

A COLLECTION OF 100 TURKANA PROVERBS AND WISE SAYINGS



BY

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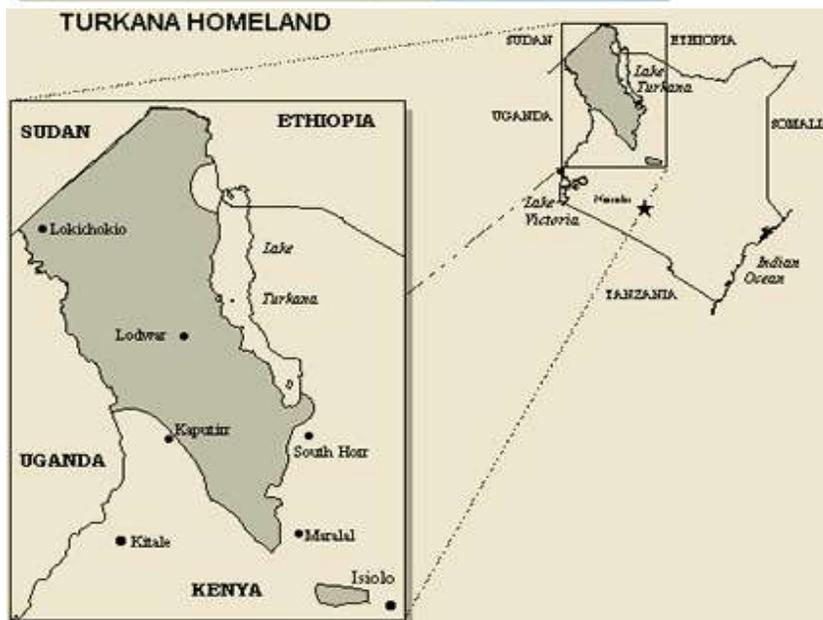
Finally, my special thanks go to my family, my wife and children for their support during the period and friends who gave their valuable contribution towards the work.

DEDICATION

I dedicate this work to my wife Marion Apondi.

INTRODUCTION

Location: The Turkana are a Nilotic people native to the Turkana District in northwest Kenya, a semi-arid climate region bordering Lake Turkana in the east, Pokot, Rendille and Samburu to the south, Uganda to the west, and South Sudan and Ethiopia to the north. They refer to their land as *Turkan*.



The Ethnographical location of the Turkana in Kenya

Social Structure: The Turkana are the largest of the seven ethnic groups that make up what is called the 'Karamajong cluster', which includes the Karamajong, Jie, Teso, Dodos and Donyiro in Uganda, and the Toposa of Sudan. Their language is called Turkana, and has a separate dialect for the northern and southern regions of their territory.

All Turkana belong to one of two major clan groups; Ngirisai (Leopard) or Ngimor (Stone or Mountain). If a man is of the Leopard group, any sons of his will be on the Stone group. His daughters will be of his group until they marry when they will take their husbands grouping. The group determines the kind of feathers a man will wear in his headpiece. Ngimor (Stones) will wear black feathers from a male ostrich and dark-colored metal ornaments. Ngirisai (Leopards) will wear white feathers from a female ostrich and light-colored metal ornaments. The Turkana have approximately 20 clans and each has a distinctive cattle brand which helps them to identify their livestock.

Myths of Origin: One myth of origin states that their origins lie to the west of their current homeland. The common ancestors of the Turkana, the Jie and of all the other 'Karamajong' tribes, lived in a place called Apuli, which was in southern Sudan or Ethiopia. Around the middle of the eighteenth century, they began to migrate southwards over the Dodoth Escarpment in north-eastern Uganda and into Kenya following the Tarach (or Tarac) river, to their present homeland in the far north-east of Uganda. They started to move *southward* towards the Kagwalassi and Turkwel Rivers which flow into Lake Turkana.

Another myth of origin passed down verbally states that after a while, a group of young men from the Jie section of the Karamajong were sent eastwards into the Tarach Valley (west/northwest of Lodwar in Kenya) in search of a wayward ox, whose tracks they were following. They wandered far from their people, and finally met a solitary old Jie woman called Nayece who was gathering fruit. She led the young warriors into a lush and verdant valley, unoccupied by people, that was rich in the wild berries which still form an important part of the Turkana diet. Nayece also gave the men fire, and taught them how to cook. Impressed with the area, the men talked other young people into joining them, and together they moved in with their livestock. Nayece divided the men into territorial sections (the basis of Turkana society today), and became the mother-heroine of the Turkana. Ever since, the Turkana and Jie have been allies.

Administration and Culture: The Turkana have no formal political hierarchy based on chiefs and sub-chiefs. Political influence is gained through age, wealth, wisdom, and oratorical skill. Although the Turkana lack highly structured kin groups, territories, and a formal political system, they do establish and maintain large networks that amount to a kind of effective community for each homestead. Groups of close relatives and friends live together. They take turns distributing freshly slaughtered meat and to share information on herds and pastures.

Warfare is traditionally an essential part of Turkana life and the principal occupation of young men. Weapons are considered a man's proud possessions and the practical tool for increasing herds by raiding and for expanding their territory. Turkana believe that all livestock on earth, including that owned by other people, is theirs by right, and that there is nothing wrong in going after it and taking it by force.

Each family is a self-contained social unit, with 4 or 5 families sometimes grazing together. Initiation into adulthood involves rituals marking the event for boys every 4 years. Girls are considered adults once they reach puberty and are married. There is no circumcision among the Turkana, but age sets exist. Turkana men can take as many wives as they wish as long as they have cattle to pay dowry.

Proverbs and wise sayings were, and still are used widely to educate children and also in regular communication. Proverbs are expressed in songs and dance, and every aspect of the culture, by all age groups. Warnings, teachings, expressions of joy or sadness are expressed in proverbs and wise sayings. This makes it easy for them to understand easily what the message is and also to remember it. A few writers have documented them on the internet, books and on facebook for people to read.

The Turkana have an intimate knowledge of plants and their medicinal properties, both for humans and for livestock. Animal fat is considered to have medicinal qualities, and the fat-tailed sheep is often referred to as "the hospital for the Turkana."

Religion: Most of Kenya's native people have had their religious ways pushed aside by Christianity. The Turkana tribe is an exception, with most people still keeping to their traditional beliefs. Their supreme god is called Akuj, (sky), who is prayed to directly or through the spirits of ancestors. Akuj is not part of everyday life for the Turkana and is usually only turned to when rain is needed. Animal sacrifices are common during drought periods, to please Akuj.

Clan rituals in Turkana that represent the acknowledgement and transitions of life force, such as birth, initiation, marriage, annual blessing sacrifices and death rituals are overseen by the elders of the clan. Though churches has been built and evangelism has taken place among the Turkana the majority still have not turned to Christ as their Saviour."

Economy: Livestock are the center of Turkana economics, representing both a food supply and wealth. Camels, cows, goats, sheep and donkeys are the preferred animals. As a nomadic people, the social structure is very flexible because of the constant movement of families as they search for better grazing land and water. The Turkana rely on several rivers, such as the Turkwel River and Kerio River. When these rivers flood, new sediment and water extend onto the river plain that is cultivated after heavy rainstorms, which occur infrequently.

In recent years, development aid programs have aimed at introducing fishing among the Turkana. One section of the Turkana, the Ngibocheros, live along the shore of Lake Turkana and depend on fishing and aquatic hunting, as well as herding for subsistence. They often trade with the Pokot for maize and beans, Marakwet for Tobacco and Maasai for maize and vegetables. They produce finely crafted carved wooden implements used in daily life. Another striking aspect of Turkana culture is the beautiful and intricate singing that is heard on moonlit nights during the rainy season

Turkana County has new prospects of natural minerals like oil which was discovered recently. There has been also a discovery of water which is capable of irrigating the whole country for a period of five years; making it one of the resourceful counties in Kenya. The Turkana cultural festival was held recently, which promoted tourism and brought together the Turkana in Kenya,

Uganda and Sudan, in celebrating their culture. The ceremony also advocated for the embracing of new technology in farming, and curbing of the culture of cattle rustling. The Central Island and The Sibiloi National Parks also generate income for the county.

The land-tenure system is similar to that of many pastoral peoples. Grazing resources are open to all members of a territorial section. In general, flowing water in rivers and streams, open pools, and shallow wells are not owned but are communally utilized.

