A collection of 100 Yao (Yawo) Proverbs and Wise Sayings

Life is like a box of chocolate, you never know what you’re gonna get.

By

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DEDICATION
I dedicate this work to my family and the entire African Proverbs Working Group and all readers of African literature.
Introduction

**Identification and Location:** The Yao live mainly in three countries: Mozambique, Malawi, and Tanzania. They are part of the Bantu-speaking population of East and Central Africa and believed to have radiated outward from a homeland in the hilly region of northeastern Mozambique. Somewhere in what is now the Niassa Province of Mozambique, to the east of Lake Malawi in the mountainous area between the Lujenda and Luchelingo rivers, there is said to be a hill named Yao (the word is the plural form of a noun meaning "treeless hill"). It is from this region that the Yao, who took their ethnonym from this place of origin, moved in a series of migrations beginning in the eighteenth century to their areas of later settlement. They now live in a broad band stretching from the Shire Highlands in southern Malawi through the hills of Mozambique, to the east of Lake Malawi, and into the southern part of Tanzania, on the southeastern edges of the Great Rift Valley.
Demography: It is difficult to estimate the total number of Yao because of the lack of census data from all three countries on ethnic or linguistic affiliation in the postcolonial era. The proportion of the total population of Malawi (or Nyasaland, as it was previously known) who self-identified as Yao remained at around 15 percent during the colonial era. The population of the entire country was around 11 million in the year 2000, and so, assuming no major changes in the proportion of Yao since 1945 (the last census to include ethnic affiliation), as many as 1,650,000 persons in Malawi could be Yao. There were never large numbers of Yao in Tanzania, and since the civil war in post-independence Mozambique has made it difficult to arrive at accurate estimates of the population of ethnic groups in that country, it is perhaps best to assume that the total number of Yao in the year 2000 was between 1.5 and 2.5 million.

Linguistic Affiliation: The Yao speak a Bantu language known as Chiyao (chi- being the class prefix for "language"), with an estimated 1,000,000 speakers in Malawi, 495,000 in
Mozambique, and 492,000 in Tanzania. The nationality's traditional homeland is located between the Rovuma and the Lugenda Rivers in northern Mozambique. They also speak the official languages of the countries they inhabit, Swahili in Tanzania, Chichewa and Chitumbuka in Malawi, and Portuguese in Mozambique.

The Yao language was classified as P.21 in a Yao group that includes Mwera, Makonde, Ndonde, and Mavia. This group forms part of the Eastern Bantu languages in Guthrie's widely accepted classification of the Bantu languages.

European missionaries, who were the first to record and study the language, found Yao to be dissimilar from many of the surrounding languages. They also found that by comparison with some of the other languages in the region, there was very little variation in dialect: The Yao spoken near Lake Malawi differed very little from that spoken near the East African coast. They concluded that this resulted from the disposition of the Yao to travel, bringing all the parts of the group into frequent contact. This view was supported by linguistic research conducted around 1960.

The lack of variation in the Yao language may have been partly due to the fondness for travel of its speakers, although it could also indicate that their dispersal from their homeland was relatively recent. It is possible that by the conclusion of the twentieth century there was more perceived variation among speakers of the language, which may have to do with a further time lapse and the difficulty of crossing international borders.

**History and Cultural Relations:** The story of the Yao begins with a hill. This hill is the home of the tribe and its place of origin, and it is the beginning of Yao history in more than one sense. Nothing is known of the people who came to be known as the Yao before their dispersal from the hill. The story of the hill and of an early state of tribal integrity is an important component of the identity of the Yao.

There is a tendency to speak of the hill Yao in a matter-of-fact way, as though there really were such a hill in northern Mozambique, but there is no record of any European traveler or missionary having identified the hill.

The word *yao* is a plural form of *chao*, a treeless place, usually a hill. However, the word chao is not used to describe the hill that is the home of the tribe—it is the plural form that is used in this context. Therefore, the hill Yao may in fact be more than one hill. The hill from which the Yao take their name thus is neither a real hill nor a merely mythical entity. The moment it is approached, it dissolves into the myriad of hills and mountains in the region. It seems likely that the term "Yao" simply means "hill people"—those who come from the hills.

The history of the Yao in the sense of a narrative of events can be reconstructed only after their dispersal from the hill. There are ten sub tribes or sections of the Yao, each of which took its name from the place to which it moved after the dispersal from the hill Yao. The movements and transformations of these groups can be traced in the records of travelers and missionaries as well as in Yao accounts.
At the end of the eighteenth century the Yao emerged as the main means of the transport of goods between the interior of East Central Africa and the coast. By the early nineteenth century there was a well-established trade in ivory and slaves between the Yao and the East African coast at Kilwa. There is, however, little indication of the situation of the Yao in the interior until the arrival of David Livingstone. He encountered the Yao first as slave raiders on the upper Shire River in the course of the Zambesi expedition of 1859, but his most illuminating descriptions of the Yao come from the journals of his trip up the Rovuma in 1866. On that journey he passed through several Yao chiefdoms and with the assistance of two Yao boys was able to collect a great deal of information about the people he saw. Coming toward Mwembe, the town of one of the most powerful Yao slaving chiefs, Livingstone found that the trade with the coast was so well established that it was difficult to interest the people in his goods.

The Yao chiefs who participated in the slave trade turned their attention to the Nyanja to the south of Lake Malawi around the middle of the nineteenth century. The parties of Yao slavers Livingstone had met in 1859 were the vanguard of a general movement of the Yao southwest toward the Shire Highlands. Sometimes fugitives, sometimes raiders, groups of Yao were moving into what is now southern Malawi in a large-scale invasion.

The dominance of the Yao in this region was due to their contact with the coast, involvement in the slave trade, access to and skill in using firearms. It is apparent that by the middle of the nineteenth century the Yao were organized into autonomous chiefdoms, some of which were stronger in a military sense than others and all of which were quite mobile. However, it is not clear how long this state of affairs had persisted. It has been suggested that their involvement in the slave trade led to an enlargement of the significant political unit from village to chiefdom. This is plausible but difficult to verify. However, the fact that none of the chiefly dynasties that were prominent at the end of the nineteenth century extended back for more than a couple of generations may indicate that these chiefdoms were relatively new.

There was no central power, no "paramount chief," but a series of more or less powerful chiefs, sometimes in alliance and sometimes in opposition, like a group of warlords. The authority of the chiefs appears to have rested largely on their ability to conduct trade with the coast and to muster men and slaves for that trade.

Despite the competition between chiefdoms, the Yao had a well-defined identity. They regarded themselves as Yao and were clearly distinguished in a political and economic sense from other people in the region despite the disunity within their own ranks. They were traders and slavers, the followers of powerful chiefs, and unmistakable in those roles whether settled or on the move. Where they had settled among the Nyanja near the lake, their villages were visibly different. The Yao seem to have quickly established their dominance over their neighbors wherever they moved in the latter part of the nineteenth century. Virtually every description of the Yao from that time, including those of the missionaries, who often found themselves in opposition to the Yao chiefs, emphasizes their political dominance and evident superiority over the other people in the region. Their involvement in the slave trade and contacts with the coast appear not only to have given the Yao political and economic advantage in the region but also to have led to the development of a sort of tribal chauvinism.
There were linguistic and cultural differences that tended to set the Yao apart from their neighbors and appeared to have unusual uniformity across the various Yao sections and chiefdoms. The view that the Yao, although dispersed and fragmented into sections and chiefdoms, were united by their language and culture into a "nation" was taken up by British colonial officials in their attempts to find suitable agents of indirect rule several decades later.

