your aunt cannot be your mother.
Meaning: It shows you the value of a mother and what she deserve from you as your aunt is mother to someone else. A mother cannot be replace by someone else.
Biblical Parallel: I Kings 3:25, 27 “And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman who’s the living child was unto the king, for her heart yearned over her son, and she said, Oh, my lord, give her the living child, and in no wise slay it. But the other said, it shall be neither mine nor thine; divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.”

52. Para la a dou kondo.
Swahili: Ni yai ambalo humlea kuku.
French: C’est l’œuf qui enfante la poule.
English: It’s the egg that raises chicken.
Meaning: It simply tells you that every productivity starts with a seed, a grain for some plants and an egg to some animal even human beings. Everything has a source.
Biblical Parallel: Ruth 4:13 “So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah gave her conception, and she bare a son.”

53. Sala konzo pepe tongana ad emo ma nda ti papa ni kouet pepe.
Swahili: Usikasirike kabla haujasikia pande zote mbili za mashtaka.
French: Ne rougis pas avant d’écouter toute les parties au palabre.
English: Do not get aggravated before listening to both sides of the case.
Meaning: For you to be a good judge, before you make any decision, listen first to both sides. Justice can only be done if all sides have a chance to defend themselves, so that a fair judgment and decision can be made.
Biblical Parallel: Matthew 18:16 “But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.”
54. Sala mbeto na zo na kate ti mo pepe, nzapa la a mouni na mo.
   Swahili: Usijidai kwa sababu ya kifua chako, ni Mungu aliye kupa.
   French: Ne fais pas peur aux autres avec ta poitrine, c’est Dieu qui te l’a donnée.
   English: Never boast due to your chest, it is God who gave it to you.
   Meaning: Whatever weu are or we have in this life, it is God who has provided. We should not pride ourselves because nobody knows anything about tomorrow. We may lose that which makes us arrogant today.
   Biblical Parallel: I Samuel 2:3 “Talk no more so exceeding proudly; Let not arrogancy come out of your mouth; ForJehovah is a God of knowledge, And by him actions are weighed.”

55. Sioni so ade kpanga na ndoni ape a keg a ande ye ti lakouet lakouet.
   Swahili: Ubaya usio adhibiwa, utageuka kuwa tabia.
   French: Un mal qui n’est pas puni, deviendra une coutume (habitude)
   English: A mistake that is not punished will be a habit.
   Meaning: It advices us to avoid the mistakes and learn from them before they become habit and destroy your reputation.
   Biblical Parallel: Isaiah 1:17 “learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.”

56. Sioni wali ake mou ngou ti me na molengue pepe.
   Swahili: Mwanamke mlevi hanyonyeshi mtoto wee.
   French: Une femme ivrogne n’allait pas son bébé.
   English: A drunken woman does not breast feed her baby.
   Meaning: It warns you especially young men who are about to get married that marrying a woman who takes alcohol can be a mistake because she will not be responsible. She will neglect her duties and not build a stable home. Men should therefore not marry such.
   Biblical Parallel: Joel 1:5 “Awake, ye drunkards, and weep; and wail, all ye drinkers of wine, because of the sweet wine; for it is cut off from your mouth.”

57. Siriri a dou nan do so tatene ake da na bira nan do so vene ake da.
   Swahili: A mani hudumu mahali palipo na ukweli, na vita mazao ya uongo.
   French: La paix ne règne que là où il y a la vérité, et la guerre là où il y a le mensonge.
   English: Peace reigns where there is truthiness while war is the fruit of lies.
   Meaning: The key word is the truth, once you are open to each other whether you are in a family or any other institution, be opened to the matter concerning the institution, failure to this, will make the institution in chaotic situation.
   Biblical Parallel: Proverbs 12:17 “He that uttereth truth showeth forth righteousness; But a false witness, deceit.”

58. Te kete mo bata tangani tene ti kekereke.
   Swahili: Kula kidogo na uweke kwani kesho ni siku ingine.
   French: Mange un peu et garde le reste pour demain.
   English: Eat a little and save for tomorrow is another day.
   Meaning: It advices you to be careful, when you get something don’t spend all of it by that time, think first about the time to come if there is hope. Failure to do like this you
may end up in poverty. Save for the future so that you do not deplete all your resources.

**Biblical Parallel:** Deuteronomy 20:16 “But of the cities of these peoples, that Jehovah thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth”

59. **Tene, ake fango seleka.**
   *Swahili:* Maneno ndio harusi yenyewe.
   *French:* La parole c’est le mariage.
   *English:* Words are the marriage itself.

**Meaning:** For you to get someone to marry you must be a good speaker of love words. If you cannot show wisdom when looking for a bride, then not even the family of the bride will accept you. You should be able to keep your partner comfortable by talking well.

**Biblical Parallel:** Ruth 3:9 “And he said, who art thou? And she answered, I am Ruth thy handmaid: spread therefore thy skirt over thy handmaid; for thou art a near kinsman.”