Prominence in history: This area is known as a cradle of human life because of the discovery of the fossils of a *Homo habilis*, and *Homo erectus* famously known as "Turkana Boy" by the Leakey team at Nariokotome near Lake Turkana in Kenya.

Famous Turkana include Paul Ereng, the 1988 800M Olympic Champion and 800M former indoor world record holder, supermodel Ajuma Nasenyana, and key Kenyan government officials including: Kenyan Ambassador to Thailand, H.E. Dr. Richard Titus Ekai; Turkana County Governor John Nanok, Senator John Kiyonga Munyes, MP and Senate Speaker Hon. Ekwee Ethuro among others.

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A COLLECTION OF 100 TURKANA PROVERBS AND WISE SAYINGS

1. *Abebet niebocia alodie ng'akilie ijulikakin toma.*

English: When a crockroach plays near the milk it falls into it.

Swahili: Mende akichezea maziwa hutokomea humo.

French: Lorsque les insectes jouent a cote du lait, ils tomberont dedans.

Teaching: This proverb teaches us that when you are in accompany of people of bad characters there is high possibility that you will become part of the bad group.

Bible parallel: Psalms 1:1-4 *“blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers. The wicked are not so, but are like chaff that the wind drives away.”*

2. *Aburo niepi ngesi eriri emun.*

English: When the leopard comes for you, the club at your neighbor's house won't drive him off.

Swahili: Chui akikujia, rungu iliyo kwa jirani haitaifukuza.

French: Lorsque le leopard vient pour toi, le club de la maison de ton voisin ne le conduit pas mal.

Teaching: Turkana and Pokots are well known for cattle rustling, so this proverb is used to warn people to be vigilant at all times by being ready to defend themselves with what they have at the point of attack. It teaches us that we should use what we have to solve an emerging issue before going for what is far away.

Bible parallel: 1 Peter 3:15 *“But in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect.”*

3. *Achoikin mere akuren.*

English: Caution is not a sign of fear.

Swahili: Kujihadhari si uoga.

French: Prendre de precaution n'est une signe de la peur.

Teaching: This proverb teaches us that fear is real and it's not fiction. Self defence is acceptable.

Bible parallel: Isaiah 41:10 *“Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand.”*

4. *Achwaanut a ekolia anakipi ikoni achwaanut aitwan eyei nawi, keng.*

English: A man in his homestead is like a fish in water.

Kiswahili: Mwanamme katika boma ni kama samaki aliye kwa maji.

French: L'homme chez lui est comme le poisson dans l'eau.

Teaching: It teaches that a man has many responsibilities which he will need to undertake whether in comfort or not. He has to survive and sustain himself and those he is responsible for.

Bible parallel: 1 Timothy 5:8 *“But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.”*

5. *Adis enai asalunet.*

English: There is nothing which can limit your ability to be what you want to be.

Kiswahili: Hakuna chochote kinachoweza kukuzuia uwezo wako wa kuwa unachotaka.

French: Il n'y a pas une chose qui peut limiter ton abilité d'être ce que tu veux être.

Teaching: This proverb teaches us that the importance of achieving your potential is within your reach it all depends on you, what you want to do with your life to uplift it is not limited.

Bible parallel: Philippians 4:13 "I can do all things through him who strengthens me."

Ephesians 3:20 "now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us,"

6. *Aelo a ngiputiro ejok noi kotere elose alogite*

English: Since warthogs live in the forest, they must maintain close friendship with other animals.

Kiswahili: Kwa vile ngiri huishi msituni, lazima zidumishe urafiki na wanyama wengine.

French: Depuis que vivent dans la forêt, ils doivent maintenir l'amitié avec d'autres animaux.

Teaching: This proverb is used to help us understand the importance of coexistence no matter our different opinions we need each other because no man is an island who can stand alone.

Bible parallel: John 13:34-35 "A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another."

7. *Agero ekitoe angaraita keng*

English: A tree is known by its fruits.

Kiswahili: Mti hujulikana kwa mazao yake.

French: L'arbre est connu par ses fruits.

Teaching: This proverb is used to teach us the need of becoming good people who can be of good examples to other people who are around us. No good fruit can bare bad fruit and no bad fruit can bare good fruits.

Bible parallel: Matthew 7:17 "You will know them by their fruits. Grapes are not gathered from thorn bushes or figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot produce bad fruit, nor can a bad tree produce good fruit."

8. *Ajokis isekinii anaawii.*

English: Charity begins at home.

Kiswahili: Upendo huanzia nyumbani.

French: La charité commence par soi-même.

Teaching: This proverb teaches us that when we want to influence the behaviors of others positively, we should be the first to have the positive behaviors so that when they see us they can easily resonate with the behavior you want them to learn.

Bible parallel: 1Peter2:12 *“Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation.”*

9. Akar naimaseama, nichakulenea.

English: The well where you draw water you do not dirty.

Swahili: Kisima huchotapo maji hukichafui.

French: Le puits dans lequel tu puises l'eau, on ne le salit pas.

Teaching: This proverb teaches us that, where you get support you should not destroy its source, because you will need the support again sometimes in life.

Bible parallel: Proverbs23:1-5 *“when you sit down to eat with a ruler, observe carefully what is before you, and put a knife to your throat if you are given to appetite. Do not desire his delicacies, for they are deceptive food. Do not toil to acquire wealth; be discerning enough to desist. When your eyes light on it, it is gone, for suddenly it sprouts wings, flying like an eagle toward heaven.”*

10. Akeju ateger.

English: A leg is brotherhood.

Swahili: Mguu ni ujamaa.

French: La jambe, c'est le communisme.

Teaching: This proverb is used to teach us that community is made up of various people but they form up one team or one unit.

Bible parallel: 1 Corinthians12:12 *“for just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.”*

11. Akigananakin.

English: Assist someone knowing that you will also be helped when you are in need.

Kiswahili: Msaidie mtu kujua kwamba unaweza kusaidiwa pia wakati unapohitaji usaidizi.

French: En assistant quelqu'un donne connaissance que tu seras aide un jour.

Teaching: When we help other people when they are in problem or they luck, it does not always linger in our mind that we might face the same challenge in life, so this proverb teaches us that when we help, other people will also help us when we are in need.

Bible parallel: James 2:14-17 *“what good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what good is that? So also faith by itself, if it does not have works, is dead”.*

12. Akigeno egogon`g

English: Confidence is like building a house.

Kiswahili: Kujiamini ni kama kujenga nyumba.

French: La confiance est comme construire une maison.

Teaching: This proverb teaches us that confidence is not earned at once but it is developed and built slowly by slowly to make it complete.

Bible parallel: Hebrews4:16 *“Let us then approach God`s throne of Grace with confidence, so that we may receive mercy and find grace to help us in time of need.”*

13. Akikwaan a akimuj echom ka naitwaan ileleunit atamar aria ngesi ekisikwanet itwaan.

English: Baboons eat nuts and berries with fingers as people do, so they must be related to us.

Kiswahili: Nyani hula karanga na matunda kwa vidole kama watu, basi tunahusiana.

French: Les chimpanzes mangent les noix et les baies avec les doigts comme l'homme fait, c'est pourquoi on les compare a l'homme.

Teaching: This proverb teaches us that we need to treat other people equally despite of our different ethnicity and culture because we are one people

Bible parallel: Ephesians4:29-32 *“Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.”*

14. Akilumlumo anakalak itojoki

English: Multi-tasking is like having wealth.

Kiswahili: Kufanya kazi mbali mbali ni kama kuwa na utajiri.

French: La multiplication de taches est comme avoir la richesse.

Teaching: when you are capable of doing several things at the same time, it is very advantages because you can be able achieve a lot within a short period of time.

Bible parallel: Proverbs21:5 *“The plans of the diligent lead surely to abundance, but everyone who is hasty comes only to poverty”.*

15. Akipak ngakejen.

English: Grasp all lose all.

Kiswahili: Shika yote poteza yote.

French: Qui trop embrasse mal etreint.

Teaching: You cannot be able to get all you want in life, everything has got its time that's why this proverb is used to warn those people who like grasp all that at the end of it they will lose everything that they have gathered.

Bible parallel: Luke 12:15 *“Then he said to them, “Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions.”*

16. Akisekinet el ejok erumor alokiding.

English: Fortunes favour the bold.

Kiswahili: Utajiri nineema kwa wanao ujasiri.

French: La fortune favorite les courageux.