In 1891 a British protectorate was declared over the territory then known as Nyasaland (modern Malawi). Harry Johnston, the first commissioner of the protectorate, initiated a series of campaigns against the Yao chiefs to end the slave trade. His forces met with resolute opposition and suffered casualties and defeats at the hands of the Yao slavers. It was not until the end of 1895 that the last Yao chief was defeated and the slave trade was terminated in the protectorate.

It was an advantage toward the end of the nineteenth century to be a Yao in southern Nyasaland, since the Yao chiefs and their followers had a virtual monopoly on trade links with the coast. Even after the end of the slave trade the Yao tended to be regarded and treated as the dominant African group in the region.

The Yao maintained a clear sense of cultural identity throughout the colonial era in Malawi, Mozambique, and Tanzania. This was mainly a consequence of their conversion to Islam, which set them apart from other groups, especially in Malawi. The period after independence was not positive for the Yao. In Mozambique they were caught up in the civil war, and in Malawi they were marginalized by the new regime. Their fortunes improved in Malawi with the election in 1994 of a government headed by a Yao Muslim.

**Settlements:** Yao villages tend to be strung out along a road or a path, and nearly all the villages have a mosque. Houses and mosques are usually built of pole and daub and are rectangular in shape. Most houses are thatched, while mosques may have an iron roof and a variety of architectural ornaments. Village mosques are often painted decoratively according to the taste of the builders. Village dwellings tend to be clustered into little groups surrounded by fruit trees—mango, papaya, and banana—with gardens of maize, cassava, rice, or sugarcane farther afield.

**Subsistence:** Villagers grow grain (maize or rice), vegetables (onions, tomatoes, cassava, and cabbage) and fruits such as mango, papaya, and banana. Very few Yao possess livestock of any sort with the exception of a few goats or chickens.

Many villagers who live near the lake depend on fishing to supplement their diets and incomes. A prerequisite for fishing is access to a dugout canoe, a net, and a lamp, since the favored method of catching the tiny *usipa* fish is to lure shoals of them to the side of the lake at night. Other fish, including *chambo* (tilapia) and *kampango* (catfish), are caught using larger nets, but catches are small and many Muslims refuse to eat catfish because the fact that it has no scales makes it forbidden food.

Those who have gardens and fields close to the lake are able to grow rice as well as maize and cassava, but very few people grow enough of the staple crops to feed themselves for the whole year and have to purchase extra grain.
Commercial Activities: In the colonial era the Yao were favored as soldiers, servants, cooks, and tailors. They are well known throughout southern Africa as tireless travelers in search of work in the mines or in industry or commerce.

Industrial Arts: The Yao who live by the lake are accomplished canoe builders and fishermen. They are skilled at weaving mats used for drying fish, making earthenware pots, and sewing.

Trade: In the precolonial era the Yao were notorious as traders in slaves and ivory. More recently they have tended to deal in cloth, fish, and crops such as cotton, tea, and tobacco.

Division of Labour: The main division of labor is between men and women. Men are generally responsible for fishing, agriculture, and most trading activities; women take care of tasks related to the maintenance and running of the household, such as fetching water and wood, cleaning, and cooking.

Land Tenure: Village headmen have the right to allocate fields and gardens to newcomers. The right to work the land is inherited through the female line.

Kin Groups and Descent: The Yao are matrilineal and are organized around a system of sorority groups known as mbumba. The sorority groups are normally constituted in relation to a man who is often the oldest brother of the sisters.

Marriage: Marriage is generally matrilocal and is transacted without the exchange of significant bride-wealth or a large dowry. Divorce is common and is not difficult to accomplish. The position of husbands is subject to the tensions that are characteristic of many matrilineal societies.

Inheritance: Property and titles usually pass from men to their sisters’ sons or in some instances from older to younger brothers.

Social Organization: The central social unit is the village, which is organized around matrilineal kinship and sorority groups.

Political Organization: There is no central authority or institution of kingship in Yao society. For two centuries political organization has been structured around a series of chiefs and subordinate village headmen. In the colonial and postcolonial eras the appointment of chiefs and headmen usually had to be ratified by the central government.

Conflict: In the period of expansion and slave trade there was a great deal of conflict and competition between Yao chiefs and their followers. The powerful slaving chiefs were known to take slaves not only from groups such as the Nyanja but also from weaker Yao groups. The Yao were feared and respected in the region for their courage and skill in warfare, and after being defeated by the British, they were favored as recruits in the colonial forces. In the colonial era conflict was often resolved by the splitting of villages or groups. This practice has become less common as a result of growing population density. A serious challenge to the postcolonial
regime in Malawi that occurred shortly after independence in 1964 (the "Cabinet Crisis") was led by a Yao. The armed revolt was crushed by forces loyal to the government backed by British troops.

**Religious Beliefs:** The Yao are often distinguished from other groups in the region by their conversion to Islam. However, this did not occur until the end of the nineteenth century, and there is still a considerable residue of pre-Islamic beliefs and practices among many Yao. Ancestors continue to be venerated, and the name of the founding ancestress of a lineage is remembered and referred to by a term meaning "the trunk of a tree." There has been a significant influence of Sufism on the practice of Islam among the Yao, and there appears to be a large degree of convergence between traditional Yao and Sufi practices. The Islam of the Yao is regarded as flexible and tolerant of local beliefs and customs.

**Religious Practitioners:** Yao Muslims have several categories of religious leadership. The most senior leaders are referred to as sheikhs and are often members of a Sufi order. There are also teachers and lower-order Muslim practitioners called *mwalimu* (from the Swahili word for teacher). There are ritual specialists known as *amichila* who are appointed by a chief to officiate at initiation rituals for boys.

**Ceremonies:** The Yao have initiation ceremonies for boys and girls as well as for young women. The initiation for boys includes partial or total circumcision and involves the production of a series of pictograms that are part of a complex system of esoteric knowledge and ritual. The initiations have for many years incorporated elements of Islamic practice and symbolism and were not disapproved of by even very devout Muslims until the emergence of reformist movements toward the end of the twentieth century. Most of the significant Muslim festivals are observed by the Yao, and the performance of *dhikr* (or *sikiri*, as the Yao refer to it) is often a feature of ceremonies. This central ritual of Sufi Muslims around the world has become the core of Muslim practice in the region, and it remains the key component of Islamic ritual for many of the Yao. Yao followers of Sufism perform *sikiri* on occasions such as *ziyala* (the founder's anniversary), funerals, weddings, and other festivals. Although the Yao *sikiri* is usually performed by a group of young men, it does not exclude other Muslims who may be present, except on occasions, such as funerals, where men and women are segregated.

**Arts:** The most highly developed art form among the Yao is the system of pictograms used in initiations. They are large and intricate designs that are modeled on the ground and outlined with flour so that they make an extraordinary spectacle on a moonlit night.

**Health:** Illnesses in Yao culture are believed to originate through physical reasons, curses or by breaking cultural taboos. In such situations where illness is believed to come from the latter two sources (folk illnesses), government health centers will rarely be consulted. Some folk illnesses known to the Yao include *undubidwa* (an illness affecting breastfeeding children due to jealousy from a sibling), and various "ndaka" illnesses that stem from contact that is made between those who are not sexually active with those who are (cold and hot).

**Medicine:** The Yao are famous as healers. Most villagers have a large body of knowledge of local medicinal herbs, and healers travel far and wide to gather potent plants and ingredients.
There are practitioners who make use of the Islamic scriptures in various ways for divination or healing.

**Death and Afterlife:** The Yao believe that they will join their ancestors after death. Many also believe that they will be raised and judged on the last day as prescribed by Islamic doctrine. There seems to be little sense of contradiction between these two notions of the afterlife, which are held simultaneously by most Yao Muslims.
A collection of 100 Yawo Proverbs and Wise Sayings

1. **Acitambwali wangamyolana mbala**  
   **Swahili:** Walagai hawawezi nyoya vichwa.  
   **French:** Les tricheurs ne peuvent se coiffer entre eux.  
   **English:** Trickster cannot shave each other’s head.  
   **Teaching:** Rascals are not able to fool each other.  
   **Biblical Parallel:** Proverbs 13:21 “Evil pursued sinners but to the righteous good shall be repayed.”