60. **Tene ti wa koui a ke yoro ti zo so akpe lo pepe.**
   *Swahili:* Maneno ya mfu ni sumu kwa yule asiye yazingatia.
   *French:* La parole d’un mort est un venin pour celui qui ne la respecte pas.
   *English:* A message from a dead man is a poison for the one who doesn’t respect it.

**Meaning:** It will be a curse to you if you will continue to disrespect dead people’s words. Even when a person dies, whatever advice they may have given you once before is still meaningful when you are alive. Do not disregard it. You will get into trouble.

**Biblical Parallel:** Deuteronomy 27:15 “Cursed be the man that maketh a graven or molten image, an abomination unto Jehovah, the work of the hands of the craftsman, and setteth it up in secret. And all the people shall answer and say, Amen.”

61. **Tene kouet ake ounzi.**
   *Swahili:* Kila shida ina suluhisho lake.
   *French:* Chaque probleme a sa solution.
   *English:* Every problem has its solution.

**Meaning:** It is used to encourage people that wherever there is problem, there must be solution. We should therefore always seek good solutions to every challenge.

**Biblical Parallel:** Daniel 4:17 “The sentence is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men.”

62. **Tere ti boubou a so tongana a tere ti keke kouet ake na dongo.**
   *Swahili:* Nyani huugua tu wakati miti inateleza.
   *French:* Le singe est malade lorsque les arbres glissent.
   *English:* A monkey is only sick when the trees slide.

**Meaning:** You must understand that everything has its time. When it is bad all things going in the wrong direction and someone must be in pain. Let us assist that person the best we can. All days are not comfortable days.

**Biblical Parallel:** Ecclesiastes 3:1 “For everything there is a season, and a time for every purpose under heaven: a time to be born, and a time to die; a time to plant, and a
time to pluck up that which is planted; a time to kill, and a time to heal; a time to break
down, and a time to build up”

63. Tongana a molengue a gue awa toka ti mbi.
Swahili: Wakati watoto wanatumwa mahali, tuma pia mwanao.
French: Lorsque les enfants du voisin sont partis envoies aussi le tien.
English: When children are sent somewhere, send yours also.
Meaning: Do not let your child to be left behind in some children activities. Let them be
part of the team and enjoy his/her childhood. Children develop bonds that last a lifetime.
We should give them the chance to learn from one another and grow with others.
Biblical Parallel: John 3:16 “For God so loved the world, that he gave his only begotten
Son, that whosoever believeth on him should not perish, but have eternal life.”

64. Tongana mo ke guene gbou li ti mo legue ousse.
Swahili: Ukiwa mgeni, fikiria mara mbili.
French: Lorsque tu es visiteur, réfléchis deux fois.
English: If you are a visitor think twice.
Meaning: A visitor must be keen, because you will be welcome with a lot of appreciation
on day one and two but on the third day, they start talking about you. We should not
stay in people’s homes for too long.
Biblical Parallel: Luke 24:18 “And one of them, named Cleopas, answering said unto
him, Dost thou alone sojourn in Jerusalem and not know the things which are come to
pass there in these days?”

65. Tongana ngoongo a mou na mo maboko ba foungo tit ere ti lo pepe.
Swahili: Si l’aigle t’aide à voyager vite, ne te contente pas de l’odeur de ses ailles.
French: Wakati hakimu ni mlevi, uamuzi wake wote huwa na shaka.
English: If a judge is drunk all his judgments are doubtful.
Meaning: Avoid exposing your problem to person who is drunker, because he will deny
all what you would have agreed when he will be sober. Speak only to a person who you
are sure absorbs what you are talking about.
Biblical Parallel: Ecclesiastes 4:8 “There is one that is alone, and he hath not a second;
yea, he hath neither son nor brother; yet is there no end of all his labor, neither are his
eyes satisfied with riches. For whom then, saith he, do I labor, and deprive my soul of good? This also is vanity, yea, it is a sore travail."

67. Tongana ata a kpaka li ti lo, mbeni ye ake da so ake na legue ni pepe.
   Swahili: Ukiona mzee anajikuna kichwa chake, jua kuna shida.
   French: Lorsqu’un vieux gratte sur sa tête, il y a un problème qui ne marche pas bien.
   English: When an old man scratches his head something is not going well.
   Meaning: When problems occur people feel uncomfortable because, some signs appear on human being’s body, this affects even their physical ability which leave some people with questions and other understand that something bad might happened.
   Biblical Parallel: Esther 7:7 “And the king arose in his wrath from the banquet of wine and went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.”

68. Tongana e yeke na mbeto pepe eke zi ya ti da ti ye.
   Swahili: Wakati una ujasiri, unaweza kuokoa jamii yako.
   French: Lorsqu’on a le courage, on libère votre famille.
   English: When you have courage, you can liberate your family.
   Meaning: A courageous person protects his/her family at any cost. One will do all that is possible to correct a problem, provide for them or solve the issues affecting them.
   Biblical Parallel: Esther 8:15 “And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple: and the city of Shushan shouted and was glad. The Jews had light and gladness, and joy and honor. And in every province, and in every city, whithersoever the king’s commandment and his decree came, the Jews had gladness and joy, a feast and a good day. And many from among the peoples of the land became Jews; for the fear of the Jews was fallen upon them.”