Teaching: It is not sometimes easy for people to walk from their comfort zone and go for opportunities, but this proverb is encouraging us that for you to be able to progress in life it is important to be courageous and take the bold step of moving forward if you are to make any progress in life.

Bible parallel: Ephesians6:13 *“therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand.”*

17. Akiseknet aria ngakiro daan`g.

English: The first step is the most important in life time.

Kiswahili: Hatua ya kwanza ndio ya muhimu sana maishani.

French: Le premier pas est le plus important dans la vie.

Teaching: This proverb teaches us that we should not hold back when we are to make a step in our life, because the first step will help us to know the direction of our life.

Bible parallel: Isaiah 41:10 *“Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand.”*

18. Akisirmokin aamong kitatae elope erai akingo naapolon.

English: Never interrupt a man who is giving praise to his favorite bulls because it is the focus of the herd.

Kiswahili: Usijaribu kumpinga mtu ambaye anamtukuza ndume wake kwani ndiye mkuu kwa kundi lake.

French: N’interrompte pas quelqu’un qui achante pour son favori toreau, parce que, c’est la focalization du troupeau.

Teaching: This proverb teaches us that in a family there is that one person who is more valued than the rest of the family members simply because of his financial status, that why he is the focus of the family everyone is looking up to him for any kind of support.

Bible parallel: 1Peter2:9 *“But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellences of him who called you out of darkness into his marvelous light.”*

19. Akitam ngesi enai atenii.

English: Necessity is a mother of all inventions.

Kiswahili: Umuhimu ni mama wa uvumbuzi wote.

French: La necessite est la mere de toute invention.

Teaching: This proverb helps us to understand that when you are in need that is when you realize the potential you have and how innovative you are in fixing problems.

Bible parallel: Ephesians 2:10 *“For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.”*

20. Akiyen nakaalak ng`esi erai aosou

English: Experience is the father of wisdom.

Kiswahili: Uzoefu ni baba wa hekima.

French: L’experience est le pere de la sagesse.

Teaching: It is easy to gain knowledge but wisdom comes from many experience years by doing what you are doing regularly.

Bible parallel: James1:12 *“Blessed is the one who perseveres under trial because, having stood the test, that person will receive the crown of life that the Lord has promised to those who love him.”*

21. Akukuriyoyovi ngesi alosit ng`aren.

English: Failure leads to success.

Kiswahili: Kushindwa huleta kwa mafanikio.

French: L’echec mene au succe.

Teaching: This proverb is used in the Turkana community to encourage the warriors that even if they have lost but they should not lose hope because failure will result to big achievement which is success.

Bible parallel: Psalms41:1-3 *“Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers, but whose delight is in the law of the LORD, and who meditates on his law day and night. That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither—whatever they do prosper.”*

22. ***Akutuk nakaliekon nyengopen.***

English: The mouth which lies never hides.

Swahili: Mdomo utakaosema uongo haukosi kuonekana.

French: La bouche qui pretend a mentir, se manifeste.

Teaching: This proverb teaches us that a person’s character is easily visible and he cannot hide forever

Bible parallel: 1Corinthians15:33 *“Do not be deceived: “Bad company ruins good morals.”*

23. ***Alukaalak itookete doan`g.***

English: Being in a crowd makes us confident and secure.

Kiswahili: Tukiwa katika kundi hutufanya tujiamini na tuhisi hakuna hatari.

French: Etre en groupe nous met confident et securiser.

Teaching: It teaches us that when people come together to undertake community activity it is easier done than doing it alone, because they reduce the efforts that an individual can use.

Bible parallel: 1Peter 4:10-11 *“As each has received a gift, use it to serve one another, as good stewards of God's varied grace: whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen.”*

24. ***Aosou erai ngikiling`a***

English: Knowledge is power.

Kiswahili: Maariffa ni nguvu.

French: La connaissance est pouvoir.

Teaching: This proverb teaches us that knowledge is the most powerful tool that you can use to change the world around you.

Bible parallel: Proverbs2:10 *“...for wisdom will come into your heart, and knowledge will be pleasant to your soul.”*

25. ***Arikoru nakitetet aria alosit ng`a`ren.***

English: When people are given new opportunity they tend to give their all in it, but as time goes they lose the morale.

Kiswahili: Watu naapopewa nafasi mpya hutia bidii, lakini baada ya mda hupoteza ari.

French: Lorsqu'on donne aux gens les nouvelles opportunités, ils tendent à donner tout sur ce, mais comme le temps s'en va ils perdent tout.

Teaching: This proverb brings true the meaning of hitting the rod while still hot, because as people get an opportunity they give their best in it but due to laxity and other factors they grow cold and die out slowly.

Bible parallel: Colosians 3:23-24 *“Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ”*

26. Asengis kiari diyete akuj.

English: A person who is clean is the one who is close to God.

Kiswahili: Mtu aliye msafi ndiye humkaribia mungu.

French: Celui qui est pure, est a cote de Dieu.

Teaching: Cleanliness is next to Godliness this is the true meaning of the proverb which is very key when one is to be considered close to God.

Bible parallel: 1 John 1:9 *“If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”*

27. Ataparach ekeri.

English: Early bird catches the worm.

Kiswahili: Ndege wa mapema humshika mdudu.

French: Le premier oiseau capture le ver de terre.

Teaching: This proverb teaches us that, for one to excel in life it is in order to lay a strong foundation early in advance which you will use as a steer case to elevate you to higher economic grounds.

Bible parallel: Isaiah 12:1-6 *“You will say in that day: “I will give thanks to you, O Lord, for though you were angry with me, your anger turned away, that you might comfort me. “Behold, God is my salvation; I will trust, and will not be afraid; for the Lord God is my strength and my song, and he has become my salvation.” With joy you will draw water from the wells of salvation. And you will say in that day: “Give thanks to the Lord, call upon his name, make known his deeds among the peoples, proclaim that his name is exalted. “Sing praises to the Lord, for he has done gloriously; let this be made known in all the earth”.*

28. Atheunet be aka aberu doony.

English: Remove the spike on your eye before you look at your brother’s eye.

Kiswahili: Toa kijiti kilicho ndani ya jicho lako kabla hujaangalia kilicho katika jicho la ndugu yako.

French: Otes la pouter de ton oeil et alors tu verras comment oter celle de ton frere.

Teaching: This proverb teaches us that it is easy to notice when someone has done a mistake but it’s not easy for you to realize your mistakes unless you have been told by other people. It brings the true saying of a doctor cannot prescribe his own medicine”.

Bible parallel: Mathew 7:5 *“You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.”*

29. Earene etomdensi, ibere niedit nietia ekongit.

English: The elephant is killed by a small ant.

Swahili: Tembo huwawa na sisimizi.

French: L’elephant se tue par la fourmie.

Teaching: The proverb is used to warn people that are good in everything, they can fail in small things even after conquering great things.

Bible parallel: John5:30 *“I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me.”*

30. Erono akitowoyat akan.

English: Honesty is the best policy.

Kiswahili: Uaminifu ni sera nzuri.

French: La sincerite est la meilleure conduit.

Teaching: It is one of the value which help in self-realization which is key within the Turkana community, that why in Turkana community they are open to one another and this minimizes on conflict in the families.

Bible parallel: 2 Corinthians 8:21 *“Providing for honest things, not only in the sight of the Lord, but also in the sight of men”*

31. Emam animatoi alokokolan

English: There is no honor among thieves.

Kiswahili: Hakuna heshima kati ya wezi.

French: Pas d’honneur aux voleurs.

Teaching: This proverb is used to warn people who are lazy and want to benefit from other peoples efforts. You cannot be honored or recognized by acquiring property through theft. It call for efforts so that you can acquire wealth

Bible parallel: Ephesian 4:28 *“Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need.”*

32. Emam atacheknet aatenii

English: Telling truth is much better than telling lies because lies will not last for long time.

Kiswahili: Kuongea ukweli ni afadhali kuliko uongo kwani uongo hauishi.

French: Dire la verite est tres bien que dire le mensonge, puisque le mensonge ne dura pas un long moment.

Teaching: It is easier to tell lies when you are in a difficult situation but remember it will only work for a while, but when the whole truth will come out that is when you will realize how expensive it is to lie.

Bible parallel: Zacharia 8:16 *“These are the things that you shall do: Speak the truth to one another; render in your gates judgments that are true and make for peace;”*

33. Emam itwaan emamakar epei.

English: No man is an island.

Kiswahili: Hakuna mtu anaweza ku ishi peke yake kama kisiwa.