2. **Acisuwi kunondiya ya ajawo, nambo yawo akutenda kuwuta**  
   **Swahili:** Chui uzarau anachkipata rafikiye, ila usamini chake.  
   **French:** Le léopard démunie ce que son ami a trouvé, mais valorise le sien.  
   **English:** The leopard belittles what his friend gets, but his own he drags along.  
   **Teaching:** Don’t speak badly about other people’s small achievements, when yours are just the same.  
   **Biblical Parallel:** 2Peter 2:16 “But was rebuked for his iniquity, the dumb ass speaking with man’s forbad the madness of the prophet.”

3. **Agumile mesi mkanigayice m’lukosi**  
   **Swahili:** Paza sauti kabla maji hayajafika shingoni.  
   **French:** Criés avant que l’eau arrive sur le cou.  
   **English:** Shout before the water reaches your neck.  
   **Teaching:** Take action before things get worse.  
   **Biblical Parallel:** 1Corinthians 4:14 “I write not these things to shame you, but as my beloved sons I warn you.”

4. **Ajomboce mkanigayice m’malungo**  
   **Swahili:** Vuka kabla hayajafika kwenye magoti.  
   **French:** Traverses avant s’arrive sur les genoux.  
   **English:** Cross before it reaches your knees.  
   **Teaching:** Take action before things get worse.  
   **Biblical Parallel:** 1Corinthians 4:14 “I write not these things to shame you, but as my beloved sons I warn you.”

5. **Andende ajuno wam’wuleje mwenye**  
   **Swahili:** Mniabudi hapa, ilimuisha chifu.  
   **French:** Adore moi ici, a fait tuer le chef.  
   **English:** Praise me here, killed the chief.  
   **Teaching:** The desire to appear like a person of knowledge in regard to someone else’s business will result in pain.  
   **Biblical Parallel:** Mark 10:44 “And whosoever of you will be the chief, shall be servant of all.”
6. **Angwena kuliwutanga m’cipale**
   **Swahili:** Bw. Mamba ujifunza ndni ya maji yenye kina kirefu.
   **French:** Mr. Crocodile s’entraîne dans l’eau la plus profonde.
   **English:** Mr. Crocodile dragging himself in the shallow water.
   **Teaching:** Do not hide so that you can see what people are doing.
   **Biblical Parallel:** *Genesis 6:5* “And God 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.”

7. **Apa lipuluputu, apo lipuluputu**
   **Swahili:** Hapa tako, pale tako.
   **French:** Ici de fesse, là-bas de fesse.
   **English:** Here a buttock, there a buttock.
   **Teaching:** The person who moves around a lot is seen negatively by others.
   **Biblical Parallel:** *John 9:8* “The neighbors therefore, and they which before had seen him that he was blind, said is not this he that sat and begged?”

8. **Akuliti, ajawo ali ngakwati**
   **Swahili:** Alifanya mwenyewe, rafiki yake hakufanya.
   **French:** Il a fait, son ami n’a pas fait.
   **English:** Himself he does, his friend does not.
   **Teaching:** Doing for another, while they don’t do it for you, is not a reciprocal relationship.
   **Biblical Parallel:** *John 11:43* “And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.”

9. **Akwasaka atalice**
   **Swahili:** Wanamtaka, yuko mbali.
   **French:** Ils ont besoin de lui, il est loin.
   **English:** They want him, he is far away.
   **Teaching:** A person appear to be bad while they are with you, however when they have gone you remember the good things they have done.
   **Biblical Parallel:** *Luke 23:47* “Now when the centurion saw what was done, he glorified God, saying, certainly this a righteous man.”

10. **Akam’wona kuwuka**
    **Swahili:** Usimuone akiwa mchafu.
    **French:** Ne le voyer pas sale.
    **English:** Do not see him dirty.
    **Teaching:** Don’t despise a person because of their appearance.
    **Biblical Parallel:** *Luke 21:2-3* “And he saw also a certain poor widow casting in thither two mites, and he said, of a truth I say unto you, that this poor widow had cast in more than they all.”
11. Aka$am’wona ndindi unandi, mandanda gakwe aga
   Swahili: Usione udogo wa ndege, hayo ni mayayi yake.
   French: N’estime la petitesse de la fauvette, se sont ses œufs.
   English: Don’t see the warbler bird’s smallness, these are its eggs.
   Teaching: It’s not possible to tell a person’s ability just by looking at them.
   Biblical Parallel: Luke 21:2 “And he saw also a certain poor widow casting in thither two mites.”

12. Asili jawukwile mbamba
   Swahili: sirilifichuliwa na siafu.
   French: Le secret a été révélé par les fourmis
   English: The secret was uncovered by the ants.
   Teaching: All secrets will become known.
   Biblical Parallel: Luke 8:17 “For nothing is secret, that shalt not be made manifest, neither anything hid, that shall not be known and come abroad.”

13. ‘Atame ngwisa’, nganikuwa kuweceta
   Swahili: ‘Kaa naja’ sio kuongea.
   French: ‘Assieds-toi je viens’ n’est pas parlé.
   English: ‘Sit I am coming’, is not speaking.
   Teaching: You should not be deceptive when making arrangement with others.
   Biblical Parallel: Luke 21:27 “And then shall they see the son of man coming in a cloud with power and great glory.”

14. Baba wakuliwilila, mwanace jwakuwilila
   Swahili: Baba mchafu, motto mchafu.
   French: Le père sale, le fils sale.
   English: Dirty father, dirty son.
   Teaching: Children do what their parents do.
   Biblical Parallel: Luke 10:22 “All things are delivered to me of my father: and no man knows who the son is, but the father, and who the father is, but the son.”

15. Bitotolo jangapya mboga mu mbale
   Swahili: Kupika taratibu hakufanye chakula kunukia vizuri kwenye saani.
   French: Préparer lentement ne fait pas qu’un repas soit gouteux.
   English: Slowness does not cook the relish in the plate.
   Teaching: Doing thing slowly will not complete the task.
   Biblical Parallel: Acts 22:18 “And saw him saying unto me, make haste, and get you quickly out of Jerusalem, for they will not receive your testimony concerning me.”

16. Ce Kalunga wapikene lilowe lyanda
   Swahili: Bw. Sungura alisikia neon la kwanza.
   French: Mr. Lièvre a entendu la première parole.
   English: Mr. Hare heard the first word.
Teaching: You should think before speaking, because the words often express the truth.

Biblical Parallel: Luke 1:22 “And when he came out, he could not speak unto them, and they perceived that he had seen a vision in temple for he beckoned unto them, and remained speechless.”

17. Ce Kulinonyela watopolegwe
   Swahili: ‘Najipenda mwenyewe’ alifukuzwa mbali.
   French: ‘j’aime moi-même’ était chassé.
   English: ‘Love myself’ was chased away.
   Teaching: Thinking too highly of oneself is not good because it destroys relationships.
   Biblical Parallel: Acts 26:2 “I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews.”

18. Ce Litunu wakanile mbalika
   Swahili: Fisi alikatalizwa mbegu za castor.
   French: l’Hyène a été refuse les grains de castor.
   English: ‘Hyena denied the castor seeds.
   Teaching: Something becomes obvious by just observing them.
   Biblical Parallel: Luke 24:14 “And they talked together of all these things which had happened unto him.”