69. Tongana nyawou ayeke da pepe a dekou a dodo.
   Swahili: Kama paka hayupo, panya hucheza.
   French: Quand le chat n’est pas là, les Souris dansent.
   English: When the cat is away, the mouse plays.
   Meaning: It is obvious that when you are not present, people who honor you the most, dishonor because you in your absence. They disregard your authority and make decisions for themselves even if they are inappropriate ones.
   Biblical Parallel: Esther 5:11 “And Haman recounted unto them the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow also am I invited by her together with the king.”

70. Tongana e yeke na da ouss, gui ti e eyek nde.
   Swahili: Ukiwa na boma mbili huwa hauna msimamo.
   French: Lorsqu’on a deux maisons on devient instable.
   English: When you have two homes you become unstable.
Meaning: This proverb warns us that it is difficult to handle more than one matter at a time because one will not be successful. If you are attending to two people, you tend to have a preference for one, and this will lead to dissatisfaction of one person. We should prioritize.

Biblical Parallel: Matthew 6:24 “No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.”

71. Tongana a molengue a goue, ala ke sera ti kiri iyo.
   Swahili: Watoto wanapoenda mahali, hawakawii kabla ya kurudi.
   French: Lorsque les enfants partent aussi, ils ne vont pas trainer de revenir.
   English: When the kids go somewhere they won’t take long to come back.
   Meaning: This proverb reminds us that wherever we may go, our homes of origin are always our best abode. We may travel afar, but we shall always return home whether alive or to be buried. It is a familiar ground which gives us comfort and protection.
   Biblical Parallel: Genesis 37:22 “And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him: that he might deliver him out of their hand, to restore him to his father.”

72. Tongana gola a koui, ake tanga ti kando pepe.
   Swahili: Mfalme anapo fariki, sio mwisho wa ufalme.
   French: Lorsqu’unroi est mort, ce n’est pas la fin du royaume.
   English: When a king dies, it is not the end of the kingdom.
   Meaning: When you one of your plans fails, that does not mean that everything is over. We should not get discouraged but we should look for something else to do. Options could succeed where an original plan failed to do so. Never give up trying.
   Biblical Parallel: 1 Kings 2:12 “And Solomon sat upon the throne of David his father; and his kingdom was established greatly.”

73. Tongana mo wara a boubou na yengo guia na mo yenga guia.
   Swahili: Unapotapika usiyarejelee matapiko.
   French: Si tu trouves les singes entrain de rigoler, rigole aussi.
   English: When you find a monkey laughing, laugh too.
   Meaning: This proverb encourages people to support one another even when they least expect you to do so. Support their vision and endeavors so that one day they help you too.
   Biblical Parallel: Philippians 4:3 “Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.”

74. Tongana mo de za si mo kiri nay a ti dengo ni pepe.
   Swahili: Unapotapika usiyarejelee matapiko.
   French: Lorsque tu vomis ne reviens pas à ces vomissements.
   English: Once you vomit never go back to it.
   Meaning: Sometimes it is worthwhile to be a decisive person. Be firm about any decisions you make, whether they are appropriate or not.
Biblical Parallel: Mark 2:9  “Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk”

75. Tongana molengue a lekere da ti lo, lo ye ti goue.
   Swahili: Mpto anapo jenga nyumba yake, ameanua kuishi peke yake.
   French: Lorsqu’un enfant construit sa maison, il accepte la séparation
   English: When a child build a house, he decides to be alone.
   Meaning: You better be aware about the development of your child and understand his decisions of taking his own responsibilities and set him free. We should not always dictate to them but guide them and accept their decisions.
   Biblical Parallel: Matthew 10:5  “These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans”

76. Tongana legue ni a ba, da ni ayeke ninga pepe.
   Swahili: Kama msingi wa nyumba umepinda, nyumba haiwezi kukaa kwa mda mrefu.
   French: Si la ligne est courbe, la maison n’a pas longue vie.
   English: When the foundation of the house is curved, the house will not last.
   Meaning: A good foundation builds a good future for a person. If we give our children guidance which cannot help them in future, then we destroy his/her future. We should do everything possible to set a good base for them such as good character and education.
   Biblical Parallel: Luke 6:49  “But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.”