French: Personne peut vivre seule comme ile.

Teaching: As human being we are social beings, we are interdependent, we cannot leave in isolation, weneed other people to make us develop and be who we should be in life.

Bible parallel: 1 Peter4:8-10 *“Above all, keep loving one another earnestly, since love covers a multitude of sins. Show hospitality to one another without grumbling. As each has received a gift, use it to serve one another, as good stewards of God's varied grace.”*

34. Emam ngasain naikote na ekarikon.

English: There is no time like the president.

Kiswahili: Hakuna wakati kama ukiwa rais.

French: Le bon moment est lorsque tu deviens président.

Teaching: The best time in one's lifetime is when he in authority to make decisions for majority of people.

Bible parallel: Proverbs3:5-6 *"Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths."*

35. Emum alakar itorunit lochan.

English: As a man lives, he will not be happy always but sometimes he will be annoyed.

Kiswahili: Binadamu anapoishi, huwa hanafuraha wakati wote, lakini pia hukasirika.

French: Comme un homme vit, il ne sera pas toujours heureux mais il sera quelques fois irrité.

Teaching: As human being we will be offended and we will also offend others so it is prudent to understand that being happy and being sad is a choice that's why this proverb is teaching us the meaning of being human beings.

Bible parallel: Romans15:7 *"Therefore welcome one another as Christ has welcomed you, for the glory of God."*

36. Emum itwaan itemokino.

English: Nobody is born perfect; we are to make mistakes so that we learn from them.

Kiswahili: Hakuna mtu huzaliwa bila dosari; watu hufanya makosa ile wasome kutokana nayo.

French: Personne est ne parfait, on commet des erreurs pour qu'on tire une leçon sur eux.

Teaching: It is easier to brag on our achievements but remember that only God is perfect human beings are full of mistakes and mistakes are there so that we can learn from them to make the best in life.

Bible parallel: Philippians3:12-15 *"Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature think this way, and if in anything you think otherwise, God will reveal that also to you."*

37. Enangi a tenia nikalonon.

English: Still water run deep

Kiswahili: Maji matulivu huwa na kina kirefu.

French: Eau paisible est coule en profondeur.

Teaching: It is easier to judge things from physical or surface aspect but good things are hidden beneath the outside appearance.

Bible parallel: Romans2:1-3 *"Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. We know that the judgment of God rightly falls on those who*

practice such things. Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God?”

38. Enomanaa atenei akidwaan`g daan`g.

English: When you are told the truth it hurts but the truth shall remain intact.

Kiswahili: Uambiwapo ukeweli huuma, lakini ukweli hudumu.

French: Quand tu es dit la verite, ca choc, mais elle restera immuable.

Teaching: It is true that when you have done something which is not right a few people will get the courage to rebuke you and let you be in the right truck, that`s why this proverb help us to understand the need of correction when we have gone astray. It might be hard for some people to swallow their pride and accept correction but at the end of it all the truth shall take its stand.

Bible parallel: 2Timothy2:24-26 *“And the Lord’s servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. God may perhaps grant them repentance leading to acknowledge of the truth, and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will.”*

39. Epai erai ateni

English: A friends eye is a true mirror.

Kiswahili: Rafiki ni kama kioo.

French: L`amitie est comme le miroir.

Teaching: This proverb teaches us that you will be judged by the type of friends you hang out with, your friend will be a true mirror of who you are.

Bible parallel: John15:12-17 *“This is my commandment, that you love one another as I have loved you. Greater love has no one than this that someone lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.”*

40. Epolot ngakigiret akidwaan`g akidwaan`g ekilen`g.

English: A pen is mighty than a sword

Kiswahili: Kalamu ni kali kuliko upanga.

French: Le stylo est puissant que l`epee.

Teaching: This proverb is used metaphorically to mean that education is important for prosperity but those who ignore it will come to realize its importance when it`s too late. The Turkana community is known for cattle rustling so this proverb is educating us on the importance of education than using sword to get wealth.

Bible parallel: Psalms 32:8-9 *“I will instruct you and teach you in the way you should go; I will counsel you with my eye upon you. Be not like a horse or a mule, without understanding, which must be curbed with bit and bridle, or it will not stay near you.”*

41. Ewaa loce eya ng`inyaa lukalibak.

English: Grass is always greener on the other side of the fence.

Kiswahili: Nyasi huwa ya kijani kibichi upande wa pili wa uzio.

French: L'herbe est toujours verte sur l'autre cote de la haie.

Teaching: When we are contented with whatever we are doing, then it's not easy for someone to think of better things which have not been explored, that's why this proverb is used to help us understand that when we want to grow it life we should not be contented in doing one thing but seek for other opportunities to make us grow.

Bible parallel: 2Thesalonians3:10-12 *"For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat. For we hear that some among you walk in idleness, not busy at work, but busybodies. Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living"*

42. Ekaayenani ng`eci eleokono.

English: A great talker might be a great liar.

Kiswahili: Aongeye sana huenda akawa mdanganyifu mkubwa.

French: Un grand eloquent peut etre un grand menteur.

Teaching: This proverb teaches us that someone who talks a lot not all his stories will be true but that some might be lies.

Bible parallel: 2Timothy2:14-16 *"Remind them of these things, and charge them before God not to quarrel about words, which does no good, but only ruins the hearers. Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. But avoid irreverent babble, for it will lead people into more and more ungodliness"*

43. Eboyer ngesi erai ibore ni angarie nia alodiye

English: Habit is second nature

Kiswahili: Mazoea ni kama kawaida.

French: L'habitude est la seconde nature.

Teaching: This proverb is used by Turkana community to help members understand that for you to know someone you will know him by his characters and how he behaves.

Bible parallel: 1Corinthians 6:12 *"All things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be enslaved by anything."*

44. Esaki lokaperio luken`g.

English: Success comes to those people that work hard towards it.

Kiswahili: Mafanikio huwafikia wanao fanya bidii kufanikiwa.

French: La reussite est pour ceux qui travaillent avec effort.

Teaching: This proverb is used in Turkana community to enhance communism and hard work to spur development and help people generate wealth through hard work and consistency.

Bible parallel: Psalms 1: 1 -3 *"Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers, but whose delight is in the law of the LORD, and who meditates on his law day and night. That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither— whatever they do prosper."*

45. Esaki lokaperio luken`g

English: When a die is cast it is impossible to change its course

Kiswahili: Wakati kete zinafukuzwa, huwezi kubadilisha mwelekeo wake.

French: Lorsqu'un mort te maudis, il est impossible le changer.

Teaching: This proverb is used in Turkana community to encourage bad characters of cattle rustling that, it is possible to change a behavior from bad to good. There is room to be a better person even if you had a bad character.

Bible parallel: Ephesians 4:31-32 *"Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you"*

46. Eyeyei ateni lopurot.

English: The truth is in the wine.

Kiswahili: Ukweli uko katika divai.

French: La verite est du vin.

Teaching: This proverb teaches us that when you want to know who a person is, wait until he/she is drunk that is when you will see the true character.

Bible parallel: Romans 5:3-5 *"More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us."*

47. Eketan niajoko deng eburuni tolot mawii.

English: Even the one who digs good soil gets tired and goes back home.

Swahili: Hata anyechimba mchanga mzuri huchoka na hurudi nyumbani.

French: Meme celui qui creuse un bon sol se fatigue et rentre a la maison.

Teaching: This proverb is used to teach us that even if you are doing well there will come a time that you will get weary and old that you will be unable to continue.

Bible parallel: Galatians 6:9 *"and let us not grow weary of doing good, for in due season we will reap, if we do not give up."*

48. Ekasen akumuj eperewe kuk.

English: The one who chooses food sleeps hungry.

Swahili: Mchagua chakula hulala njaa.

French: Qui choisit les aliments dort enfammer.

Teaching: When you are hungry who cannot have variety of food to choose from, it also helps us to understand that when you are generous in giving, you can give until you lack what to consume.

Bible parallel: Acts 20:35 *"In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'"*

49. Eurio etau lajokon.

English: Good spirit is born.

Swahili: Roho nzuri huzaliwa.

French: Bon-coeur est naturel.

Teaching: Someone of good heart and good character is born, even though some are nurtured.

Bible parallel: John 6:63 *“It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life.”*

50. Earene etomdensi, ibere niedit nietia ekongit.

English: The elephant is killed by a small ant.

Swahili: Tembo huwawa na sisimizi.