19. Ce Litunu wakanice Usilamu
   Swahili: Haku’ alishika kiboko kwenye mtego wa samaki.
   French: ‘N’a pas attrapé un hippopotame dans un filet du poisson.
   English: ‘Has not’ caught a hippopotamus in a fish trap.
   Teaching: Don’t pretend to be something that you are not.
   Biblical Parallel: Lamentations 4:17 “As for us, our eyes yet failed for our vain help, in our watching we have watched for nation that could not save us.”

20. Ce Ngakole wakamwile ndomondo mu msipu
   Swahili: ‘haku’ alishika kiboko kwenye mtego wa samaki.
   French: ‘N’a pas attrapé un hippopotame dans un filet du poisson.
   English: ‘Has not’ caught a hippopotamus in a fish trap.
   Teaching: It is possible for an ordinary person to do a great thing.
   Biblical Parallel: Mark 9:23 “Jesus said unto him, if thou canst believe, all things are possible to him that believeth.

21. Ceswela cam’wuleje mbusi
   Swahili: Kitu cheupe kiliuwa mbuzi.
   French: La chose blanche a tué la chèvre.
   English: The white thing killed the goat.
   Teaching: Don’t be persuaded by the outward appearance of something as it may bring disaster.
   Biblical Parallel: Matthew 27:20 “But the chief and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.”
22. Ce Lyola wamalisisye ulendo ni kusumba
   Swahili: Chura umaliza njia kwa Imani.
   French: La grenouille termine son chemin avec espérance.
   English: Frog finished the journey with hoping
   Teaching: We can accomplish things by doing them little by little.
   Biblical Parallel: Luke 2:22 “And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord.

23. Ce Mtimbanje kwawuleje konjecesya
   Swahili: Bw. Mtimbanje aliuwawa kwa kuongeza nygingi.
   French: Mr. Mtimbanje il a été tué à cause d’augmenter.
   English: Mr Mtimbanje was killed by adding more.
   Teaching: Don’t jump quickly to conclusion before you examine a situation.
   Biblical Parallel: Luke 23:14 “Said unto them, you have brought this man unto me, as one that perverted the people, and behold, I, have examined him before you, have found no fault in this man touching those things whereof you accuse him.”

24. Cicalolite meso, mtima ngawa mkuliwalila
   Swahili: Kile ambacho macho uona, the moyo hauwezi saau.
   French: Ce que les yeux a vu, le Cœur ne peut pas oublier.
   English: That what the eyes saw, the heart could not forget.
   Teaching: Large events are unforgettable.
   Biblical Parallel: Deuteronomy 4:23 “Take heed unto yourselves and keep lest ye forget the covenant of the LORD your God which he made with you, and make you a graven image or the likeness of anything which the LORD your God had forbidden you.”

25. Cili pa ajenu kuwulula, nambo cili penumwe kusisa
   Swahili: Mambo ya rafiki yako, wayatoa nje, ila ya kwako unficha.
   French: L’affaire de votre ami, tu révèles, mais tu caches la vôtre.
   English: The thing of your friend, you reveal, but yours, you hide.
   Teaching: Don’t talk about the evil of someone else and hide your own.
   Biblical Parallel: Proverbs 11:13 “The talebearer revealed secrets, but he that is of a faithful spirit concealed the matter.”

26. Citamile cangapata malaja
   Swahili: Kukaa pekee hakutoi shati.
   French: Rester seulement ne trouve pas une chemise.
   English: Just staying does not find a shirt.
   Teaching: In order to get something it is important to do work.
   Biblical Parallel: Mark 14:6 “And Jesus said, let her alone, why are you trouble her? She had wrought a good work on me.”
27. Ciwa cangatenda odi
   Swahili: Kifo hakitaarifu.
   French: La mort ne prévoit pas.
   English: Death does not notify.
   Teaching: The day dying is not known.
   Biblical Parallel: Luke 12:16,20 “...And God said unto him, thou fool, this night thy soul shall be required of thee, then whose shall those things be, which thou hast provided?”

28. Gasabu asala, wajasile utandi wa sadaka
   Swahili: Hatari, aibu, alitupa unga wa maindi kwa sababu ya sherehe ya makumbusho.
   French: Rage, honte, il a fait tomber la farine du mais à cause de la fête.
   English: Rage, shame, he threw away the maize four for the feast of remembrance.
   Teaching: If you are angry do not destroy things because you will regret it later.
   Biblical Parallel: Matthew 5:17 “Think not that I am come to destroy the law, or the prophets, I am not come to destroy but to fulfil.”

29. Gona cilikati ni kwanguyu
   Swahili: Kulala katikati, nikuja mapema.
   French: Dormir au milieu, est de venir tôt.
   English: To sleep in between, is to come early.
   Teaching: There are benefits in being early.
   Biblical Parallel: Luke 21:38 “And all the people came early in the morning to him to in the temple, for to hear him.”

30. Guluka pangali moto
   Swahili: Kuruka wakati hakuna moto.
   French: Sauter quand il n’y a pas du feu.
   English: To jump when there is no fire.
   Teaching: Don’t fear that which you have not yet seen.
   Biblical Parallel: Matthew 28:5 “And the angel answered and said unto the women, fear not ye, for I know that ye seek Jesus, which was crucified.”

31. Jembeceyani mesi gapite kuti mtawale
   Swahili: Subiri maji yapite, kasha ukae.
   French: Attend l’eau passe, et puis tu t’installas.
   English: Wait for the water to pass then get settled.
   Teaching: If there is a problem you must wait for the end, then you can rejoice.
   Biblical Parallel: Luke 2:25 “And there was a man in Jerusalem, whose name was Simon and the same man was just and devout waiting for the consolation of Israel and the Holy Ghost was upon him.”

32. Jikajikape jangawuma mbili
   Swahili: Pekee, pekee, hauwezi zalisha historia.
   French: On ne peut produire une histoire quand on est seul.
   English: Alone, alone, one cannot produce history.
Teaching: Don’t work alone on things that require the help of others.
Biblical Parallel: Acts 26:22 “Having therefore received help of God, I continue unto this day witnessing both to small and great, saying none other things…”

33. Jwakulwala m’matumbo ni jwakusawugula litanga
Swahili: Yule anaye harisha, ndiye ufungua mlango.
French: Celui qui a la diarrhée, est seul qui ouvrit la porte.
English: The one who has diarrhea is the one who opens the door.
Teaching: People should take initiative in solving their own problems.
Biblical Parallel: 1Kings 20:40 “And as your servant was busy here and there, he was gone and the King of Israel said unto him so shall your judgment be thyself hast decided it.”

34. Jwnagapikana jwapikene liwago lili mu mtwe
Swahili: Asiye sikia, usikia wakati shoka lilimungukia kichwani.
French: Celui qui n’entend pas, a entendu lorsque la hache est tombée sur sa tête.
English: The one who did not listen, listened when the axe fell on his head.
Teaching: Refusing to listen to other people’s advice will result in pain.
Biblical Parallel: Isaiah 13:19 “And Babylon the glory of kingdoms, the beauty of Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah,”

35. Kagoma kakusona kangakawa kupapuka
Swahili: Ngoma yenye kutoa sauti ya chini, haichukui mda kupasuka.
French: Un tambour à petit son, ne prend pas temps pour split.
English: A small loud drum does not take time to split.
Teaching: Being infamous for doing foolish things will bring trouble.
Biblical Parallel: Deuteronomy 31:17 “Then my anger shall kindled against them in that day and I will forsake them, and they shall be devoured and…”

36. Kakatite cubwi! Nganikacuwuce
Swahili: Kitu kidogo ambacho kilipasuka! Hakijatoka ndani ya maji.
French: La petite chose qui plouf! N’a pas encore sortie dans l’eau.
English: The small thing which went splash! It has not yet come out of the water.
Teaching: Don’t jump quickly to conclusions before you see the outcome.
Biblical Parallel: Ecclesiastes 12:13 “Let us hear the conclusion of the whole matter, fear God and keep his commandments for this the whole duty of man.”