77. Tongana a molengue a yeke ndo oko guia ake da.
   Swahili: Wakati watoto wako pamoja, kuna furaha.
   French: Lorsque les enfants sont toujours ensemble, la joie est là.
   English: When children are together, joy and happiness is there.
   Meaning: Despite their disturbance, children are blessing from God, that is the reason why there is always happiness in a house that has children.
   Biblical Parallel: Luke 15:21, 22  “And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet”

78. Tongana mo ke tene na molengue pepe, mo gne lo pepe.
   Swahili: Kama haumrekebishi mtoto wako, haumpendi.
   French: Si vous ne corrigez pas votre enfant tu ne l’aimes pas.
   English: If you don’t correct your child anything wrong, you don’t love him/her.
   Meaning: Loving your child is not to feed him or taking him to school, yet it is part of your responsibility but also to warn him about dangerous issues is better than feeding him.
   Biblical Parallel: I John 5:2  “Hereby we know that we love the children of God, when we love God and do his commandments.”
79. Tongana mo fa wali ti mo na le ti a zo za si mo tene hein hein pepe.
   Swahili: Ukionesha mke wako kwa watu, usimkane baadaye.
   French: Lorsque tu montres au public ta femme, n’y revient plus.
   English: When you show your wife to people, never deny her as yours.
   Meaning: It will be to dishonor and sinful reaction to yourself and your wife if you can
deny her in public while everybody knows that you are married and living together.
   Biblical Parallel: Ephesians 5:28 “Even so ought husbands also to love their own wives
as their own bodies. He that loveth his own wife loveth himself”

80. Tongana wandara a gui mo, mo ken a matabisi.
   Swahili: Kama unatafutwa na mtu mwenye hekima, umebarikiwa.
   French: Si un sage te cherche, tu es béni.
   English: When a wise looks for you, you are blessed.
   Meaning: Wise people are few among us. When one of them seek our counsel, then
realize that we are respected. We do not realize that we have something to offer the
community until they request for our services.
   Biblical Parallel: 1 Samuel 16:13 “Then Samuel took the horn of oil, and anointed him in
the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that
day forward. So Samuel rose up, and went to Ramah.”

81. Tongana angou a pika ike sara inon nay a bongo.
   Swahili: Wakati mwema wa kukojoa ni wakati kunapo nyesha.
   French: C’est lorsqu’il pleut que l’on peut uriner dans ses habits.
   English: The best time to urinate is when it’s raining.
   Meaning: It advices you to choose a best moment to do your activities. The appropriate
time is when your activity succeeds because there are other resources such as people to
help you out.
   Biblical Parallel: 2 Kings 19:25 “Hast thou not heard how I have done it long ago, and
formed it of ancient times? Now have I brought it to pass, that it should be thine to lay
waste fortified cities into ruinous heaps.”

82. Ti toumba kpoh nay a ti da, alikpi gui na wa.
   Swahili: Kwa kutoa nyoka nyumbani pangoni, utumia moto.
   French: Pour sortir le serpent dans son trou, on utilise le feu.
   English: To get a snake out its hole, you must use fire.
   Meaning: For you to put out every evil thing, you must use extreme measures.
   Biblical Parallel: Leviticus 6:13 “Fire shall be kept burning upon the altar continually;
it shall not go out.”

83. Tongana ye ondoni na yati da, zoni ye ayeke doutingo kpon.
   Swahili: Kama ugomvi umezidi nyumbani, kimya ni suluisho.
   French: Lorsqu’il y a exagération dans une maison, le silence est une solution.
   English: When quarrels persist, silence is the best solution.
   Meaning: Silence solves any kind of displeasure. When you learn to be quiet you will
avoid many trouble. When you participate in a dispute, you add to the aggravation
instead of quelling it.
**Biblical Parallel:** Habakkuk 2:20 “But Jehovah is in his holy temple: let all the earth keep silence before him.”

**84. Tongana mo inga ndo so mo goue da pepe, bando na peko ti gueret ti mo.**
- **Swahili:** Kama haufahamu uendapo, tazama utokako.
- **French:** Si tu ne sais pas là où tu vas, regarde là où tu viens.
- **English:** If you don’t know where to go, look at where you come from.
- **Meaning:** It simply advises you that for you to get where you want to be successfully you must first learn and understand the situation in which you had been before. This helps one to make correct decisions on the steps to take.
- **Biblical Parallel:** II Kings 2:20 “And he said, bring me a new cruse, and put salt therein. And they brought it to him.”

**85. Tongana mo te donh mo ke wara dodoko na lango ni so pepe.**
- **Swahili:** Unapokula chura, haupatikani na upele wakati huo.
- **French:** Lorsque tu manges le crapeau, tu n’auras pas la gale le même jour.
- **English:** When you eat a frog, you cannot get pimples on the same day.
- **Meaning:** It teaches us that everything has to be done at its appropriate time, and we should be prepared for the consequences which follow. Whether acceptable or not, we should handle them as they come.
- **Biblical Parallel:** Ecclesiastes 3:1 “For everything there is a season, and a time for every purpose under heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up”

**86. Wali so a yeke nan go a te yama ti makako pepe.**
- **Swahili:** Mwanamke mjamtito hali nyama ya nyani.
- **French:** Une femme grosse ne mange pas la viande du singe.
- **English:** A pregnant woman does not eat a monkey’s meat.
- **Meaning:** It’s believed that when a pregnant woman eats a monkey’s meat, she may bear a child with monkey characteristics. They may behave wildly, become uncontrollable and mischievous, not take things seriously in life.
- **Biblical Parallel:** Psalms 7:14 “Behold, he travaileth with iniquity; Yea, he hath conceived mischief, and brought forth falsehood.”