French: L’elephant se tue par la fourmie.

Teaching: The proverb is used to warn people that are good in everything, they can fail in small things even after conquering great things.

Bible parallel: John 5:30 *“I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me.”*

51. Eloka naejakasi.

English: Good things are far away.

Swahili: Vitu vizuri viko mbali.

French: Les bonnes choses sont tres loint.

Teaching: This proverb is used to warn us that good things never come easy, they are worth struggling for and they require patience.

Bible parallel: John 5:30 *“I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me.”*

52. Ibore nipe nyimuj mam nikichani.

English: What you don’t eat doesn’t worry you.

Swahili: Kitu usichokula hakikuangaishi.

French: Ce que tu ne manges pas, ne te trouble jamais.

Teaching: This proverb is used as the same as what you don’t know cannot harm you.

Bible parallel: Ephesians 4:18 *“being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart”*

53. Ikenu nipei nieyi nakan idiongit lutomon luiyo moding.

English: A bird in hand is worth ten in the field.

Swahili: Ndege aliye mkononi ana faida kuliko kumi zilizo kichakani.

French: Un oeuf qui est dans la bouche, mieux vaut qu’une poule au poulailler.

Teaching: This proverb teaches us to hold firmly what you have because you will know its value when it is gone.

Bible parallel: John 13:34-35 *“Bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.”*

54. Ikoni echami abere.

English: Love is like flowers.

Swahili: Mapenzi ni kama maua.

French: L'amour est comme des fleurs.

Teaching: This proverb is used to help us know the importance of nurturing love because life is only given once and as the flower nourishes so is our love for other people.

Bible parallel: 1 Corinthians 13:4-8 *"Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, and endures all things. Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away."*

55. Ilemii nikolon`g itaee.

English: You reap what you sow.

Kiswahili: Utavuna unachopanda.

French: Tu récoltes ce que tu as semé.

Teaching: This proverb teaches us that in order to get prosperity and failure, it's upon you to decide the type of life you want to leave because you cannot harvest prosperity when you have sown evil and vice versa. It teaches us that a person's character is shaped by the people he hangs around with.

Bible parallel: 2 Corinthians 9:6 *"Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously."*

56. Ilemii nikolon itai.

English: One will either enjoy or suffer the consequences of your earlier action.

Kiswahili: Mtu hufurahia au husuta kwa matokeo ya vitendo vya hapo awali.

French: Tu vas jouir ou souffrir des conséquences de tes premières actions faites.

Teaching: This proverb is used to warn us that for every action we take there are results, the consequences are sometimes greater than it takes time for someone to heal or recover but when you do good you will eventually enjoy the fruits of good deeds.

Bible parallel: James 2:10 *"For whoever keeps the whole law but fails in one point has become accountable for all of it."*

57. Itieo epenon akongiu.

English: A visitor watches very attentively.

Swahili: Mgeni ufungua macho.

French: Le visiteur ouvre les yeux.

Teaching: This proverb is used in the Turkana community to help in treating visitors with respect and dignity because visitors are treated as a blessing in the homestead.

Bible parallel: Revelation 21:8 *"But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death."*

58. Itoan daang` elemi naitae.

English: As you sow, so shall you reap.

Kiswahili: Utavuna ulicho panda.

French: Tu récolteras ce que tu as semé.

Teaching: This proverb is used to help us understand the meaning of hard work and the results of laziness because when you are lazy poverty will scroll at your door step but when you are hardworking, you will be able to gain wealth.

Bible parallel: Galatians 6:7 *“Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.”*

Acts 20:35 *“In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’”*

59. Itwaan daang eyekar akwaar ken`g.

English: Everyone will get a period of success during his lifetime.

Kiswahili: Kila mtu atapata nafasi ya kufaulu wakati wa maisha yake.

French: Tout le monde aura une periode de succe dans sa vie.

Teaching: This proverb teaches us that success is not a onetime thing but it is consistency and perseverance which will eventually bear fruits, those who will succeed in life are those that continue to work hard focused in all that they do.

Bible parallel: Psalms 1:1-3 *“Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers, but whose delight is in the law of the LORD, and who meditates on his law day and night. That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither— whatever they do prospers”*

60. Kipapa akou

English: Think before doing anything.

Kiswahili: Fikiria kabla ya kutenda jambo.

French: Medites-toi avant d’agir.

Teaching: This proverb teaches us the true meaning of slow but sure wins the race, it is critical to internalize and think deeply before undertaking any activity just to be sure of your steps.

Bible parallel: Proverbs 13:16 *“Wise people think before they act; fools don’t--and even brag about their foolishness”*

61. Kirisene achicha.

English: Debts make a person move away from a dwelling place.

Swahili: Madeni humfanya mtu kutoroka kwa boma yake.

French: L a dette fait personne de deloger sa place d’habitation.

Teaching: This proverb teaches us that debts makes you a slave to the people you owe and it can make you shift your place of dwelling.

Bible parallel: Romans 13:7 *“Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.”*

62. Kitatamae topoloo.

English: Learning has no limit in terms of age, even the elderly has something new to learn every day.

Kiswahili: Masomo hayana kipimo, kwa umri, hata wazee wana kitu mpya cha kusoma kila siku.

French: L'éducation n'a pas de limite, même les vieux ont besoin d'étudier chaque jour.

Teaching: This proverb is relevant to our day to day life because as human beings we continue learning from one another despite of age because even the elderly has something new to learn from other people.

Bible parallel: Luke 6:32-42 *“If you love those who love you, what benefit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same. And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the same amount. But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil. Be merciful, even as your Father is merciful.”*

63. Kitamak eroko nyesubakina ibone.

English: Think before having a desire to do anything.

Swahili: Fikiria kabla ya kutaka kufanya jambo lolote.

French: Il faut penser avant de faire une chose.

Teaching: It is easier for people to act without taking a second to reflect back before embarking on an action but this proverb is teaching us the importance of having a deep thought before you act.

Bible parallel: Proverbs 13:16 *“Wise people think before they act; fools don't--and even brag about their foolishness.”*

64. Kitetemik eruarete.

English: Practice makes perfects

Kiswahili: Mazoezi hufanya mambo makamilifu.

French: La pratique fait la perfection.

Teaching: When you do something continuously for a longer period of time it becomes part of you and you will gain perfection in it as well.

Bible parallel: Philipians3:12-15 *“Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature think this way, and if in anything you think otherwise, God will reveal that also to you”*

65. Kitodik ikoku ng`akiro na jokok na naronok,irai ekauren.

English: When you don't correct your child when he does wrong when young, you will have hard time when she /he grow up.

Kiswahili: Usipomkosoa mwanao afanyapo makosa akiwa mchanga, utakuwa na wakati mgumu atakapo komaa.

French: Si tu ne corriges pas ton enfant quant il fait mal en tant que petit, tu auras un morceau dur lorsqu'il sera grand.

Teaching: This proverb bring the true meanings that you need to show your child good directions that he will not depart from when he grows old.

Bible parallel: Hebrew12:11 *"For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it."*

66. Lokaapel kaa ikaatodo

English: All that glitter is not gold.

Kiswahili: Yote yang`aayo sio dhahabu.

French: Ce n'est pas tout ce qui brulle est de l'or.

Teaching: Don't judge people by their physical appearance, there are more to it than what meet the eye.

Bible parallel: Luke 6:37 *"Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven."*

67. Lukaalak ejokak nyen`gopi ipei niparian`g

English: There is always a black sheep in every flock.

Kiswahili: Lazima kuwe na kondoo mweusi katika kundi.

French: Il y a toujours un mouton noir dans chaque troupeau.

Teaching: This proverb teaches us that in every family that must be a person with a weird character, the rest can be similar in character.

Bible parallel: 1Corinthians15:33 *"Do not be misled: "Bad company corrupts good character."*

68. Mam ekabaran anakiit.

English: Death is the greatest leveler.

Kiswahili: Kifo ni msawazishi mkuu.

French: La mort est la grande egalite.

Teaching: This proverb is used by the Turkana community to warn people who are participating in cattle rustling that they can accumulate wealth and do all the evils but there comes a time when they will be at the same level and this will be at death point.

Bible parallel: 1Thesalonian4:13-14 *"Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope. For we believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him"*

69. Menene ikoku ika itwaan ipei.

English: A child does not belong to one person.

Swahili: Mtoto si mtu mmoja.

French: L'enfant n'appartient pas a une personne.