37. Meso kusakasa, m’kamwa kunong’a
Swahili: Machoni inaonekana vibaya, kinywani, ni tamu.
French: Ça se voit mal, mais ça goute bien.
English: To the eyes it looks bad, in the mouth it tastes good.
Teaching: You should not condemn something before you try it.
Biblical Parallel: James 1:3 “Knowing this, that the trying of your faith worked patience.”
38. M’kamwa mwa ngwena mwangapisya mkono, kogopa mawanga
   Swahili: Kinywani mwa mamba, mkono wako usipitishe, ili usipate vidonda.
   French: Ne passe pas tes dans la bouche du crocodile, pour n’est avoir de plais.
   English: In the mouth of a crocodile your arm should not pass, for the fear of getting wounds.
   Teaching: Don’t do something dangerous deliberately because it may have painful consequences.
   Biblical Parallel: Exodus 20:13 “You should not kill.”

   Swahili: Mgeni uja na kisu kidogo.
   French: Un étranger vient avec un petit couteau.
   English: A stranger comes with a small sharp knife.
   Teaching: Sometimes visitors can be of help.
   Biblical Parallel: Acts 7:23, 24 “And when he was full forty years old, it came into his hearts to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him and avenged him that was oppressed and smote the Egyptian.”

40. Mlendo ni mangame
   Swahili: Mgeni ni ua.
   French: Le visiteur est une fleur.
   English: A visitor is dew.
   Teaching: A visitor does not stay long.
   Biblical Parallel: Exodus 9:28 “In treat the LORD (for it is enough) that there be no more mighty thundering and hail, and I will let you go and shall stay no longer.”

41. Mlinde mesi gapite ni mweceteje cuti, ‘Njaliwe’
   Swahili: Subiri maji yapite kisha useme, ‘Nimebarikiwa’
   French: Attend que l’eau passe et puis dis, ‘Je suis bénis’.
   English: Wait for the water to pass then say, ‘I’m blessed’.
   Teaching: Do not be quickly to rejoice before you see the end result of something.
   Biblical Parallel: Luke 12:19, 20 “And I will say to my soul, soul, thou hast much goods laid up for many years, take thine ease, eat, drink and merry. But God said unto him, thou fool, this night thy soul shall be required of thee, then whose shall those things be, which thou hast provided?”

42. Mmela ni pandanda
   Swahili: Mmea uko mwanzoni
   French: La plante est au début.
   English: A crop is at the beginning.
   Teaching: Do important things first so that other things can continue well.
   Biblical Parallel: Exodus 34:26 “The first of the first fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother’s milk.”
43. M’musi mwasyene mwingsinjila singwa

Swahili: Katika kijiji cha mtu fulani, taji kaliwezi kufungwa.
French: Dans un village du quelqu’un, on ne peut pas filer une couronne.
English: In someone else’s village, a wreath cannot be threaded.
Teaching: A person does not have total freedom to do what they want in other people’s village.

Biblical Parallel: Jeremiah 2:14 “Is Israel a servant? Is he a home born slave? Why is he spoiled?”

44. Mpamba wakulolela wnagkawa kwinjila m’meso

Swahili: Mkuki unatazamwa, hauchukui mda kwa tobowa jicho.
French: Une flèche qu’on regarde, ne prend pas temps pour percer dans les yeux.
English: A watched arrow does not take time to pierce the eyes.
Teaching: If you notice a problem coming, you should quickly take precautionary measures to avoid it.


45. Kakwe ni kakwe, ka wene ni ka wane.

Swahili: Kidogo chako ni chako, kidogo ni chao ni chao.
French: Le peu que tu as, est le tien, le peu qu’ils ont, c’est pour eux.
English: Your little is your little, their little is their little.
Teaching: Don’t rely on that which belongs to others while belittling what is yours.

Biblical Parallel: Job 28:19 “The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.”

46. Kakwe ni kawulile

Swahili: Kidogo ulichonacho, ndicho ulicho kikula.
French: Le petit de chose que tu as est la petite que tu as mangée.
English: Your little thing is little thing you have eaten.
Teaching: Don’t rely on that which belongs to others while belittling what is yours.

Biblical Parallel: Job 28:19 “The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.”

47. Kandu cala

Swahili: Kitu kidogo, kidole.
French: La petite chose, le doigt.
English: Little thing, finger.
Teaching: To know something someone has to show you first.

Biblical Parallel: Deuteronomy 4:5 “Behold, I have taught you statutes and judgments, even as the LORD my God commanded me that ye should do so in the land whither ye go to possess it.”
48. Kangapumula wkakamwile wnace
   **Swahili:** Kitu kidogo hakikae, kilichukuliwa na watoto.
   **French:** Le petit ne dure jamais, a été prise par les enfants.
   **English:** Little never rest, was caught by children.
   **Teaching:** It is good to rest often when doing hard work
   **Biblical Parallel:** Luke 12:19 “And I will say to my soul, soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry.”

49. Kanyetanyeta kakulimulicila kasyene
   **Swahili:** Moto uruka, uleta mwangaza.
   **French:** Le feu s’envole, il donne l’éclairage.
   **English:** The fire fly, gives itself light.
   **Teaching:** Hard work helps you to get what you need.
   **Biblical Parallel:** Luke 12:19 “And I will say to my soul, soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry.”

50. Koca tuwili, kamo kutinika
   **Swahili:** Unapochoma mbili, moja huunguwa.
   **French:** Quand tu rôtis deux, l’une va bruler.
   **English:** Roasting two, one gets burnt.
   **Teaching:** Do not do two things at a time, because one will fail.
   **Biblical Parallel:** Matthew 3:13 “Then comes Jesus from Galilee to Jordan unto John, to be baptized of him.”

51. Kola kandu kulimbicila
   **Swahili:** Kuwa na kitu, ila bidii.
   **French:** Avoir quelque chose, mais un effort.
   **English:** To have something, but effort.
   **Teaching:** In order to have something that you want it is important to make an effort to get it.
   **Biblical Parallel:** Luke 12:19 “And I will say to my soul, soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry.”

52. Kolosyani ka pasi kuti ka penani katuluce
   **Swahili:** Fanya kitu kizuri kwa kitu kidogo kilicho chini, ili kile kidogo kije chini.
   **French:** Fais quelque chose bonne a une petite qui est au-dessous, pour que la petite qui est au-dessus vienne au-dessous.
   **English:** Do something good to the small thing down here, so that the small thing above will come down.
   **Teaching:** Be faithful when doing something in the beginning so that you can get larger things in the future.
Biblical Parallel: Matthew 25:23 “His lord said unto him, well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy lord.”

53. Kondoganya pagalenjele mesi
   Swahili: Kuchafua paali maji ni masafi.
   French: Salir là où l’eau est propre.
   English: To stir where the water is clear.
   Teaching: To bring enmity between people who are in good relationship.
   Biblical Parallel: James 4:4 “You adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.”

54. Kongola citela, nambo pandanda.
   Swahili: Kunyoosha mti, bado mchanga.
   French: On redresse un arbre dès le début.
   English: To straighten a tree, but at the beginning.
   Teaching: If your children do have good manners it is best that you instil this in them from the beginning.
   Biblical Parallel: Mark 10:6 “But from the beginning of the creation God made them male and female.”

55. Kujijonga ng’ombe jaganda.
   Swahili: Kukamua ng’ombe mwembamba.
   French: Allaiter une vache mince.
   English: To suckle from the thin cow.
   Teaching: It is not good to get things by deceiving the poor.
   Biblical Parallel: James 1:22 “But be doers of the word, and not hearers only, deceiving your own slaves.”