**87. Waziba a pe ti gboto mba ti lo waziba ape.**
- **Swahili:** Kipofu hawezi ongoza kipofu mwenziwe.
- **French:** Un aveugle ne peut conduire un aveugle.
- **English:** A blind person cannot assist another blind person to walk.
- **Meaning:** It warns people who tend to seek advice from inexperienced people, they end up in the same problem with their helper.
- **Biblical Parallel:** Matthew 15:14 “Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit.”
88. Za sit ere ti mo a zele pepe tongana da ti ita ti mo a gbi.
   **Swahili:** Usifurahi wakati unaona nyumba ya jirani inawaka moto.
   **French:** Ne te réjouis pas lorsque la maison du ton voisin brule.
   **English:** Do not rejoice when your neighbor’s house is burning up.
   **Meaning:** We should show sympathy to your neighbors when they are in need and try your best to help them, but not to laugh at them. We may also get into such ork worse misfortune and they may not be ready to assist us.
   **Biblical Parallel:** Luke 10:20 “Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.”

89. Za pepe zo so a ye mo kpangati zo so gbou le ti mo pepe.
   **Swahili:** Usitoke kamwe kwa yule anayekupenda, na kwenda kwa yule anaye kutamani
   **French:** Ne quittte jamais celui que tu aimes, pour celui qui te plait.
   **English:** Never leave the person who loves you for the one who makes you happy.
   **Meaning:** Love is about two people who care for each other and not because of material wealth. Some people love you just because of what you have and when you get poor, they leave. Get into relationships with genuine intentions.
   **Biblical Parallel:** Matthew 19:9 “And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.”

90. Zala ake ka na da ti mokonzi pepe.
   **Swahili:** Hakuna njaa katika nyumba ya mfalme.
   **French:** Il n’y a pas de faim dans la maison du chef.
   **English:** There is no hunger in a king’s palace.
   **Meaning:** A wealthy person has many workers and they do everything possible to make sure that they honor the person they are subordinate to, so that neither him or themselves can suffer from hunger. If they don’t ensure there are adequate supplies then they will also not have enough.
   **Biblical Parallel:** Esther 5:6 “And the king said unto Esther at the banquet of wine, what is thy petition? And it shall be granted thee: and what is thy request? Even to the half of the kingdom it shall be performed.”

91. Zo so a mou kete a on zo ti anda.
   **Swahili:** Ni vema kwa akupeaye kidogo, kuliko anaye kuaidi.
   **French:** Quiconque te donne peu vaut mieux que celui qui te promet.
   **English:** A person who gives you a little is better than the one who promises you.
   **Meaning:** This proverb teaches us that it is more beneficial to have something at hand than expectations alone. Whatever little resources you have, put them into good use so that they create more resources for use in future.
   **Biblical Parallel:** Matthew 10:42 “And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.”
92. Zo so a vo yeti maboko ti zo ti gbogbo linda ake fouta ande ni legue ousse.
Swahili: Mtu yeyote anaye nunua nuna kitu kwa aliye na kichaa atalipa mara mbili.
French: Quiconque achète la chose d’un fou en payera deux fois le prix.
English: A person who buys something from a mad man will pay twice.
Meaning: It teaches us to be careful when we do any business deals. Untrustworthy people can do deals with you. Be sure whom you are trading with before you lose your money and the acquired property.
Biblical Parallel: Genesis 44:1 “And he commanded the steward of his house, saying, Fill the men’s sacks with food, as much as they can carry, and put every man’s money in his sack’s mouth. And put my cup, the silver cup, in the sack’s mouth of the youngest, and his grain money. And he did according to the word that Joseph had spoken.”

93. Zo ti nzingo mbo ake de na lo ti bagara ape.
Swahili: Mwizi wa mbwa hatofautiani na mwizi wa ng’ombe.
French: Le voleur du chien n’est différent de celui du la vache.
English: A dog’s thief has no difference from a cow’s thief.
Meaning: Every evil deed we do is no lesser than the next. They are not acceptable by the community and need to be offender should face the consequences so that other members of the community can learn and not repeat a similar offence and any other.
Biblica Parallel: Romans 3:19 “Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God.”

94. Zo so a gne a zo akpe lo a linkpi lo kpe tere ti lo ozo ni si.
Swahili: Jiheshimu kwanza na utaheshimiwa.
French : Qui veut être respecte doit commencer par se respecter soi-même.
English: Respect yourself first and you will be respected.
Meaning: Respect is not bought, and for you to be respected you must respect yourself first. Your character and behavior is judged by the members of the community, which concludes how they behave with you. We should therefore ensure we are viewed positively so that we are considered a positive reference point to help other people change.
Biblical Parallel: Mark 15:43 “There came Joseph of Arimathaea, a councillor of honorable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus.”