Teaching: This proverb is used to teach us that it is everyone's responsibility to help in raising up a child because when he grows up he will do the same in raising other people making it everyone's responsibility.

Bible parallel: Proverbs22:6 *“Train up a child in the way he should go; even when he is old he will not depart from it.”*

70. Najokok daang nyong`opi akitolopet.

English: Every rose has its thorn.

Kiswahili: Ua la waridi lina miiba yake.

French: Chaque fleur a ses epines.

Teaching: This proverb teaches us that every human being has its strength and its weaknesses, however one might be perfect but underneath lies a bunch of weaknesses.

Bible parallel: Isaiah40:29-31 *“He gives strength to the weary, And to *him who lacks might He increases power. Though youths grow weary and tired, and vigorous young men stumble badly, yet those who wait for the LORD Will gain new strength; they will mount up with wings like eagles, they will run and not get tired, they will walk and not become weary.”*

71. Ngakees n`garei edwangito.

English: Two heads are better than one.

Swahili: Vichwa viwili ni bora kuliko kichwa kimoja.

French: Deux tetes mieux vaut qu'une seule.

Teaching: Turkana community believed in age set where they would seat together and exchange ideas as well as family guidance, that's why this proverb is being used to help us understand the importance of sharing ideas because no one is an island who can be able to stand on its own but to depend on other people so as to be complete.

Bible parallel: Ecclesiastes4:9-12 *“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.”*

72. Ngakipi napenyeokuno yong nyikingede akure.

English: Water that you did not draw for yourself does not quench your thirsty.

Swahili: Maji ambayo haukuchota hayamalizi kiu.

French: L'eau que tu n'as pas eue, ne termine pas la soif.

Teaching: When someone does something for you it cannot be satisfactory as you can do it on your own because you can give your all in it.

Bible parallel: John 1:2 *“Beloved, I pray that all may go well with you and that you may be in good health, as it goes well with your soul.”*

73. Ngaropeyai aureta ngichan.

English: Crimes and wickedness comes as result of money, making it a source of every evil.

Kiswahili: Uhalifu na uovu hutokana na pesa, na kuifanya iwe chanzo cha maovu yote.

French: Crimes et mechancete sont les resultats de l'argent, c'est la source de tout peche.

Teaching: The Turkana community is known for cattle rustling, so this proverb is used to teach them on the consequences of crimes and wickedness because they result to death.
Bible parallel: Ephesians 6:12 *“For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.”*

74. Ngatameta napolok ikwaan.

English: Great minds think alike.

Kiswahili: Wenye akilil kubwa hufikiria kwa usawa.

French: Grand-pensees raisonnent semblablement.

Teaching: This proverb teaches us that when you have great minds you can go far in development but when you don't think wildly then poverty will crawl to your door step.

Bible parallel: Romans 12:2 *“Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.”*

75. Ngasaini eya ngabeben.

English: You cannot stop time from ticking

Kiswahili: Huwezi kuzuia saa kuendeleza dakika.

French: Tu ne peux pas stopper le temps de tic-tac.

Teaching: This proverb is used to help us understand that there are somethings that are beyond us, we have no ability to change them at all cost.

Bible parallel: 1 Corinthians 10:13 *“No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.”*

76. Ngini amuri epuroti ngekenar epurotioa babaria.

English: The one who has prepared beer does not laugh at the beer which tastes bad.

Swahili: Aliye itayarisha pombe haichekelei pombe iliyo na ladha mbaya.

French: Celui qui prepare la biere n'achante pas une biere qui goute male.

Teaching: This proverb is used in Turkana to help in raising up the kids in that even if you have a child who is stubborn he still remain your child and you cannot condemn them.

Bible parallel: 1 John 4:20 *“If anyone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen.”*

77. Ngitunga kimekisi etobtob.

English: Closed mouth catches no flies.

Kiswahili: Mdomo uliofungwa haushiki nzi.

French: Une bouche fermee ne capture pas les insectes.

Teaching: This proverb teaches us that when you are slow or you don't open up for new ideas then you will be passed by opportunities and you will not gain wealth.

Bible parallel: Galatian 6:10 *“So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.”*

78. Ngitung`a luapolok erai aosou.

English: There is no fool like an old fool.

Kiswahili: Hakuna mjinga kama mjinga aliyezeeka.

French: Il n'y a pas un sot comme un vieux sot.

Teaching: This proverb teaches the importance of learning from our past mistakes and making the right step to help change our destiny.

Bible parallel: Proverbs 24:16 *“For the righteous falls seven times and rises again, but the wicked stumble in times of calamity.”*

79. Ng`ikaa kaales lua kaales lua buluk nyan`g lua buluk nya`ng.

English: A fruit doesn't fall far from the main tree.

Kiswahili: Matunda hayaanguki mbali na mti wake.

French: Le fruit ne tombe pas loin de l'arbre principal.

Teaching: This proverb is used to teach us that good things will always come to those who are around and when you are a far away it's not easy for the good things to reach you.

Bible parallel: Proverbs 3:5 *“Trust in the Lord with all your heart, and do not lean on your own understanding.”*

80. Ni eyieni apipie akwaan ngesi ilope.

English: The patient knows the pains.

Swahili: Ayajuaye maumivu ni mwenye maumivu.

French: Celui qui sent les douleurs, c'est celui qui a de douleurs.

Teaching: This proverb is used to teach us that the only person who can know the difficulties they are facing is yourself, no one can wear the size of your shoes apart from yourself.

Bible parallel: Romans 7:15-24 *“for I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree with the law, that it is good. So now it is no longer I who do it, but sin that dwells within me. For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing.”*

81. Nierunitor apuuru ayeyei akini.

English: Where there is smoke there is fire.

Kiswahili: Palipo moshi hapakosi moto.

French: La qu'il y a la fume, il y a le feu.

Teaching: This proverb teaches us that when someone is being talked about or being accused, as much as it might not be exact, but there are a little bit of truth in it.

Bible parallel: Proverbs 1:31 *“They will eat the fruit of their ways and be filled with the fruit with the fruit of their schemes.”*

82. Nierunitor apuuru ayeyei akim.

English: When rumours are being spread, there is an element of truth in them.

Kiswahili: Wakati fununu zinaenezwa, huwa kuna ukweli mdogo ndani yake.

French: Quand le rumeur est publie, il y a un element de verite la dedans.

Teaching: This proverb teaches us that not every rumors are based on hear says,there are those that have some elements of truth in it.

Bible parallel: Exodus23:1 *“You shall not spread a false report. You shall not join hands with a wicked man to be a malicious witness.”*

83. Nig`or ang`ikilee aluadapar.

English: Don` t cry over a spoiled milk.

Kiswahili: Usililie maziwa yaliomwagika.

French: Ne pleure pas a cause du lait abimer.

Teaching: This proverb teaches us that when the unexpected happen to us, we should not hold into it for a longer period of time but to let go of the events and put our focus ahead.

Bible parallel: 1Thesalonians5:11 *“Therefore encourage one another and build up one another, just as you also are doing.”*

84. Nikajokon daan`g itorunit nijocicii.

English: Good things come in small packages.

Kiswahili: Mambo mazuri huja kwa pakiti ndogo.

French: Les choses de Dieu viennent en une petite amballage.

Teaching: This proverb teaches us that when we do the little things we are doing and put our best in it then at the end of it they will turn out to be beneficial to us and for the people who are around us.

Bible parallel: Colossians 3:23-24 *“Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ.”*

85. Nimuji ibore keng nichaneneo.

English: One who eats his own things is never disturbed.

Swahili: Mla chake hasumbuluwi.

French: Qui mange le sien n`a jamais ete trouble.

Teaching: When you have worked so hard and accumulated wealth it does not worry you when you want to use it, it doesn` t pain him.

Bible parallel: Proverbs 6:10-12 *“A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man. A worthless person, a wicked man, goes about with crooked speech.”*

86. Nikimuriak ibore nitamii.

English: People tend to remember things that they have seen than what they have heard..

Kiswahili: Watu hukumbuka mambo walioyaona , lakini si walio yasikia.

French: Les gens tendent se rappaler les choses vues que celles entendues.

Teaching: This proverb is teaching us that people tend to remember what they have witnessed than what they have heard because what you have seen you have first account to it than what you hear from other sources.

Bible parallel: Genesis14:16 *“It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud, and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh. "When the bow is in the cloud, then I will look*

upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth."

87. Nikon niko tani erono.

English: What is your own is your own even if it is bad.