56. Kulilila ula, ulilile matope
   Swahili: Kulilia mvua, ni kulilia matope.
   French: Pleurer pour la pluie, c’est pleuré pour la vase.
   English: To cry for rain, is to cry for mud.
   Teaching: Everything has got its disadvantages.
   Biblical Parallel: Genesis 3:10 “And he said, I heard your voice in the garden and I was afraid because I was naked and I hid myself.”

57. Kilima wamnono, kulya wanjinji
   Swahili: Watu wachache ulima, walaji ni wengi.
   French: Peu de gens cultivent, beaucoup mangent.
   English: Few people farming, many people eating.
   Teaching: Many people can be reliant on one person.
   Biblical Parallel: Genesis 37:3 “Now Israel loved Joseph more than all his children because he was the son of his old age and made him a coat of many colors.”
58. Kulya ugali jikape yanganong’a
Swahili: Kula ugali peke yako si haifuraishi.
French: Manger le ugali seul, ne donne pas la joie.
English: Eating Ugali alone is not enjoyable.
Teaching: Greed is not good.
Biblical Parallel: Proverbs 15:27 “He that is greedy of gain troubled his own house, but he that hateth gifts shall live.”

59. Kumjogopaga jwamkanapate
Swahili: Heshimu mtu ambaye si tajiri.
French: Respecter celui qui n’est pas riche.
English: Respect the one who has not yet become rich.
Teaching: Don’t despise your friend who is poor, because one day they may become rich also.
Biblical Parallel: Matthew 18:10 “Take heed that ye despise not one of these little ones, for I say unto you that heaven their angels do always behold the face of my father which is in heaven.”

60. Kumsimana mundu ali mkukulolecesya, nomwe mumlolecesye
Swahili: Unapo patina na mtu anaye kutazama, mtazame nawewe pia.
French: Si tu te croises avec quelqu’un qui te regard, regard le aussi.
English: If you find a person staring at you, you should also stare at them.
Teaching: If you are at another place you should do things in the way that they do them.
Biblical Parallel: Matthew 6:7 “But when you pray, use not vain repetitions as the heathen do for they think that they shall be heard for their much speaking.”

61. Kumtenda kalibu ngasimkana
Swahili: Unapo karibishwa! Usikatae.
French: Quand on accueille! Ne refuse pas.
English: To welcome you! Don’t refuse.
Teaching: It is not good to refuse a gift.
Biblical Parallel: Titus 4:4 “For every creature of God is good and nothing to be refused if it be received with thanksgiving.”

62. Kumwaga pawukuuyicila
Swahili: Jikune maali mkoni utafika.
French: Se gratter là où tu peux.
English: Scratching where you reach.
Teaching: Do only that you are able to do.
Biblical Parallel: Matthew 9:28 “And when he was coming into the house, the blind men came to him and Jesus said unto them ye that I am able to do this? They said unto him, yea Lord.”
63. Kipagwa cenene pakutanda, kulemala kukusatenda kwisa
   Swahili: Kuzaliwa vizuri, ulemavu hauji.
   French: Etre ne bien, la handicapé ne vient pas.
   English: Being born well at first, lameness does not come.
   Teaching: Don’t laugh at your friend who is a disabled, it may happen to you in future.
   Biblical Parallel: Luke 6:21 “Blessed are ye that hunger now for ye shall be filled. Blessed are ye that weep now, for ye shall laugh.”

64. Kupasyowela, ce Tombolombo wapile mcila.
   Swahili: Kutumia: mkuya wa Bw. Dragonfly ulichomeka.
   French: En utilisant a: la queue de Mr. Dragonfly s’est brûlé.
   English: To use to: Mr. Dragonfly’s tail burnt.
   Teaching: Don’t become too familiar when doing things because it can lead to disaster.
   Biblical Parallel:

65. Ndakutendaga, jwajimwice mwanace.
   Swahili: Ninaweza kufanya, ila mtoto kaamuka.
   French: Je peux le faire, mais l’enfant s’est réveillé.
   English: I may do, the child woke up.
   Teaching: This proverbs teaches people to do things at the right time, especially when it is necessary.
   Biblical Parallel: Ecclesiastes 12:1 “Remember now thy creator in the days of thy youth, while the evil days come not nor the years draw nigh when thou shalt say I have no pleasure in them.”

66. Ndewo jangatawa musi.
   Swahili: Vita haiwezi jenga kijiji.
   French: La guerre ne peut pas bâtir un village.
   English: A fight does not build a village.
   Teaching: The proverb advises people to avoid unnecessary discussion because arguing destroys many thinking.
   Biblical Parallel: 2timothy 2:23 “But foolish and unlearned questions avoid knowing that they do gender strife.”

67. Ndolite pakutalika, lijani lyalikatile lukosi.
   Swahili: Niliona kwa umbali Nyani akikata koromeo lake.
   French: J’ai vu à distance, le babouin coupa sa gorge.
   English: I saw from a distance, a baboon cut its throat.
   Teaching: Examine something first before doing it, as it may have painful consequences.
   Biblical Parallel: Acts 22:24 “The chief captain commanded him to be brought into the castle and bade that he should be examined by scouring that he might know wherefore they cried so against him.”
68. Ngakasa lupale ligongo lyangali meno
Swahili: Usivinje sufuria kwa sababu hauna meno.
French: Ne smash pas le pot puisque tu n’as pas les dents.
English: Don’t smash the cooking pot because of not having teeth.
Teaching: Don’t destroy things that others can use because you are jealous.
Biblical Parallel: Luke 16:19,20,21 “There was a certain rich man which was clothed in purple and fine linen and fared sumptuously every day, and there was a certain beggar named Lazarus which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich...”

69. Ngamanyilile, ngatelece linyololo
Swahili: Ningelijua, ningelipiga okra.
French: Si je savais, j’aurais préparé okra.
English: If I had known, I would have cooked okra.
Teaching: Don’t rely on things that are not seen, because they may fail to eventuate.
Biblical Parallel: Revelations 19:20 “And the beast was taken and with him the false prophet that wrought miracles before him with which he deceived them that had received the mark of the beast and them that worshipped his image these both were cast alive into a lake of fire burning with brimstone.”

70. Nganga syapangene mkanikuce
Swahili: Kware ujipanga kabla jua lichomoze.
French: La pintade se prépare avant le soleil se lève.
English: The guinea fowls planned before dawn.
Teaching: It is good to make a plan about doing something before it is too late.
Biblical Parallel: Exodus 15:2 “The LORD is my strength and song and he is become my salvation he is my God and I will prepare him a habitation my father’s God and I will exalt him.”

71. Ngatame nawo, wakowele malilo.
Swahili: Acheni ni kae nao, kumenya ngozi kwenye mwili wa mfu.
French: Laisse-moi rester avec eux, peler la peau de mort.
English: Let me stay with them, peeled skin from the dead body.
Teaching: Don’t intervene in things that you know nothing about, as you may destroy them.
Biblical Parallel: Matthew 20:22 “But Jesus answered and said ye know not what ye ask, are you able to drink of the cup that I shall drink of, and to baptized with the baptism that I am baptized with? They say unto him we are able.”

72. Ngokowela jampelele ngala lukosi
Swahili: Chelewa chelewa ilimfanya akose shingo.
French: Retarder a fait que le crabe manqué le cou.
English: Lateness made the crab miss out on getting a neck.
Teaching: Delaying is not good because it will make you fail to get things.
Biblical Parallel: Acts 9:38 “And forasmuch as Lydda was nigh to Joppa and the disciples had heard that Peter was there, they sent unto him two men desiring him that he would not delay to come to them.”

73. Ngomo kasa musi
Swahili: Midomo uvunja kijiji.
French: Les mots détruisent le village.
English: Lips break the village.
Teaching: Gossip and slander cause enmity between people.
Biblical Parallel: Jeremiah 9:4 “Take ye heed every one of his neighbor and trust ye not in any brother, for every neighbor will walk with slanders.”