95. Zo so a ye makelele pepe a linkpi ti wara molengue pepe. S
Swahili: Mtu asiyetaka kelele, ahitaji watoto.
French: Celui qui ne veut pas des bruits n’a pas besoin d’avoir les enfants.
English: A person who doesn’t want noise, doesn’t need children.
Meaning: There must be noise in a home where there are children because they must converse and also play. We should appreciate their happy sounds and understand that it is part of their growth. They make us do unusual things and out of the ordinary. If you are too strict they will not be happy and enjoy their freedom.
Biblical Parallel: Matthew 18:3 “and said, Verily I say unto you, except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.”
96. Zo so z linda na gbako ake sala mbeto ti nyama pepe.
Swahili: Mtu anaye ingia msituni haogopi wadudu.
French: Celui qui entre dans la forêt n’a pas peur des insectes.
English: A person who enters into the forest is not afraid of the insects.
Meaning: When you engage yourself in any affair, you must be able to carry all the responsibilities and consequences that come with it.
Biblical Parallel: Mark 15:43 “There came Joseph of Arimathaea, a councillor of honorable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus.”

97. Zo so mou wara ousse ake lakouet na yanga ousse.
Swahili: Atakayeowa wake wawili, atakuwa na lugha mbili kila mara.
French: Celui qui épouse deux femmes aura deux langages chaque instant.
English: He who marries two wives will always have two languages.
Meaning: You can’t serve two masters at the same time. This proverb warns you that it is difficult to handle two things at the same time. We should be loyal to one only, whether it is a relationship or activity. Once it is completed then we should start on the next. When we involve ourselves in two different issues we will be having two decisions to make each time. This can cause confusion and we end up making incorrect choices in life.
Biblical Parallel: Genesis 16:5, 6 “And Sarai said unto Abram, My wrong be upon thee: I gave my handmaid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: Jehovah judge between me and thee. But Abram said unto Sarai, Behold, and thy maid is in thy hand; do to her that which is good in thine eyes. And Sarai dealt hardly with her, and she fled from her face.”

98. Zo so mo na la a te la ayeke zedou ti koua ti mo.
Swahili: Anaye kula na weve ndiye hukuchimbia kaburi lako.
French: C’est celui avec qui on mange qui creuser ta tombe.
English: The one you eat with is the one who digs your grave.
Meaning: It warns you about friends who are not genuine and have ulterior motives. Do not be too close to all your friends because some are there to destroy your life because they know too much about you and can use it against you. Be cautious.
Biblical Parallel: Luke 22:21 “But behold, the hand of him that betrayeth me is with me on the table.”

99. Zo so a gne bia na mo ake mou na mo tene, ma ni si.
Swahili: Anayekuimbia hukupasha habari, isikize.
French: Qui chante pour toi te transmet le message, suit d’abord.
English: A person who sings for you, gives you a message, listen to it.
Meaning: Do not judge people before listening to what they want to tell you. It is the wisest thing to do. They may say is indirectly but they will have informed you.
Biblical Parallel: Luke 2:20 “And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.”
100. Zo so a kpe bira a kpanzi na lo onde ngo tere pepe.

**Swahili:** Yule anaye kimbia vita, hupewa hifadhi.

**French:** Celui qui fuit la guerre, on ne lui refuse pas la cachette.

**English:** A person running away from war is not denied refuge.

**Meaning:** It is encouraging those who are in a peaceful environment not to discriminate refugees just because they are desperate and are foreigners. As a requirement of human rights, we should host those from other ethnic groups, destitute families or displaced persons in need of refuge. A country should also accept persons requiring to be in exile.

**Biblical Parallel:** Matthew 2:14, 15 “And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.”
SUMMARY

Since I am living in foreign far away from the Democratic Republic of Congo, I was assisted to do the collection by one of my brothers who lives in Kinshasa City. It is a town which is more than 100 km from the port of Matadi one of the towns in which the Sango people live. According to him the collection of Sango proverbs was interesting since he was learning from the culture of these people and he had some unforgettable experiences.

There had been several challenges too such as getting the native Sango speakers. It had take some time to get an original speaker of the language. Accessibility to this place was a problem because of distance and costs and he had to take long breaks before each trip. He would take many days with these elders in their villages doing the work and return after several weeks. He had to use translators which slowed the work.

CONCLUSION

The most basic human values are very important because they help us to make responsible decisions in our lives. They make us aware of the direction in which we need to progress in our lives daily.

In the Sango community, the proverbs and wise sayings are used to teach these values to the members through all their generations. Such a value of responsibility and respect for nature are brought out in Proverb No. 27 “A snake lives in a hole that it can’t dig.” (Kpo a lango nay a ti dou so lo la lo zi ni pepe.) It teaches them to appreciate what God has provided for them as human beings. They make them aware that they are living in a beautiful world which they did not create. Taking care of their environment can ensure they have enough provisions such as water and food, and so that they themselves and others are not affected negatively by misuse of natural resources.

The social value of the moral standard of respect is applicable to every person in the community regardless of their status or age. Women are the pillars of a community because they sire families and carry many of the daily responsibilities. The proverb No. 36 describes the repercussions of having no respect. “A woman who is rude will get old in her parent’s house.” (Molengue ti wali so li ti lo a kpepka a ga wazin nan do ti baba na mama ti lo). Women, especially of all ages are expected to be humble and show respect to everyone in the community. The children grow up around them and therefore they will only learn to respect other members of the community if they have seen their parents do it. If they behave otherwise, they are rejected by the community and will not even get spouses or be accepted as friends.