Swahili: Chako ni chako hatakama ni mbaya.

French: Ce qui est a toi, c'est pour toi malgre qu'il soit mauvais.

Teaching: This proverb teaches us of self-acceptance, we should accept who we are, build the best of us through accepting our weaknesses

Bible parallel: Titus 2:12 *"Training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age,"*

88. Nilung` akinoit naisubi daang`kejok

English: Never give up in life because it is full of challenges.

Kiswahili: Usikate tama maishani kwani kuna changamoto.

French: Ne sois pas decue dans la vie car elle est pleine des ostacles.

Teaching: This proverb is used to teach us that life is full of challenges and for you to be able to make it, you need to build your resilience and be able to tackle every challenge that comes with it.

Bible parallel: Galatian 6:9 *"and let us not grow weary of doing good, for in due season we will reap, if we do not give up"*

89. Nimuji ibore keng nichaneneo.

English: One who eats his own things is never disturbed.

Swahili: Mla chake hasumbuluwi.

French: Qui mange le sien n'a jamais ete trouble.

Teaching: When you have worked so hard and accumulated wealth it does not worry you when you want to use it, it doesn't pain him.

Bible parallel: Proverb 6:10-12 *"A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man. A worthless person, a wicked man, goes about with crooked speech."*

90. Nisak ngican.

English: When you have problems it is important to deal with them earlier before they get worse.

Kiswahili: Unapokua na shida ni vyema kuyatatua mapema kabla hayajakuwa mabaya zaidi.

French: Quand tu as un probleme, il est important de le traiter avant le temps.

Teaching: When we are under pressure we through difficult moments in life, so it calls for early solution to avoid depression or at its worst death when we don't seek for solution as early as possible, that's why the proverb encourage us to seek advice and deal with our problems at their initial stage than wait until they have piled up which put our health at risk and also how we socialize with other people.

Bible parallel: 1 John 3:17 *"But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?"*

91. Nyesakene emorot auno kotere eni elope bon itwaan totwan ori kiridak.

English: A python doesn't need a rope to tie a person up.

Kiswahili: Chatu ahitaji kamba ya kufunga mtu.

French: Le python n'a pas besoin d'une corde pour attacher une personne.

Teaching: This proverb is used by Turkana community to help us learn that you need not to ask for you to know that he is a Turkana, you only need to tell him about cattle's and you will get the right response.

Bible parallel: Colosian3:12-15 *"Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful."*

92. Nyeturai ekitoe ng`aropiyai.

English: When you are involved in doing something positive at the end of the day you will meet your goals.

Kiswahili: Unapofanya jambo nzuri, mwishowe utapata matarajio yako.

French: Quand tu t'impliques de de faire quelque chose positivement, afin, tu achesveras ton but.

Teaching: It is important to do something which is positive because at the end of it you will have good results that's why this proverb is educating us on the need of focusing on positive things because at the end of it all we will reap the good fruits.

Bible parallel: Galatians 6:8 *"Those who live only to satisfy their own sinful nature will harvest decay and death from that sinful nature. But those who live to please the Spirit will harvest everlasting life from the Spirit."*

93. Nyienasingitung'a ebani.

English: People do not talk to riches.

Swahili: Watu hawazungumzi na mali.

French: Les gens ne parlent pas aux riches.

Teaching: This proverb is used to teach us the need of working hard to get riches because it doesn't come easily but to work with other people to help us prosper.

Bible parallel: 2 Thessalonian3:10-12 *"For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat. For we hear that some among you walk in idleness, not busy at work, but busybodies. Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living."*

94. Nyitemonekin ekororonan

English: A greedy person is never satisfied.

Swahili: Mwenye uchoyo hashibi.

French: Une personne avide n'a jamais ete satisfait.

Teaching: This proverb is used to teach us that one who is greedy will never get satisfy because of his personality.

Bible parallel: Proverbs 28:25 *“A greedy man stirs up strife, but the one who trusts in the LORD will be enriched.”*

95. Toem apokon,sodi,kit oemeta moi iyong ngide kon.

English: Honor your father, and your children will honor you.

Kiswahili: Heshimu baba yako na watoto wako watakuheshimu.

French: Honorer ton pere et tes enfants te honeront.

Teaching: This proverb is key in honoring generation and our elders so that we can prosper in all our undertaking because they are high a head of us in terms of wisdom

Bible parallel: Ephesians 6:1-4 *“Children, obey your parents in the Lord, for this is right. “Honor your father and mother” (this is the first commandment with a promise), “that it may go well with you and that you may live long in the land.” Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.”*

96. Torid ekipee.

English: One should preferably avoid arguments that may cause trouble like fight

Kiswahili: Mtu anafaa aepukane na makabiliano inayoweza kuleta shida kama vita.

French: Il faut eviter les arguments qui peuvent causer troubles comme le baguard.

Teaching: This proverb teaches us to have self-control and avoid issues that might not bring unity.

Bible parallel: 2Timothy2:23-24 *“have nothing to do with foolish, ignorant controversies; you know that they breed quarrels. And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil.”*

97. Torimak eroko ashino akolong.

English: Make hay while the sun shines

Swahili: Tengeneza nyasi wakati jua limewaka.

French: Fait allo pendant l'eclaircissement du soleil..

Teaching: This proverb teaches us that we should make good use of our time when westill have the energy and time because a time is coming when we will not be able to do what we are doing at our youthful stage. It also teaches us that a character is molded when the child is still infant because there comes atime when it will be too late to direct and mold his character.

Bible parallel: Ephesians 5:16 *“Therefore be careful how you walk, not as unwise men but as wise,making the most of your time, because the days are evil. So then do not be foolish, but understand what the will of the Lord is. “*

98. Tosub akiroit itemokino.

English: Don't be over ambitious about your plans.

Kiswahili: Usitake kujipa makuu juu ya mipango yako.

French: Ne soyes pas tres ambitieux pour tes plans.

Teaching: This proverb teaches us to understand that hard work pays. When you rely on the wealth of your brother or what comes fast you won't see the need of working hard and poverty will crawl at your door step.

Bible parallel: 2 Thessalonians 3:10-12 “*For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat. For we hear that some among you walk in idleness, not busy at work, but busybodies. Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living.*”

99. Tosubak erok emokaa.

English: Quick people seize opportunity quickly than slow ones.

Kiswahili: Watu wenye haraka hupata nafasi haraka kuliko wale wasio na haraka.

French: Les gens rapide saisit l’opportunit e rapidement que les lents.

Teaching: It teaches the importance of working hard and not to depend on other people’s efforts.

Bible parallel: Genesis 25:29-31 “*When Jacob had cooked stew, Esau came in from the field and he was famished; and Esau said to Jacob, "Please let me have a swallow of that red stuff there, for I am famished." Therefore his name was called Edom. But Jacob said, "First sell me your birthright."*”

100. Turunet ng’akot.

English: Blood smells.

Swahili: Damu hunuka.

French: Le sang donne l’odeur.

Teaching: This proverb is used to help us understand that people born from the same mother and same blood know each other even when they have not met each other for a longer period.

Bible parallel: Proverbs 17:17 “*A friend loves at all times, and a brother is born for adversity.*”

Appendixes

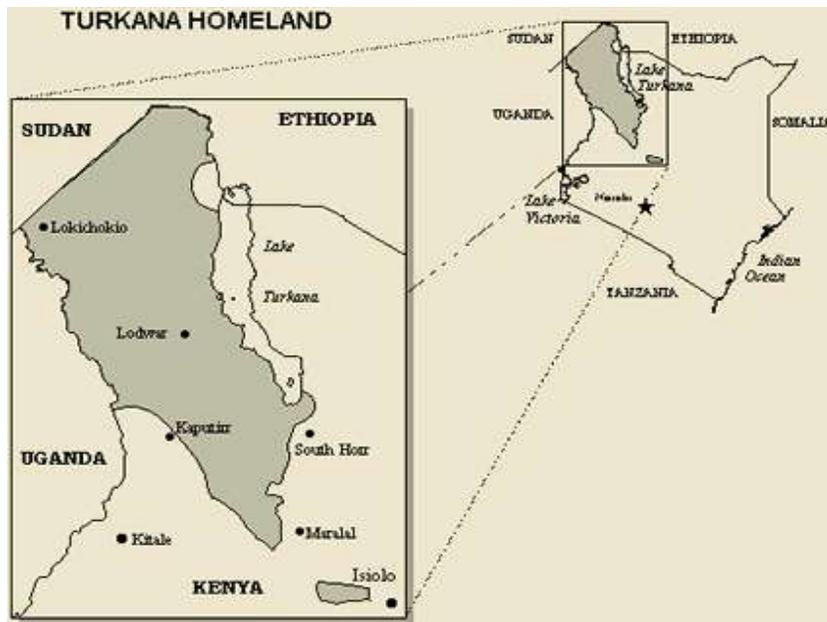
RESEARCH PROPOSAL FOR COLLECTION OF TURKANA PROVERBS AND WISE SAYINGS

By Gabriel Odhiambo (Kenya)

Location: The Turkana are a Nilotic people native to the Turkana District in northwest Kenya, a semi-arid climate region bordering Lake Turkana in the east, Pokot, Rendille and Samburu to the south, Uganda to the west, and South Sudan and Ethiopia to the north. They refer to their land as *Turkan*.