74. Ngondo, acanasi
Swahili: Vita, rafiki na ndugu.
French: Guerre, ami et relatif.
English: War, friend and relatives.
Teaching: Those who are closest to you are to cause you pain.
Biblical Parallel: Luke 22:47 “And while he yet spoke, behold a multitude and he that was called Judas one of the twelve went before them and drew near unto Jesus to kiss him.”

75. Nguju syakulya mwanace syapotokwele acakulungwa.
Swahili: Wakubwa usumbuliwa na mambo ya watoto.
French: Les adultes sont troublés par les actes des enfants.
English: Adults are troubled by children’s bad deeds.
Teaching: Figs eaten by the child made the adults’ stomachs churn.
Biblical Parallel: Matthew 2:3 “When Herod the king had heard these things, he was troubled and all Jerusalem with him.”

76. Nguku jacilendo kuwengana ni yitotola
Swahili: Kifaranga upata shida kwa mweu.
French: Un nouveau poussin est vulnérable à l’aigle.
English: A newly arrived chicken is vulnerable to eagles.
Teaching: If you are a stranger you should travel with care because there are unknown dangers.
Biblical Parallel: Acts 7:29 “Then fled Moses at this saying and was a stranger in the land of Madian, where he begat two sons.”

77. Nguku jaluposo jangasosola
Swahili: Kuku mwivu haichuchumai.
French: Une poule jalousie ne trappe pas.
English: A jealous hen does not hatch.
Teaching: Jealousy is not good because it makes one fail to do important things.
Biblical Parallel: Deuteronomy 32:21 “They have moved me to jealousy with that which is not God, they have provoked me to anger with their vanities and I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish nation.”

78. Nguwo jakwasima jangalimba pa cilu
Swahili: Nguo ya kuazima, haikae kwanye mwili wa mtu.
French: L’habit apprêté, ne reste pas longtemps sur le corps.
English: A borrowed cloth does not last long on the body.
Teaching: Don’t rely on that which belongs to others because they can take it back at any time.
Biblical Parallel: Leviticus 27:24 “In the year of jubilee, the field shall return unto him of whom it was bought even to him to whom the possession of the land did belong.”

79. Njipi jakwendajenda jasimene ni cala
Swahili: Chawa anayetembea upatana na kidole.
French: Le pou qui se déplace se rencontre avec le doigt.
English: A louse moving about met with a finger.
Teaching: If you are careless in doing things you may meet with a disaster.
Biblical Parallel: Isaiah 32:10 “Many days and years shall ye be troubled, ye careless women for vintage shall fail the gathering shall not come.”

80. Pa m’bulili pangakokonela
Swahili: Kwanye kivuli, haujikunguti nyuma.
French: A l’ombre, ne t’essuie pas le derrière.
English: At the shade you don’t wipe your bottom.
Teaching: Don’t destroy the place (things or relationships) from where you get help.
Biblical Parallel: 2Chronicles 20:4 “And Judas gathered themselves together to ask help of the LORD, even out of all the cities of Judah they came to seek the LORD.”

81. Pa ugonon pangasakasya
Swahili: Usinye kwanye mkeka unaolalia.
French: Ne pollue pas sur la natte que tu dors.
English: On the map where you sleep don’t pollute.
Teaching: Don’t be careless with things because you may need them again in the future.
Biblical Parallel: Isaiah 32:9, 10 “Rise up ye women that are at ease, hear my voice, ye careless daughters give ear unto my speech. Many days and years shall ye be troubled, ye careless women for vintage shall fail the gathering shall not come”

82. Pa ulombela pangatambalika
Swahili: Ndoa sio mahali pa kunyoosha mguu.
French: Le foyer n’est pas ne place qu’on allonge la jambe.
English: Marriage is not a place to stretch one’s leg.
Teaching: Don’t invest too much at the place where you married because the marriage may end at any time.
Biblical Parallel: *Judges 16:6, 7* “And Delilah said to Samson, tell me, I pray thee, wherein thy great strength lied and wherein thou mightiest be bound to afflict thee. And Samson said unto her, if they bind me with seven green widths that were never dried then shall I be weak and be as another man.”

83. **Panandipanandi kutawa litenje**
   
   Swahili: Kidogo, kidogo, kufunga kifurushi.
   
   French: Petit à petit, on lie un faisceau.
   
   English: Little by little, to tie the bundle.
   
   Teaching: Even doing things a little at a time can accomplish a task.
   
   Biblical Parallel: *John 19:28* “After this, Jesus knowing that all things were now accomplished that the scriptures might be fulfilled said, I thirst.”

84. **Panandipanandi wagumbesye lupeta**
   
   Swahili: Kidogo, kidogo ujaza kibaba.
   
   French: Petit à petit on remplit un panier.
   
   English: Little by little filled the winnowing basket.
   
   Teaching: Even doing things a little at a time can accomplish a task.
   
   Biblical Parallel: *John 19:28* “After this, Jesus knowing that all things were now accomplished that the scriptures might be fulfilled said, I thirst.”

85. **Sabola jakala jangawawa**
   
   Swahili: Pilipili ilio chacha, haiwashi.
   
   French: Le piment pourri ne pique jamais.
   
   English: An old pepper does not bite.
   
   Teaching: People do not the things of the past as being important.
   
   Biblical Parallel: *Genesis 18:11* “Now Abraham and Sarah were old and well stricken in age and it ceased to be with Sarah after the manner of women.”

86. **Sadaka siwili ce litunu wapelelwewe**
   
   Swahili: Sherehe mbili, Bw. Fisi alikosa zote.
   
   French: Deux fêtes, Mr. hyène a raté toutes les deux.
   
   English: Two feast, Mr. Hyena missed out.
   
   Teaching: Doing two things at one time may result in the loss of both.
   
   Biblical Parallel: *Matthew 6:24* “No man can serve two masters, for either he will hate the one and love the one, or else he will hold the one, and despise the other, ye cannot serve God and mammon.”

87. **Uganja wa liwgo wakunong’a pakwela**
   
   Swahili: Urafiki wa shoka ni njema wakati unapanda.
   
   French: L’amitié de la hache est bonne quand on monte.
   
   English: The friendship of an axe is nice when climbing up.
   
   Teaching: Loving someone only when they are important to you, but discarding them after that.
Biblical Parallel: John 2:25 “And needed not any should testify of man for he knew what was in man.”

88. Ujika wangalikunda kunyuma
   Swahili: Kuwa pekee haikuchubui nyuma.
   French: Etre seul ne te frotte pas derrière.
   English: Being alone does not scrub your back.
   Teaching: A person alone is not able to do everything, they need other people’s help.
   Biblical Parallel: Matthew 18:20 “For where two or three are gathered together in my name, there am I in the midst of them.”

89. Ukulu wangawugombela ngoma
   Swahili: Kwa kukuwa, ngoma haipigwe.
   French: Pour la maturité, on ne bat pas le tambour.
   English: For maturity, a drum is not beaten.
   Teaching: Don’t wait for others to tell you that you are now mature.
   Biblical Parallel: 1Samuel 17:33, 34 “And Saul said to David, thou art not able to go against this philistine to fight with him, for thou art but a youth, and he a man of war from his youth. But David said unto Saul, thy servant kept his father’s sheep, and there came a lion and a bear and took a lamb out of the flock.”

90. Uli pambone, pakusakala pakwisa
   Swahili: Wakati kuna mazuri, mabaya yaja.
   French: Quand tu as du bien, les mauvais viennent.
   English: When it is good, bad is coming.
   Teaching: Don’t boast if your life is going well because life can change.
   Biblical Parallel: Luke 12:19, 20 “And I will say to my soul, soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry, But God said unto him, thou fool, this night thy soul shall be required of thee, then whose shall those things be, which thou hast provided.”