Without having the knowledge and understanding of basic human values, nobody can give direction to anyone else about life.
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APPENDIX

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

By

Laur Mwepu Luiza

LOCATION

The Sango are the Bantu ethnic group inhabiting the Equatorial province in D R Congo they are the minority in comparison to the Nilotes and pigmies in D R Congo. The Sango form a big ethnic group living in the five countries in Africa: Tanzania 165,000 Speakers, Chad 50,000 Speakers, Congo Brazzaville 102,000 Speakers, D R Congo 1400 Speakers and in Centre African Republic 350,000 in Central African Republic (1988 census) users: 4,600,000 in Central African Republic. In the Central African Republic all of the populations speak Sango language and it is a national language. The Sango language originated as a pidgin in the nineteenth century at the eastern part of the Ubangi River basin, as a result of the competitive occupation of that area by representatives of the Congo Free State and the French government.

Since speakers of the closely related and mutually intelligible dialects of Sango, Yakoma, Ngbandi, and Dendi lived in that area, it is understandable that the foreigners who came in contact with the Africans from different parts of continent used what they could to learn the local dialects to construct a medium for communication. A pidgin for almost one hundred years, Sango is becoming the primary language of a large part of the population of Bangui, a city of approximately 500,000 inhabitants. One is justified in saying, therefore, that Sango is being creolized in Bangui although research has not been undertaken to distinguish creolized Sango from urban Sango. There has been a rapid expansion of the lexicon, including both formal and slang terms. Also, its new position as the everyday language of the capital city has led to Sango gaining greater status and being used increasingly in fields for which it was previously the norm to use French.

Sango is widespread in the Central African Republic, with 350,000 speakers at the 1970 census. It is also spoken as a lingua franca in southern Chad, where it is probably not spoken natively and its use is decreasing, and in the Democratic Republic of the Congo, where its use is increasing.

Today, Sango is both a national and official language of the Central African Republic, which makes the Central African Republic one of the few African countries to have an official language not a colonial language, such as English, French, and Portuguese.
ETHNOGRAPHICAL LOCATION OF THE SANGO PEOPLE IN CENTRAL AFRICA

HISTORY

We are very privileged to get the Sango’s history in DRC. This history is found because the Sango in DRC are proud of being the original Sango tribe compared to the others in different countries. Others country Sango languages are mixture of same Sangos and other tribes due to the migration for business purposes and this makes this Sango’s history complicated according to the writers. DRC Sango’s refer to the Central Africa Republic to be a language originating from the people living in urban towns but not the original language. And the Central Africa Republic Sango was translated due to trade and religion because the European missionaries add their own words to it in order to communicate the Bible smoothly to Africans.
CULTURE

Originally the Ngbandi people are sedentary in Upper Egypt and saw fishing and culture of granules, such as millet, sorghum, maize etc. He met other Sudanese people living in Upper Egypt as well, such as Zande and Nzakara whose cultures are very close to the Ngbandi culture, Alur, Lugbara the (eastern Sudan), and secondly, Boa, the Gbagiro the Gbanziri, Mono, Gbaya or Banza. In Ngbandi birthright is a fundamental concept in the relations within the family, both in the nuclear family, qu'élargie that in the clan or village. It is this birthright of clan elders in the same lineage which is the basis of inter-clan political relations of the same lineage within the ethnic Ngbandi.
The elders, or seniors, speak first. The young give way to seniors, not gallantry or sympathy, but by obligation. In villages, the manufacturing of seats reflects the birthright. Thus, the seats for the village chief and councils of elders have a higher base. It would be in bad taste to dare to make a seat with a seat as high as that of old and dare sit on it in the village council. Another example in the same lineage: it is forbidden to fight against an elder clan within a clan lineage. This prohibits virtually amounts to a sacrilege especially because such a thing could weaken a line and its role within the ethnic nation.

The Sango have a very rich culture and from history, their sense of beauty in women was emphasized using various methos. Scarification was done on their bodies both in the front and the back, for both men and women. Beautiful patterns were marked which became permanent and beautiful. Their lips were also split to accommodate a ring which would be regularly
changed to enlarge the lips. The band would enlarge over a long period of time. The larger its circumference the more it was considered beautiful and special.

According to most researchers in the domain of African literature, proverbs play a significant role in both the traditional as the modern African societies. Proverbs hold a considerable place in the society since they are used to:

4. Synthesize and to conserve a whole cultural heritage and philosophical heritage which constitutes the wisdom of a people.
5. Direct and raise masses socially, morally and intellectually.
6. Consecrate the knowledge of culture as the mastery of a people’s language.

In the Sango community the use of proverbs forms part of daily discourse. They are used in this community during burials and mourning their dead ones, celebrating births and marriages, and even during other communal ceremonies. Oral narratives such as proverbs, sayings, short stories and fables form part of their communication. The proverbial are also used educate, to moralize values and to settle conflict. They are applied to encourage change of behavior, to direct and guide others in the direction that is desired by the society.