The Ethnographic Maps of the Turkana in Kenya





Social structure: The Turkana are the largest of the seven ethnic groups that make up what is called the 'Karamajong cluster', which includes the Karamajong, Jie, Teso, Dodos and Donyiro in Uganda, and the Toposa of Sudan. Their language is called Turkana, and has a separate dialect for the northern and southern regions of their territory.

All Turkana belong to one of two major clan groups; Ngorisai (Leopard) or Ngimor (Stone or Mountain). If a man is of the Leopard group, any sons of his will be on the Stone group. His daughters will be of his group until they marry when they will take their husbands grouping. The group determines the kind of feathers a man will wear in his headpiece. Ngimor (Stones) will wear black feathers from a male ostrich and dark-colored metal ornaments. Ngorisai (Leopards) will wear white feathers from a female ostrich and light-colored metal ornaments. The Turkana have approximately 20 clans and each has a distinctive cattle brand which helps them to identify their livestock.

Myths of Origin: One myth of origin states that their origins lie to the west of their current homeland. The common ancestors of the Turkana, the Jie and of all the other 'Karamajong' ethnic sub-groups lived in a place called Apuli, which was in southern Sudan or Ethiopia. Around the middle of the eighteenth century, they began to migrate southwards over the Dodoth Escarpment in north-eastern Uganda and into Kenya following the Tarach (or Tarac) river, to their present homeland in the far north-east of Uganda. They started to move *southward* towards the Kagwalassi and Turkwel Rivers which flow into Lake Turkana.

Another myth of origin passed down verbally states that after a while, a group of young men from the Jie section of the Karamajong were sent eastwards into the Tarach Valley (west/northwest of Lodwar in Kenya) in search of a wayward ox, whose tracks they were following. They wandered far from their people, and finally met a solitary old Jie woman called

Nayece who was gathering fruit. She led the young warriors into a lush and verdant valley, unoccupied by people, that was rich in the wild berries which still form an important part of the Turkana diet. Nayece also gave the men fire, and taught them how to cook. Impressed with the area, the men talked other young people into joining them, and together they moved in with their livestock. Nayece divided the men into territorial sections (the basis of Turkana society today), and became the mother-heroine of the Turkana. Ever since, the Turkana and Jie have been allies.

Administration and Culture: The Turkana have no formal political hierarchy based on chiefs and sub-chiefs. Political influence is gained through age, wealth, wisdom, and oratorical skill. Although the Turkana lack highly structured kin groups, territories, and a formal political system, they do establish and maintain large networks that amount to a kind of effective community for each homestead.

First, groups of close relatives and friends live and move together for part of the year. The men meet often to take turns distributing freshly slaughtered meat and to share information on herds and pastures. Warfare is traditionally an essential part of Turkana life and the principal occupation of young men. Weapons are considered a man's proud possessions and the practical tool for increasing herds by raiding and for expanding their territory. Turkana believe that all livestock on earth, including that owned by other people, is theirs by right, and that there is nothing wrong in going after it and taking it by force.

Each family is a self-contained social unit, with 4 or 5 families sometimes grazing together. Initiation into adulthood involves rituals marking the event for boys every 4 years. Girls are considered adults once they reach puberty and are married. There is no circumcision among the Turkana, but age sets exist. Turkana men can take as many wives as they wish as long as they have cattle to pay dowry.

Proverbs and wise sayings were, and still are used widely to educate children and also in regular communication. Proverbs are expressed in songs and dance, and every aspect of the culture, by all age groups. Warnings, teachings, expressions of joy or sadness are expressed in proverbs and wise sayings. This makes it easy for them to understand easily what the message is and also to remember it. A few writers have documented them on the internet, books and on facebook for people to read.

The Turkana have an intimate knowledge of plants and their medicinal properties, both for humans and for livestock. Animal fat is considered to have medicinal qualities, and the fat-tailed sheep is often referred to as "the hospital for the Turkana."

Religion: Most of Kenya's native people have had their religious ways pushed aside by Christianity. The Turkana tribe is an exception, with most people still keeping to their traditional beliefs. Their supreme god is called Akuj, (sky), who is prayed to directly or through the spirits of ancestors. Akuj is not part of everyday life for the Turkana and is usually only turned to when rain is needed. Animal sacrifices are common during drought periods, to please Akuj.

Clan rituals in Turkana that represent the acknowledgement and transitions of life force, such as birth, initiation, marriage, annual blessing sacrifices and death rituals are overseen by the elders of the clan. Though churches has been built and evangelism has taken place among the Turkana the majority still have not turned to Christ as their Saviour."

Economy: Livestock are the center of Turkana economics, representing both a food supply and wealth. Camels, cows, goats, sheep and donkeys are the preferred animals. As a nomadic people, the social structure is very flexible because of the constant movement of families as they search for better grazing land and water. The Turkana rely on several rivers, such as the Turkwel River and Kerio River. When these rivers flood, new sediment and water extend onto the river plain that is cultivated after heavy rainstorms, which occur infrequently.

In recent years, development aid programs have aimed at introducing fishing among the Turkana. One section of the Turkana, the Ngibocheros, live along the shore of Lake Turkana and depend on fishing and aquatic hunting, as well as herding for subsistence. They often trade with the Pokot for maize and beans, Marakwet for Tobacco and Maasai for maize and vegetables. They produce finely crafted carved wooden implements used in daily life. Another striking aspect of Turkana culture is the beautiful and intricate singing that is heard on moonlit nights during the rainy season

Turkana County has new prospects of natural minerals like oil which was discovered recently. There has been also a discovery of water which is capable of irrigating the whole country for a period of five years; making it one of the resourceful counties in Kenya. The Turkana cultural festival was held recently, which promoted tourism and brought together the Turkana in Kenya, Uganda and Sudan, in celebrating their culture. The ceremony also advocated for the embracing of new technology in farming, and curbing of the culture of cattle rustling. The Central Island and The Sibiloi National Parks also generate income for the county.

The land-tenure system is similar to that of many pastoral peoples. Grazing resources are open to all members of a territorial section. In general, flowing water in rivers and streams, open pools, and shallow wells are not owned but are communally utilized.

Prominence in history: This area is known as a cradle of human life because of the discovery of the fossils of a *Homo habilis*, and *Homo erectus* famously known as "Turkana Boy" by the Leakey team at Nariokotome near Lake Turkana in famous Turkana include Paul Ereng, the 1988 800M Olympic Champion and 800M former indoor world record holder, supermodel Ajuma Nasenyana, and key Kenyan government officials including: Kenyan Ambassador to Thailand, H.E. Dr. Richard Titus Ekai; Turkana County Governor John Nanok, Senator John Kiyonga Munyes, MP and Senate Speaker Hon. Ekwee Ethuro among others.

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WRITING OBJECTIVES

The objectives of this research are:

1. To collect a hundred proverbs and wise sayings from the Turkana ethnic group.
2. To translate these proverbs and wise sayings into English for the youth and other literate people to be wise.
3. To help people to enrich their communication skills by using these proverbs and wise sayings from the Turkana people.
4. To facilitate religious teachings using them, and show the relationship to the locally understood sayings and proverbs.

METHODOLOGY

The writer will interview Turkana elders and other people with good understanding of the proverbs and wise sayings. He will record them for translation into Kiswahili, English and French, and publish a booklet.

BUDGET

Data gathering and processing	\$180
Typing and printing	\$100
Binding	\$ 70
Transport	\$100
Miscellaneous	<u>\$ 50</u>
TOTAL	<u>\$ 500</u>