91. Ulombela mu mtela mwangakawa kupakatuka
   Swahili: Ndoa ni kama kuwa kwenye mti, haikai kukuangusha.
   French: Le mariage est comme être sur l’arbre, ça ne tarde pas pour te faire tomber.
   English: Marriage is like being in a tree, it doesn’t wait to drop you dawn.
   Teaching: Don’t put your trust in your marriage because it can end unexpectedly.
   Biblical Parallel: Judges 16:6, 7 “And Delilah said to Samson, tell me, I pray thee, wherein thy great strength lied and wherein thou mightiest be bound to afflict thee. And Samson said unto her, if they bind me with seven green widths that were never dried then shall I be weak and be as another man.”

92. Ulongo liwasi, lyangasimasika
   Swahili: Urafiki wa dhati ni kama kovu, haliwezi vitika.
   French: La vraie amitié est comme une cicatrice, ça ne peut pas disparue.
   English: Kin relationship is a scar, it cannot be erased.
Teaching: Kinship relationships never dissolve, even when things are not going well, the relationship remains.

Biblical Parallel: Job 3:3, 4 “Let day perish wherein I was born and the night in which it was said, there is a man child conceived. Let that day be darkness, let not God regard it from above, neither let the light shine upon it.”

93. Ulongo liwupa, lyangawala
   Swahili: Urafiki wa dhati ni kama mfupa, hauwezi hoza.
   French: La vraie amitié est comme un os, ça ne peut pas pourrir.
   English: Kin relationship is a bone, it never rots.
   Teaching: The bond of kin family relationship is stronger than any other relationship or friendship.
   Biblical Parallel: Job 3:4 “let not God regard it from above, neither let the light shine upon it.”

94. Umbolembole wa liwungu, wangayicila ku masamba
   Swahili: Taratibu, taratibu ya nyongolo, haifiki kwenye majani kwa kuenda haraka.
   French: La lenteur de millepatte n’arrive pas aux feuilles en allant rapidement.
   English: Slowness, slowness of the caterpillar, it does not arrive at the leaves by going quickly.
   Teaching: Be patient when doing something because eventually you will finish it.

95. Umwenye wandu
   Swahili: Uchifu, watu.
   French: Le pouvoir, le people.
   English: Chieftaincy, people.
   Teaching: If you are a leader you should not despise ordinary people, because a person is not to be a leader if there are no followers.
   Biblical Parallel: 1Kings 1:32 “And King David said, call me Zadok the priest, and Nathan the prophet and Benaiah the son of Jehoiada, and they came before the king.”

96. Unami wangali msyene
   Swahili: Uongo hauna mwenyewe.
   French: Le mensonge n’a pas le sien.
   English: Lies have no owner.
   Teaching: No one admits that they have done bad things.
   Biblical Parallel: Acts 5:8 “And Peter answered unto her, tell me whether ye sold the land for so much? And she said, yea, for so much.”

97. Wakulombela ku ce Njasi wangajogopa kulindima
   Swahili: Anayeowa kwa Bw. Miyale, haogopi mngurumo.
   French: Celui qui se mari a Mr. Eclairage, ne fuit pas le tonnerre.
   English: He who marries at Mr. Lightening’s does not fear thunder.
**Teaching:** If you have deliberately done something troublesome you should be prepared to bear the consequences.

**Biblical Parallel:** *Acts 5:8, 10* “And Peter answered unto her, tell me whether ye sold the land for so much? And she said, yea, for so much. Then peter said unto her, how is it that ye have agreed together to tempt the spirit of the Lord? ....”

**98. Wakulonda pa cisima wangawa ni njola**
- **Swahili:** Anaye chunga kisima, hasikii kiu.
- **French:** Celui qui garde le puits, ne meurt pas de la soif.
- **English:** He who guards the well does not die of thirst.

**Teaching:** If a person has responsibility for something (i.e. employment) they will not suffer because they will be able to benefit from it.

**Biblical Parallel:** *Esther 2:11* “And Mordecai walked every day before the court of the women’s house, to know how Esther did, and what should become of her.”

**99. Winji wambone ukusakalila pakumala msusi mu mbale**
- **Swahili:** Kuwa wengi ni vizuri, ila inakua vibaya wakati wa kumalizia chakula.
- **French:** Etre nombreux, c’est bon, mais ça devient mal à la fin du repas.
- **English:** Being many is good, but it is bad when it comes to finishing the soup in the plate.

**Teaching:** It is important to have a lot of people, even if that means having less ability to care for them.

**Biblical Parallel:** *Genesis 17:16* “And I will bless her, and give thee a son also of her, ye, I will bless her, and she shall be a mother of nations, kings of people shall be of her.”

**100. Ya ku jando yangasla**
- **Swahili:** Mambo ya jando, usiongee
- **French:** L’affaire de circoncision, ne la dite pas.
- **English:** Things of jando do not say them.

**Teaching:** Don’t speak about things that are not supposed to be known by other people.

**Biblical Parallel:** *1Corinthians 14:14* “For if I pray in an unknown tongue, my spirit prayed, but my understanding is unfruitful.”
APPENDIX
A RESEARCH PROPOSAL FOR 100 YAWO (Yao) PROVERBS FROM MALAWI

Identification and Location: The Yao live mainly in three countries: Mozambique, Malawi, and Tanzania. They are part of the Bantu-speaking population of East and Central Africa and believed to have radiated outward from a homeland in the hilly region of northeastern Mozambique. Somewhere in what is now the Niassa Province of Mozambique, to the east of Lake Malawi in the mountainous area between the Lujenda and Luchelingo rivers, there is said to be a hill named Yao (the word is the plural form of a noun meaning "treeless hill"). It is from this region that the Yao, who took their ethnonym from this place of origin, moved in a series of migrations beginning in the eighteenth century to their areas of later settlement. They now live in a broad band stretching from the Shire Highlands in southern Malawi through the hills of Mozambique, to the east of Lake Malawi, and into the southern part of Tanzania, on the southeastern edges of the Great Rift Valley.

Linguistic Affiliation: The Yao speak a Bantu language known as Chiyao (chi- being the class prefix for "language"), with an estimated 1,000,000 speakers in Malawi, 495,000 in Mozambique, and 492,000 in Tanzania. The nationality's traditional homeland is located between the Rovuma and the Lugenda Rivers in northern Mozambique. They also speak the official languages of the countries they inhabit, Swahili in Tanzania, Chichewa and Chitumbuka in Malawi, and Portuguese in Mozambique.

The lack of variation in the Yao language may have been partly due to the fondness for travel of its speakers, although it could also indicate that their dispersal from their homeland was relatively recent. It is possible that by the conclusion of the twentieth century there was more perceived variation among speakers of the language, which may have to do with a further time lapse and the difficulty of crossing international borders.

Writing Objectives
The objectives of this research are:

- To collect a hundred proverbs and wise sayings from the Yao ethnic group.
- To translate these proverbs and wise sayings into English for the youth and other literate people to be wise.
- To prepare a softcopy to be posted on the group website www.afriprov.org as an eBook.

Methodology
The writer will interview Yao elders from Malawi and other people with good understanding of the proverbs and wise sayings. He will record them for translation into Kiswahili, French, and English. I will add Biblical parallels and print ten (10) booklets and submit them to the group’s executive committee.
References

1. Ian Dicks, The African Worldview: The Muslim Amacinga Yao of Southern Malawi
   Kachere Series, 2012

- J. Clyde Mitchell, The Yao Village: A Study in the Social Structure of a Malawian Tribe

Budget

- Data gathering and processing $140
- Typing and printing $100
- Binding $70
- Transport $80
- Miscellaneous $110

TOTAL $500