**Two Samples Of Sango Proverbs And Wise Sayings**

1. *Kobe tinziakesikayapepe.*
   - Swahili: Chakula cha kuiba hakimalizi njaa.
   - French: Une nourriture vole ne rassasie pas.
   - English: If you eat stolen food you won’t be full.
   - Meaning: When one eats stolen food full of hesitation there is no peace.
     “Bread gained by deceit it sweet to a man, but afterward his mouth will be full of gravel”

2. *Nayatikodoro so a zotikopepemokonziniakesalakouapepe.*
   - Swahili: Kwa kijiji kite muhawezi kukohoa,mfalme ni mzembe.
   - French: Dansun village ou on ne tousse pas le chef est paresseux.
   - English: In a village one cannot cough, the leader is lazy.
   - Meaning: when you do not face some difficult situations in life the success is far from you. Or when all you get is praise no development happens; always a successful leader must face opposition.
   - Biblical parallel: Daniel 6:13
     “Then they answered before the King, “that Daniel, who is one of exiles from Judah, pays no heed to you, O king, or the interdict you have signed, but makes his petition three times a day.”

**RELIGION**

The practice of traditional religion has declined since the 1950s in favor of various forms of Christianity. The first missionaries established Saint Paul des Rapides at Bangui in 1894, and Protestant missionaries, mostly American, arrived in the early 1920s. Protestant Central African churches, once aligned with the denominations of the early missions, have splintered into several factions as a result of competition for leadership in the clergy. Charismatic forms of Christianity are practiced in independent churches. There are also syncretistic movements with traits from
Catholicism, Protestantism, and Islam. Islam is growing through immigration and conversion; boys sometimes convert to gain employment.

Traditional religious practices continue in the annual grass-burning hunts of the dry season and in rare initiation rites. More common are ceremonies associated with clitorectomy, although modern-day circumcision has been almost entirely secularized with boys being sent to a local clinic. Expressions of traditional religion in Bangui are rare, but marches and parades, especially among Christian youth and women, are common, with uniforms and banners displaying one's allegiances. Members of syncretistic churches wear special clothing.

Most people believe that death is the consequence of ill will (sorcery). At traditional wakes, kin frequently charge each other with having killed the deceased; all-night dancing and mourning last for several days. There may have been traditional burial grounds, but cemeteries were introduced by Christians and Muslims. In Bangui and other urban centers, burial in cemeteries is obligatory.

**ECONOMY**

Sango are mostly self-sufficient, growing their own staples (manioc, sorghum, peanuts, sesame, corn, and squash), supplemented by wild tubers, leaves, and mushrooms. Peanut oil is produced commercially. Most products in the stores are imported from other African countries, Europe, and Asia. The most sought-after employment is in government service. In 1989, there were 25,000 persons in government service and only about 4,300 in the private sector, most of them in Bangui. Cotton production was obligatory under French rule as early as 1925 and had an irreversible influence on population movements and the politicization of residents. In 1961, 50 percent of one's hours at work were devoted to cotton agriculture, and in 1971, 90 percent of the income from exports was attributed to cotton. Coffee plantations and lumbering are also important.

**POLITICAL ADMINISTRATION**

By then every village was represented by an appointed "chief" approved by elders whose main role is to represent the villagers and enforce laws such as the annual head tax imposed on males. In urban centers, there are wards and neighborhoods also headed by chiefs.

But currently Leadership at the highest level has usually come from the military, and sometimes from the civil service. Those holding high office play their roles with formality and a sense of invulnerability. Distance from the mainstream is maintained by the use of the French language.

**ART**

Presumably the Ngbandi worked iron in Upper Egypt, because where they now live for over three hundred years they were still working the iron before colonization, with which they made pots, decorative containers and utilitarian and ornaments such as straps, anklets, necklaces, etc. Daggers made of various metals attest to their expertise in the gilding, silvering and bronze. In evidence the knives and ceremonial axes made of various metals forged. Other works of art, allow us to say that the cabinet work was part of the arts as that they had mastered.
WRITING OBJECTIVES

The objectives of this research are:

1. To collect one hundred proverbs and wise sayings from the Sango people, from the elders and their general community.
2. To translate these proverbs and wise sayings into English, Kiswahili and French, for reference by a wider group of readers.
3. To find Biblical parallels to complement the Christian point of view.

JUSTIFICATION

This will help people to enrich their communication skills by using these proverbs and wise sayings.

METHODOLOGY

The writer will research and collect Sango proverbs and wise sayings from the Sango community at the D.R.Congo. The teaching and a Bible parallel will be added to each. One hundred of these proverbs will then be recorded for translation into Kiswahili, English, and French and be published in a booklet.

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## BUDGET

1. Data gathering and processing  $ 180
2. Typing and printing  $ 100
3. Binding  $ 70
4. Transport  $ 100
5. Miscellaneous  $ 50

**TOTAL**  $ **500**